Revd. T. H. Yorke

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A

COMMENTARY

UPON THE

OLD AND NEW TESTAMENTS,

WITH THE

APOCRYPHA.

FROM

GENESIS TO CANTICLES

By SYMON PATRICK, D. D. Bishop of Ely;

THE PROPHETS

By WILLIAM LOWTH, B. D. Prebendary of Winchester;

THE APOCRYPHA

By RICHARD ARNALD, B. D. Rector of Thurcaston, Leicestershire;

THE NEW TESTAMENT

By DANIEL WHITBY, D. D. Chanter of Salisbury Cathedral.

In Seven Volumes.

VOL. V.

A New Edition, Revised and Corrected.

LONDON:

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BY JAMES MOYES, SHOE LANE.

1809.

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TO THE

MOST REVEREND FATHER IN GOD,

THOMAS,

BY DIVINE PROVIDENCE,

LORD ARCH-BISHOP OF YORK, PRIMATE OF ENGLAND AND METROPOLITAN,

AND ONE OF

HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

TO accept the following sheets, which are formed upon the plan of Bishop PATRICK and Mr LOWTH, as an appendix to, and continuation of their useful design. I am far from thinking that I am engaged in a work equal to the nature of their subject, nor can I flatter myself with any hopes that this performance, with its many defects, will meet with the like favourable acceptance.

I was encouraged to pursue this design, from the many excellent things which are spoken of *The Book of Wisdom* by the fathers, and most early writers; and as our church has given a sort of sanction to its usefulness, by allowing it, in conformity to ancient custom, to be read in her public service, I hope this consideration will justify the present attempt, and apologize, in some measure, for my presumption in offering to your Grace an Apocryphal book, and placing it under the protection of your great name; especially, as I consider the uncanonical books upon the footing only of such primitive ecclesiastical writings, as many prelates, of the first eminence in the republic of letters, have not thought it beneath them to employ their learned labours about.

Was I permitted to observe the common practice in addresses of this kind, and to speak in the language of modern complaisance, the world might expect that I should dwell upon all those great qualities in which your Grace excels; but I shall only beg leave to observe, that your rising merit early drew the eyes of a very discerning and learned prelate * upon you; and when, through age and infirmities, he was at length hindered from labouring in the word and doctrine, like David stricken in years, he transferred his charge upon no less able a successor, and the same great accomplishments reviving in your Grace, made the loss less sensible and regretted; and equally endeared you to the same learned society, and to that illustrious name in particular, which now fills the highest station in the law with the most consummate abilities. And as if a double portion of the spirit of *that* Elijah rested upon you, in you we admire the same justness of sentiments, clearness of expression, beauty of language, and

* Bishop Fleetwood.

well conducted zeal. In you we trace his affectionate manner, sweet elocution, just action, and those other moving graces of the preacher, which command the passions, and charm the attention, so that *being dead he yet speaketh*.

Nor are you, my Lord, less distinguished by an affable and obliging temper, which shines forth, and is displayed in that easiness of access and condescending goodness, which endear you to the love and esteem of all, and must render you particularly amiable to that province, over which, by the designation of Providence, you preside with so general an applause.

As these great qualities, at length, conducted you so deservedly to the episcopate, so your speedy advancement, as it were from glory to glory, to the present high station which you fill, is an instance of your superior merit, and consummate modesty; both of which illustriously stand confessed, as you neither asked nor solicited this eminence; it rather sought you out, and seemed to court you, so that I may justly draw the parallel between you and some celebrated names of antiquity, whose ambition was retirement, and their preferment a sort of violence. What the historian says of that great general, Epaminondas, is truly applicable to your Grace, "That he never "made any interest for preferment, but was courted to accept it, and often forced into "it; and he always discharged his trust in such a manner, as to do greater honour to "his station than he received from it *."

I could enlarge, with equal pleasure and truth, upon so copious and inviting an occasion; but, to say more, would, I fear, give offence to your Grace, and to say less would have been the highest injustice in me; nor should an eloquence less than your own attempt to display your character.

That your Grace may long preside over the church, under the happy conduct and blessing of that Wisdom, in whose right-hand is length of days, is the sincere prayer of,

My Lord,

Your Grace's most Obedient,

and Dutiful Servant,

RICHARD ARNALD.

THRECASTON,
April 4. 1744.

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* Recusanti omnia imperia ingesta sunt; Honoresque ita gessit, ut Ornamentum non accipere, sed dare Ipsi Dignitati videretur. Justin. lib. vi. c. 8.

THE

AUTHOR'S PREFACE.

THERE have been so many excellent Commentaries published upon the Holy Scriptures, and every one of the sacred books have been illustrated by the labours of so many learned and judicious persons, that it may be presumed nothing has escaped their enquiry, or seems necessary now to be added to their discoveries: But the Apocryphal Books, though they are placed next to the Canonical ones in the same common volume, and have some of them been esteemed, even by many Protestant writers, as second only to them for the usefulness of the matter and variety of instructions contained in them (see Sparrow's Rationale, p. 41. Raynol. Cens. Libr. Apocr. Præl. vii. lxxiv. Wheatley on the Common-Prayer, p. 140. Chemnit. de Script. Canon. Par. I. Falkener's Libert. Eccles. p. 160. Cosin's Schol. Hist. p. 8.) have hitherto received, though they confessedly stand in great need of light and illustration, very little help and advantage of this nature. The following Commentary therefore upon the Book of Wisdom, which the ancients had in so great esteem, and our church has thought not unworthy to be read in her public service, will, I flatter myself, be the more favourably received, and appear the more necessary, as there is no comment upon this, or indeed any of the Apocryphal writings extant, that I know of, in our language; and such as have written upon it in other languages, being generally Popish expositors, have perverted many passages to countenance their favourite opinions, which I have occasionally taken notice of in the course of this work, to prevent any mischief from such an abuse.

That there are some exceptionable places in the book itself I do not deny; and what book merely human is entirely without them? Nor because I have undertaken the illustration of it, shall I be so disingenuous as to patronize, or even palliate its errors, much less cry it up as all perfection; and therefore, as I shall neither, with the Romanists, pretend that it is canonical, and to be put upon the same level with the inspired writings, against which opinion there are unsurmountable difficulties, both internal and external, so neither can I persuade myself, with too many Protestants, to decry it as useless and of no authority, for no other reason probably, but because the Church of Rome has paid too great a deference to this, and other writings confessedly Apocryphal, which I cannot think are all of them of equal value, but that the *Didactical Books*, as they are called, *viz.* Wisdom and Ecclesiasticus, claim abundantly the preference, as in fact they are universally well spoken of and esteemed, and, I believe, have as many admirers, as they have readers, and may therefore, I hope, without any imputation or reflection, be as laudably commented upon, as any of the primitive ecclesiastical writings.

The Book of Wisdom in particular, to which the following sheets only relate, especially that part of it which refers to God's dealing with the Egyptians, is an epitome of the history of Exodus; it abounds with useful sentiments and instructive morals; we see in it repeated proofs of God's patience and long-suffering towards sinners, of his mercy and loving-kindness to his faithful servants, especially in their distress, and many lively instances of his justice and severity upon obstinate and irreclaimable transgressors: Such are the following memorable events recorded in it, "the establishment of the kingdom of death upon "the earth through the sin of our first parents; the destruction of the old world by the "deluge for its wickedness, after the repeated menaces of at least an age; the miraculous "manner in which Noah's family were alone preserved from perishing by the waters; the fire "which came down from heaven upon the unrighteous cities, and the whole kingdom of "Egypt punished, at different times, by ten terrible plagues.—In what manner Wisdom con-"ducted the patriarchs, and other holy souls, the friends and favourites of God, in their several "ages, inciting them to the most laudable actions, and, as a reward of their labours, reaching

" forth to them a glorious kingdom, and a beautiful crown from the Lord's hand; how by it " Moses obtained a good report, became the servant of God, and commissioned by him to " dispense his mercies and judgments; the sea opening a passage for the Israelites, and closing " again to overwhelm Pharaoh and his army; the former sustained miraculously with manna " for forty years, and drinking of the brook which flowed from the hard rock, and the Egyp- " tians perishing through the calamity of their river stained with foul blood; the former cover- " ed with a cloud from the scorching of the mid-day sun, and conducted by night with a light " of fire, and the latter perishing by a continued darkness, whose horror was encreased by the " glare of spectres and apparitions; an army of hornets marching before the people of God, to " drive the Canaanites from their possessions, and the Egyptians destroyed by as dreadful a " persecution of locusts: The clouds, at several times, converted into a shower of hailstones " to overthrow the wicked, and, at other times, the elements suspending their known quali- " ties in favour of God's chosen." Such important facts recorded in this book, manifesting God's displeasure against sin, and his acceptance and reward of obedience, shew the great usefulness of it, and that it was not without reason approved of by the church, and appointed to be read in it, for instruction and edification. And hence we may presume, Dr Raynolds, who wrote so learnedly against the authority of the Apocryphal Books, was induced to speak so favourably of this, and Ecclesiasticus, calling them, " Valde bonos et utiles, et omnibus tractationibus præferendos," (which is the language also of St Austin, De Prædest. Sanct. lib. i.) " proximumque illis locum deberi post Scripturam Sacram." Præl. vii. lxxiv.

The original text of this book is in Greek, nor are there reasons sufficient to induce us to conclude, that it was ever extant in Hebrew: but though the author wrote Greek well, and was acquainted with approved writings, both of philosophers and poets in that language, yet, in all the editions which I have carefully consulted and compared, there seem to be many faulty and suspicious passages. Junius has the like observation upon all the Apocryphal Books, " Permulti ubique inveniuntur loci varii, distorti, depravati. Depravati autem! imo profligati, æquè in contextu Græco atque in Translationibus, quos quidem locos partim ex Canonicorum Scriptorum Authoritate, partim ex ipsorum authorum secum, aut aliorum cum ipsis comparatione, partimque ex judicio necesse fuit emendare." Præf. ad Lib. Apoc. From him therefore I promised myself no little assistance; but neither Junius, nor the many commentators I have occasionally consulted, give that light which one might have expected in the most difficult passages. And though they could not but perceive, and often do acknowledge the Greek text to be corrupt, yet they content themselves with giving a general guess at the author's meaning, without strictly and minutely examining the original, whether it would warrant and justify such a sense, or might be, by some happy conjecture, altered to afford a better. There is indeed thus much to be said in the behalf of *some* of them, that being Catholic commentators, the very text itself was sacred to them; but why the few Protestant expositors, whom we find among the Sacred critics, should be generally so sparing of their learned labours, as to attempt scarce a single emendation, when the badness of the original text in so many places called for their assistance, can be resolved into no truer cause, than what is mentioned before, *viz.* that the Apocryphal books having been too much extolled by the Romanists, and even made a part of the Canon, and many of their erroneous tenets pretended to be warranted from thence, *these* have been as remarkably regardless of them, and through an over-cautious delicacy have gone into the other extreme; which probably may be the reason, joined to the scarcity of useful notes and observations upon the Apocryphal books, that the learned Poole has taken no notice of these in his Synopsis. But as this way of reasoning against the general usefulness of a thing from a particular abuse of it, is allowed on all hands to be illogical and inconclusive, there is the less occasion to enlarge on this head.

As there are many passages which to me seem faulty in the original, and have hitherto passed unaltered, and even unattempted, I have endeavoured to restore these by the most easy and natural helps; sometimes by a different point only, sometimes by the change of a few letters; mistakes, which might arise probably at first from the carelessness of transcribers, or the likeness and affinity of sound; but I have been cautious of indulging too much liberty and wantonness this way, and when any criticism is attempted, and an emendation of the original text offered, which I was induced to, either by the sense of the context, or the badness of the present

construction, or the authority of the ancient versions, which I have constantly consulted, I have always supported such an alteration with reasons, at least probable, and have not obtruded any favourite criticism dogmatically, but submitted it, with great deference, to superior judgment; being ready to retract any mistake, and to acknowledge my obligation for any friendly information. Nor have I boldly attempted any transposition, however inclined or induced to it, by the confusion and perplexity of some passages in their present state, such as ch. i. 16. ch. xii. 27. not having authority from MSS or the ancient versions; for though a conjecture of a transposition may be sometimes admitted in books which are confessedly written in prose, yet as some learned men have been of opinion, [see Grabe's Prolegom. tom. ult. chap. i. 2. Calmet's Diction. in voce WISDOM,] that this book, and that of Ecclesiasticus were originally written in metre, and there may perhaps seem some countenance for it from the many poetical terms here used, and from their being wrote stitche-wise in the Alexandrian MS, in the same manner as the book of Job, Psalms, Proverbs, Ecclesiastes, and Canticles are, to which some of the old Latin translations, and Dr Grabe, in his late edition, probably for the same reason, has joined them; I was, on this account, less disposed to indulge any conjectural transposition, as in metrical books, mistakes of that nature could not so easily happen; though nothing certain can be built upon this, even though we should suppose with some others, that this book was originally wrote in Hebrew. Thus much I can assert with great truth and sincerity, that as it was my design to make the work useful in all possible particulars, I have purposely confined myself, to explain, as indeed all expositors should, the most difficult passages, nor have I designedly left any one difficulty which respects either the sense, or the reading of the original text itself, unattempted at least. And this I have done by minutely examining the Greek text, collating the several editions and their various readings, consulting the Oriental versions, and the several ancient English translations, comparing the author's account with the Scripture History, and collecting what was parallel, or would give an additional light, from Josephus, Philo, Spencer, Selden, &c. and to these helps I have occasionally added some material notes and observations of those celebrated Commentators Messieurs of Port-Royal, and Calmet. The former give us the sentiments of the fathers, and their exposition and reflections upon particular important points; and the latter, in the explanatory way, exceeds all the Commentators that went before, and almost supersedes the use of any other. Such as would see a short marginal paraphrase upon this book, will probably find satisfaction from a small one in 12mo, published in 1706. And that the following sheets may be useful to every class of readers, I have likewise studied plainness and clearness, and inserted, in their proper places, many moral reflections, such as arose naturally from the subject, which, as they tend to discourage vice, and shew the fallacy of libertines of Epicurean principles, so they serve likewise to enliven the work, and are a sort of relief and entertainment after a dry criticism.

The English translation of the Apocryphal books, which the Church now uses, is that which was made by the command of King James I. but though seven very considerable persons were employed in the work, and among them the learned Dr Duport, the then Greek Professor in the university of Cambridge, yet it is surprising to observe in how many places it is faulty and imperfect. In that of the Book of Wisdom, the language is not only bad, but the sense often obscure and intricate; and though some allowance may be made upon account of the faultiness of the original text, which might in particular passages, occasion the obscurity of our version, yet often where the original is pure, clear, and intelligible, the translators have not only fallen short of the force and beauty of it, but have unaccountably mistaken the sense; and where the Greek happens to be equivocal, and will admit of different meanings, have frequently taken the worst, and most foreign to the context. The translation of the first part is much the best executed, but the three last chapters betray great negligence, and seem to come from a hasty, I had almost said, an unskilful hand. In all such faulty instances I have helped our version, and given the true rendering; nor is the number of emendations attempted in the Greek text less considerable: How far I have succeeded in the critical part, is submitted to the judgment of the learned; but hope it will meet with the more candour, being the first essay. If what I now offer to the public shall be favourably received, I shall be induced to publish, in due time, the like Commentary upon the book of Ecclesiasticus, which is already in some forwardness.

That nothing might be wanting that could give any insight into the book itself, or contribute to the discovery of its Author, I have prefixed two Dissertations of Calmet's, which I purposely translated from the French, as they are drawn up with great judgment, and will be found very useful for the better understanding this writer; one upon the book itself, the other containing the opinions and conjectures of learned men about the Author. In the former, the style, sentiments, method, and subject matter of the Book of Wisdom, are so judiciously treated of, that it is needless to attempt to add to it; but as the conclusion contains some bold assertions of the canonicalness and inspiration of the apocryphal books, which are not warrantable, and which unanswered, through the authority of so great a name, might have done harm, I mean his appeal to those pretended councils, in whose decrees the Romanists take shelter, and this learned commentator so much triumphs in, I thought it incumbent upon me, however unequal to the challenge, to examine and confute this pretence; which I have done in the clearest manner, that the nature of such a controversy will admit of, and, by authorities and reasons so full and cogent, that, I trust, an antidote is provided against any possible poison that can be conveyed. In the latter, he recounts the several supposed authors of this book mentioned by antiquity, and the arguments urged in their behalf, but, at length, he leaves the point undetermined; so that from him we rather learn who is not, than who is the real author of it. But the reasons which he produces in favour of Philo the Jew, it must be confessed, are very strong; so strong, that it seems not improbable he would have adjudged this book to him, if the canonicalness of it would not have been endangered thereby. The two principal arguments urged against Philo by him are, his not being inspired, and the difference of style.—The former he himself acknowledges is of no force to such as do not own the canonicalness of this book; and the latter he has answered, when he observes, that this may be occasioned by the difference of the subject matter, according to which, the same writer often varies his style, and seemingly differs from himself; which is particularly true of Philo, for sometimes his pieces are allegorical, sometimes literal, sometimes between both extremes, and yet from some resemblance in the features, one may easily know that they belong to the same parent:

Facies non omnibus una,
Nec diversa tamen, qualis decet esse sororum.

Such a variation of style, therefore, if there were no other arguments against him of more weight, no more concludes against Philo, than a change of dress, according to the exigency of a man's business and occasions, infers a real change of his person.

St Jerom acquaints us, that many of the ancients supposed this book to be wrote by Philo, Prol. in lib. Sap. and some very considerable moderns are of the same opinion. Dr Raynolds contends that it was wrote by Philo in the time of the Emperor Caius, who would have his statue set up and adored in the temple of Jerusalem, Sueton. in vit. Calig. 22. and that the Jews sent this very Philo, as their ambassador to intercede with him not to profane their temple, but the Emperor ordered Petronius to see the orders about his statue complied with. This, he says, is perfectly agreeable to the argument and drift of the Book of Wisdom; and from hence he accounts for those precepts in the first and sixth chapters, which contain the duty of princes, that they were inserted with a view to Caius, to admonish him how he ought to act, or to instruct his successors. Hence likewise those fine observations upon the reward of virtue, the happy exit of good men, and the torment which awaits the wicked, especially those in power, in the second, third, fourth, fifth chapters, designed, as he supposes, for the comfort of the distressed Jews, and as a warning and terror to evil and tyrannical princes. Hence, lastly, those severe remarks upon the original, progress, mischief, and downfal of images and idols, and those threatenings against them, their makers and worshippers, which are to be found at large in the thirteenth and fourteenth chapters. Cens. Lib. Apoc. tom. i. Præl. 22.

Junius thinks the Book of Wisdom was composed from some fragments of Solomon, and that it is an extract from his writings, which the seventh, eighth, and ninth chapters may seem to favour, and that Philo was the compiler; and so takes the middle way, between those who assign it to Solomon, and those who ascribe it to Philo. Bishop Cosin concurs in giving this book to Philo, Schol. Hist. sect. 36. and refers in the margin to the following authorities, as confirming this opinion, S. Basil Ep. ad Amphiloch. S. Hier. Præf. in lib. Sol. Beleth de Div. Offic. c. 60. Jo. Sarisbur. Epist. 172. Aquin. in Dionys. de Divin. Nom. c. 4. Lect. 9. Bonavent. in lib.

Sap. Lyran. in eundem. These farther authorities in favour of Philo, joined to Calmet's arguments, though stronger than any hitherto alledged for any other person, must yet be allowed to amount only to a bare probability.

As there is not sufficient light for determining, with any certainty, the real author of the Book of Wisdom, or the precise time in which he wrote, I shall set down only what is most generally agreed on with relation to this book, *viz.* that it was not wrote by Solomon, though the title carries his name, nor originally in Hebrew; that it was wrote by a Hellenist Jew, for the style shews that it was a Greek that composed it, as St Jerom observes, *Stylus ipse Græcam Eloquentiam redolet, Prol. in lib. Sap.* and from some circumstances in the book itself, it seems most probable to be wrote by a Helenist Jew of Alexandria in particular. That it was wrote long after Malachi, and the ceasing of prophecy, even a considerable time after the LXX interpreters, and therefore not by one of them. We may, I think, come still nearer its true date, if we place it after the times of the Maccabees, and, consequently, that it is much later than the Book of Ecclesiasticus: For what Grotius urges from its being placed in all the copies before that of Ecclesiasticus, is of little weight to determine its Æra, nor is the order of books as it occurs in our bibles, any rule for settling the precedence in point of time. For does not the book of Job follow after the Pentateuch, and other books confessedly later? And yet the learned suppose it to be wrote before any of the books of Moses, and probably the oldest book we have now remaining. See Origen. cont. Cels. lib. i. Euseb. Demonst. Evang. lib. i. c. 6. Selden De Jure Nat. &c. c. 11. Bishop Sherlock. Dissert. II. In a word, allowing the uncertainty of the author, and of the exact time when this book was wrote, yet, as it certainly precedes the most primitive ecclesiastical writings in point of time, and cannot, without manifest injury, be supposed inferior to them in point of worth, it ought at least to be put upon the same level with them, and challenge as high a regard.

What a late learned Metropolitan says of the authority of the writings of the apostolical fathers, belongs in an equal, if not a higher degree, to the apocryphal books, especially the didactical ones: "We cannot doubt but that what was universally approved of, and allowed, not by a few "learned men, but the whole church in those days, what was permitted to be publicly read to "the faithful for their comfort and instruction, must, by this means have received the highest "human approbation, and ought to be looked upon by us, though not of equal authority with "those books, which the same church has delivered to us as strictly canonical, yet as standing "in the first rank of ecclesiastical writings." Archbishop Wake's Prelim. Disc. to the Transl. of Apost. Epist. p. 119.

[N. B. *In this Edition of the Commentary of the Book of Wisdom, the Reader will observe, that the many Additions communicated to the Author by a very learned Friend, are included in Hooks, which he designed to have melted down into the body of his Work, and to have acknowledged, no doubt, his Obligations to the Person that sent them. But he had executed this Design in Part only, the Observations being transcribed no further than Chap.* ix. *and the original Copy of them not found among his Papers. This Loss has, by good Fortune, been supplied by another Friend, through whose hands the Observations were transmitted to him, and who was indulged the Liberty of taking a Copy of them for himself; from whence they are now given to the Public. They correct often Mistakes of the Author, which it was thought proper to continue as he left them, that the Reader might the better judge of the Force of the Remarks, and that a Liberty might not be taken after his Death, which himself only, while alive, had a right to make use of.*]

CALMET'S PREFACE TO THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

CUSTOM, and the language of the church, have always given to the books attributed to Solomon, the title of *Sapiential Books*. The fathers often cite them under the general name of "The Wisdom of Solomon;" and, in Ecclesiastical language, the Book of Wisdom comprehends, not only all the undoubted works of that prince, but likewise Ecclesiasticus, and that which we are now going to explain, which, by a peculiar privilege, hath been called, by way of eminence, The Book of Wisdom; or, as the Greek expresses it, The Wisdom of Solomon. Not that Solomon was the author of this Book, scarce any learned men are of that opinion; but it has been looked upon as a summary of his sentiments, and as containing some of his most weighty and important maxims. Some of the ancients quote it also by the Greek name *Panaretos*, i. e. a treasury of all virtue, or a collection of useful instructions to bring us to it. And in this sense, we must understand wisdom in this author, as synonymous to religion, piety, justice, and the fear of God; a sense widely different from that in which wisdom is understood in the writings of the heathen philosophers, where it has but little concern or connection with religion, and the practice of real virtue, aiming only to enlighten and improve the understanding, and to give it a sort of fruitless knowledge of general truths of a very imperfect morality founded wholly upon nature.

The principal end proposed by the author of this book is the instruction of kings, nobles, and judges of the earth; he addresses his discourse to them, accommodates his rules to their circumstances and occasions, and exhorts them to a serious and diligent study of wisdom. And to incline them the more effectually to it, he assumes the name of Solomon, and speaks to them as in his person with an air of authority, but without haughtiness or affectation. He proposes this great prince to them as a pattern, and recounts by what means he arrived to that height of glory, riches, knowledge, and eloquence; he declares that it is to wisdom alone he is indebted for all these blessings, and that whoever will imitate him, may arrive to the same happiness and perfection. And to engage them the more effectually to the pursuit, he assures them that the means of attaining wisdom are not difficult, that to gain her is only asking her of God, that she even prevents those that seek her, and hastens to meet those who sincerely desire her.

He discovers to them, at the same time, the obstacles that they may meet with in the study and pursuit of wisdom, which he shews are chargeable on men themselves, rather than on God; that therefore they wrongfully accuse nature, and to no purpose urge their own weakness and infirmities. For death and sin made not their first entry into the world through the will of God, but by the fraud of the devil, and through the fault of men themselves. At first, man was created pure, innocent, and immortal, and was himself the cause of forfeiting these great blessings and prerogatives. But notwithstanding his fall, wisdom is still possible to be attained by him, and, through the assistance of God, he may acquire it. But to engage God to be his friend, he must avoid, above all things, sin, debauchery, and deceit; for God will be served faithfully, and with an upright heart, nor will wisdom ever enter into, or dwell in a deceitful and corrupt soul.

He expressly confutes those who believe the soul to be mortal, and who place their sovereign happiness in the pleasures of sense; and says, they deservedly brought death upon themselves, by siding with the devil, and ranging themselves in his party, who, through envy, brought men into this degenerate and unhappy state. He represents the righteous man as reviled, hated, persecuted, condemned unjustly, and, at length, put to death, and in such terms as suit admirably with the sufferings and passion of Jesus Christ. He threatens the wicked with the judgments of God, and extreme punishment in another life, and represents them in a state of despair at seeing the happiness of the just, which they shall be witnesses of. On the other side, he describes the blessed condition of the saints in a future state, as a condition of joy, peace,

and glory, and represents them as kings and judges, who shall shine in heaven, and exercise there a jurisdiction as glorious, as their humiliation was on earth contemptible. He commends virginity, and opposes it to the many disorders of lust and incontinence, and, in particular, inveighs against the sin of adulterers, whose posterity he shews to be unfortunate, and of short continuance.

He speaks of wisdom in the most magnificent and pompous terms, in such a manner, that he often attributes to her what in strictness, belongs only to the divinity itself, of whom she is a ray and emanation. He gives her the name of the Spirit of God, the Holy Spirit, Creator, which fills and knows all things, and is Almighty; one in essence, but manifold and diversified in her operations. He says, that wisdom is a sort of efflux or vapour, which issues and proceeds from the sovereign virtue of God, an emanation of his splendor, the brightness of the everlasting light, the spotless mirror of the majesty of God, and the express image of his goodness: That being but one, she can do all things, and continuing the same, renovates, or makes all things new. That none are beloved of God who are not filled with wisdom; that she is always about his throne, and was present at, and assisted in the first creation of man. He prays to the Lord to send her down from heaven, that she may instruct him, and be his guide and assistant.

He shews the advantages which wisdom procures to men by his own happy experience; that Adam, who fell at the beginning, recovered himself by wisdom; that through her, Noah had the happiness to please God, and to preserve himself pure and unspotted in the midst of a wicked and perverse generation; that it was wisdom which preserved Abraham from the general corruption of the world, and Lot in the destruction of Sodom. He relates the history of Jacob and Joseph; that of Moses and the Hebrews in Egypt and in the desert; and the principal miracles that God wrought in their favour, and always ascribes to wisdom the glory of them. He draws an elaborate and judicious parallel of the different manner in which God treated the Egyptians and the Hebrews, and compares the just severity of God towards the former, with the many signal instances of favour shewn to the latter. He enlarges upon the original of idolatry, and shews its folly, progress, fatal consequences and effects, and foretels its ruin and downfal. That idolaters are the most senseless of all men, and their blindness absolutely inexcusable, in not discovering and finding out the true God by the help and scale of the creatures. And in general it may be said, that in no other book of Scripture, nobler and more grand conceptions of the Deity are to be met with than in this.

There are some particular sentiments in this book, which have made some doubt of the inspiration of the author, and of the canonicalness of the book itself. We shall examine, in a particular Dissertation, what he says about the original of idolatry. There is some difficulty in what he asserts with respect to his own soul, that it being naturally good, had the happiness to light into a body likewise pure and undefiled, ch. viii. 20. We have examined the passage in the course of this work, and shewn, that he speaks there only of natural parts, and not of any moral qualities or endowments.

He says in another place, that Joseph had the sceptre of Egypt, which is not mentioned in the Books of Moses; and that the Hebrews, whilst they remained there, under the bondage of Pharaoh, were a just and irreproachable people, which is contrary to what Ezekiel and other prophets say of them, who accuse them of idolatry in that very country. He approves of the Hebrews spoiling the Egyptians of their goods, as being only the just recompence of their labour, which before was so badly requited. He adds likewise many particulars to Moses's account: He seems to believe that Abraham lived at the time of the building of the tower of Babel, and that wisdom prevented him from consenting to that bold and presumptuous design, and kept him free from idolatry, which, like an inundation, overspread the earth. He accuses the Canaanites of magic, eating human flesh, worshipping flies and insects, which the Scriptures do not charge them with. It is true indeed, that the Philistines adored Beelzebub, the god of flies; but these people were not of the race of Canaan, nor of his extraction.

He says, that the fire which fell with hail and rain upon Egypt, spared those animals which plagued the Egyptians, supposing that the frogs, flies, and locusts were still subsisting at that time, which is contrary to the account of Moses.—He speaks of manna, as a food prepared in heaven, as the nourishment of angels, and in which the Hebrews found every thing agreeable to

their palate that they could wish for; whereas Moses tells us, that the taste of manna was like that of wafers, or bread prepared with oil; that the Israelites were so surfeited with it, that they disliked the very sight of it. He makes apparitions and spectres to haunt the Egyptians during the three days darkness in Egypt, supposing them to be visible by the light of some sudden and occasional flashes; and adds some circumstances about the Israelites passage through the Red Sea, which seems fabulous, as what he says of grass and flowers appearing at the bottom of it, to make their journey more easy and delightsome; and, in fine, seems to believe, that the quails which fell in the wilderness, round about the camp of the Hebrews, was a miraculous production, like that of the flies and frogs which Moses brought upon the land of Egypt.

But to all this we may answer in general, 1. That it is a piece of natural justice due to an author, that is not living nor capable of explaining his own sentiments, to understand his expressions in the most favourable sense, and not to impute a bad meaning to him, as long as one is not forced to it by the plain evidence of his own words: Now we have shewn in the comment, that there are none of these passages which have been excepted against, but what may be understood in a good and consistent sense. 2. With respect to the additions which are complained of, it is common, we know, both in sacred and profane history, for one writer to supply what hath been omitted by another.

"This answer will hold, it may be replied, when two authors cotemporary, or nearly so, record the same fact; but the case is quite otherwise here, as the author of this book lived many ages after Moses." To this we rejoin, that there are two ways by which the memory of events may be transmitted to posterity, *viz.* by scripture or by tradition. If the author could not come to the knowledge of these particulars by the first of these ways, he might learn them by the second. —But if this author was inspired, as we assert, and shall hereafter shew, there is no withstanding the force of his evidence, unless there could be found in his account of things some manifest contradiction to the sacred history, or sentiments contrary to truth and religion, which can never be shewn.

For, with regard to Joseph's having the sceptre of Egypt, it is not to be understood of a kingdom or sovereignty properly so called; it means only that he was the second person in the kingdom, and had a very extensive rule over all that country. And do not Joseph's own brethren say as much? "Joseph is yet alive, and is ruler over all the land of Egypt." As to the Hebrews, who lived under the cruel bondage of Pharaoh, loaded and overwhelmed with hardships, they were just and irreproachable with respect to that king and his subjects, who had cruelly enslaved them, though not so indeed in regard to God, who permitted their slavery to punish their idolatry.—The spoil of the goods of the Egyptians by the Hebrews is not condemned any where in scripture; and such as have wrote on that subject, justify the action by many substantial reasons.—What this author says of the Canaanites is but too true. The description which the scripture gives of their abominations is much more shocking than any thing said of them in this book. We have already answered, in general, to the objection drawn from the addition to the sacred account; the rest will be discussed in the Commentary itself. Some have raised an argument from the author himself, "If he is not the real Solomon, why does he endeavour to pass for that prince? Can "the Holy Spirit inspire a writer to personate what he is not?" We answer, that such an artifice in this writer, whoever he be, is neither fraudulent nor false. It is no more than a sort of *prosopopœia*, an ingenious fiction, whereby a writer, to give more weight and authority to the instructions delivered, assumes the name and person of another more ancient. The woman of Tecoah speaks in such a disguised manner, when she pretends before the king to have lost one of her sons, 2 Sam. xiv. 4. By the same artifice, one of the sons of the prophets feigns himself wounded for having let a prisoner escape, 1 Kings xx. 35. Thus Nathan reproved David for his sin with Bathsheba, under the significant parable of the ewe lamb. And thus the prophets introduce God, Moses, Abraham as occasionally talking, to render their discourses, by such a fiction, the more lively and affecting.

The author of this book designed to give the heathens a just idea of the original and end of true wisdom.—The Greeks were passionately fond of philosophy; but they knew not its true origin, ascribing it to their own industry and pains, which the wise man, in this treatise, shews to be the gift of God. They make it consist in fruitless speculations, or in rules of a morality merely chimerical (as was that of the Stoics, which exceeded the power of human nature) or one purely natu-

ral, which went no further than common honesty, and the doing such actions as were agreeable to right reason. But this writer proposes to them supernatural wisdom, having God for its end, and holiness for its object. He overthrows idolatry by shewing its ridiculous rise, sad consequences, and the horrors and abominations which accompanied it; that therefore men, and, above all, philosophers are inexcusable, in not knowing and acknowledging God, and transferring to creatures that honour which is due to the Creator only. In a word, he destroys the opinions of the Epicureans and Sadducees, who denied the immortality of the soul, a future judgment, the reality of hell, and the punishments and rewards of another life. After this manner he opposes the principle mistakes of the philosophers, and gives here the plan of a true and sound philosophy. Original sin, the fall, repentance, and recovery of the first man, the rewards and punishments in a future state, are as well, or perhaps more clearly described in this book than in any of the Old Testament, which is of great consequence, to establish the truth of these opinions, and to shew the antiquity of such a belief among the Jews.

The six first chapters of this book are as a preface to the rest of the work; they are a sort of an abridgment of the nine first chapters of the book of Proverbs. In them kings and nobles are exhorted earnestly to the study of wisdom. In the seventh and eighth chapters, the author, assuming the name of Solomon, proposes himself as a pattern, and shews what means he employed to attain true wisdom. One sees there the description of his happy reign, and of his consummate knowledge, agreeably to what is said of it in the first book of Kings. The ninth chapter is a paraphrase on the prayer which Solomon made to God in the beginning of his reign, which is mentioned 1 Kings iii. 6, 7, 8, 9. The tenth chapter, to the end of the book, is a continuation of the same prayer, where he enlarges upon the power of wisdom, and its effects, the evils which accompany the wicked and inconsiderate, and the rewards of the truly wise and righteous, which he confirms by various instances and examples. The work seems not to have been finished, or at least the conclusion of it has not reached us, for the author does not finish his prayer, as it is natural to suppose he should, according to his first design.

We shall not enlarge here upon the writer of this book, nor the time in which it was written, we shall do that in a particular dissertation. The original text is in Greek, which is yet preserved, and it does not appear that it was ever extant in Hebrew, notwithstanding what some authors have thought to the contrary. We find none of those Hebraisms, which are hardly to be avoided by those who translate from the Hebrew, nor any turns but what are usual in the Greek tongue. The author manifestly had read the Heathen writers, and wrote Greek well; he even borrows some expressions which are peculiar to them, as the Giants being drowned in the waters of the deluge; the river of forgetfulness, or Lethe; the kingdom of Pluto, or Hades; Ambrosia, &c. There are some passages, in which he plainly appears to have imitated Plato, and one clearly perceives that he had studied that philosopher. His style is swelling, abounds with epithets, often obscure, and almost throughout poetical and figurative. The Jewish writers had some knowledge of him, and have quoted him sometimes; Rabbi Moses ben Nachman cites particularly chap. vii. 7. which he gives in Syriac, or such Hebrew, as was spoken at Jerusalem in the time of our Saviour.

The author often quotes Scripture, and always according to the Septuagint. Thus ch. v. 10, 11, 12, 13. he compares the life of man to a shadow, to a vessel cutting the waves, to a bird which parts the air, and to an arrow shot at a mark, which is taken from Prov. xxx. 19. where the wise man says, according to the LXX, that "there are four things which are hard to be known, the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a young man in his youth; but, in the Hebrew, the last clause is, "and the way of a young man with a virgin." So that passage in ch. ii. 12. "Let us lie in wait for the righteous, because he is not for our turn," is taken from Is. iii. 10. where the Septuagint reads, "Let us bind the righteous, because he is disagreeable to us;" but, in the Hebrew, it is, "say ye to the righteous, that all shall be well with him." In his account of the plagues of Egypt, he follows the LXX, particularly in what he says of the flies and locusts. And when he speaks of idols in the xiiith and xivth chapters, he almost, word for word, copies what we have in Isaiah, Jeremiah, Baruch, and the Psalms on that subject.

The Latin translation which we have of this book is not St Jerom's; it is the ancient Vulgate, used in the church before the time of that father, and made from the Greek, in the first.

ages of the church, by an author unknown. The translator does not seem well acquainted with the purity of the Latin tongue, often making use of words that are not used by approved authors in that sense; as *honestas* for riches, *honestus* for a rich man, *respectus* or *visitatio* for the punishment which God inflicts upon the wicked, *supervacuitas* for vanity, or vain-glory, *animalia supervacua* for dangerous and noxious animals. The translation keeps very close to the text, and is strictly exact in rendering every single word faithfully, neglecting all ornaments of speech, and the beauties of the Latin idiom. St Jerom, in his preface to the books of Solomon says, that he corrected Proverbs, Ecclesiastes, and Canticles, from the ancient version of the LXX, but did not meddle with the translation of this book, or Ecclesiasticus. There are not many various readings in the Greek copies, but a much greater number in the Latin ones. The Complut. edition, that of Antwerp, and of Sixtus V. in 1590, afford a great variety, which are corrected in the Bibles of Clement VIII. and in the Vulgate. We have marked them at the bottom of each page in the commentary.

The book of Wisdom was not always received by the church as canonical, as not being admitted into the Jewish Canon of scripture among those books, which were written in their language, and passed through their hands to the Christian Church without any doubt or exception. But such as were written in Greek, as Wisdom and Ecclesiasticus, have been disputed and contested, and the church, always cautious and wary in her decisions, did not decree to admit them for Canonical, till after mature judgment and long deliberation; which slowness in her proceedings and determination, shews, that she did not admit them hastily, or by chance. The scarcity of books in the beginning of Christianity, the great distance of churches from one another, the difficulty of assembling general councils, made each church keep to its own tradition, to admit, or not to admit books, till the truth was at length discovered.

The principal reasons brought against the canonicalness of this book are, 1. That there is no appearance that Philo the Jew, to whom very many authors ascribe it, was inspired; he lived and died a Jew without any knowledge of Jesus Christ, or receiving his gospel. 2. The doubts of some ancient fathers, who have ranked it in the number of disputed writings.—That several particular churches left it out of their Canon; and even some late interpreters, as Lyranus and Catejan, did not admit it as indisputably canonical. 3. The Jews not admitting it into their Canon, for it does not appear to have been known among them before the time of Jesus Christ. 4. Internal evidence in the book itself to reject it, as plain imitations of the gospel, and writings of the apostles; the opposition of some passages to the undoubted scriptures; and the addition of others, which appears to have been made on purpose. All that can be objected on this head, we have mentioned before in the body of this preface; and will examine, in the dissertation upon the author of this book, the objections with respect to Philo, and those passages in the gospel and writings of the apostles, which resemble some in this book. We have also answered, both in the commentary and in this preface, the accusation of untruth, which has been urged against this writer. There remains only the difficulty which arises from the Jews not acknowledging it to be canonical, and some of the ancients not receiving it.

The authority of the Jews hath never been of any great weight in the church, particularly of the modern Jews, whose malice and unfair dealing, in every thing relating to our faith and holy religion, is open and notorious. The apostles, whose authority is of infinitely more weight than theirs, have taken quotations and proofs from this book [a]. And it is begging the question to say, that this writer copied from them. They recommended it to the faithful, who have ever since preserved, read, and cited it as inspired scripture, so that we cannot now form any reasonable doubt about its canonicalness. To the testimony of those few among the ancients, who have disputed its authority, we oppose a croud of witnesses in all ages of the church, who have acknowledged and quoted it as divine scripture. In short, to the scruples of those who, seeing antiquity wavering upon this point, have found some difficulty to persuade themselves to admit this book into the Canon, we oppose the third council of Carthage, in 397; that of Sardica, in 347; that of Constantinople in Trullo, in 692; the 11th of Toledo, in 675; that of Florence, in 1438; and lastly, the 4th session of the council Trent, all which expressly admitted this book into the class of Holy Scripture. And there is scarce any ancient father who has not quoted and com-

[a] See this objection discussed in note on chap. ix. 13. and Bishop Cosin's Scholast. Hist. p. 23.

mended it. Many of them attribute it to Solomon, others to some prophet, and all to an inspired writer [*b*]. We may therefore reasonably urge upon this occasion, the argument of prescription against our adversaries, and let them produce their title against our quiet possession. Let them attack and confute, if they can, so many councils [*c*], and those learned ecclesiastical [*d*] writers

[*b*] Some of the later Fathers, as St Jerom, St Austin, &c. give indeed very honourable titles to the Book of Wisdom, and the other apocryphal books, calling them canonical, sacred, divine; but then they mean not by canonical, as the church of Rome does, *canones fidei*, a perfect rule of faith; but *canones morum et historiæ*, such as are profitable only for instruction, and to inform men in the history of the Jewish church. See Dupin's Biblioth. Pat. tom. i. p. 1. Nor, when they call them sacred or divine, do they mean to equal them to divine scripture, strictly so called, or to make them of the same sovereign authority with the undoubted canonical books themselves, for the establishing matters of faith, or determining controversies in religion. See St Jer. Epist. 7. et Læt. Epist. ad Paul. Præf. in lib. Sol. Aust. de Doctr. Christ. lib. ii. c. 8. Retract. lib. ii. c. 10. De Civit. Dei, lib. xv. c. 23. Cyril. Hieros. in Catech. sect. 4. Euseb. Eccl. Hist. lib. vi. c. 25. Ruffin. in Expos. Symb.

[*c*] As the catholics lay the stress of their cause upon these councils, and this learned commentator triumphs in them as their bulwark, it seems proper, and even necessary, to examine into the authority of these councils, and consider how far they prove the point they are brought for. I shall take them in the order as they stand in this preface. With respect to the third council of Carthage, whereat St Austin himself, they say, was present, we reply, 1. This council was not œcumenical, but only a provincial one. 2. The 47th canon (according to Binius) which they urge against us, was not originally in the acts of this council, but added in the time of Pope Boniface. For if this council was held under the consulate of Cæsarius and Atticus in the year 397, as the inscription or title of this council in all copies has it, there can be no such canon in it; for Boniface, to whom this canon refers, was not, at that time, pope of Rome, nor above twenty years after, not till 418. 3. The great and general council of Chalcedon, consisting of 630 bishops, confirmed the code of the universal church; in that code were contained the learned canons of the council of Laodicea, wherein we have the catalogue of the canonical books of scripture; but the canons of the council of Carthage were not confirmed by it, as not having yet any place in it. And therefore we may safely conclude, that neither Pope Leo the First (whose legate subscribed the council for him), nor any of the bishops there gathered together, acknowledged any other books of canonical scripture than what the council of Laodicea (which left out all these books) had declared to be received, and read for such in the church, before their time. 4. The Romanists themselves do not generally allow the authority of this council, to determine what books are canonical: For Wisdom, and the rest of the apocryphal books, have been since rejected by many great and considerable persons among them, as Isidore, Nicephorus, Rabanus Maurus, Hugo, Lyran, Cajetan. See Limborch's Theol. Christ. lib. i. c. 3. Melch. Canus. Loc. Theol. lib. v. cap. ult. Baron. Ann. tom. viii. ad Ann. 692.

The next is that of Sardica, or Sardis, in 347, which was so far from a general council, that it was only a western synod. The canons of this council were never received by the catholic church as general laws, they were never put into the code of the canons of the universal church, which was approved by the great council of Chalcedon, but were first added to the code by Dionysius Exiguus, as those of the council of Carthage likewise were. The east never received these canons, nor would the bishops of Africa own them. The popes only used them, and cited them under the name of the council of Nice, to give them the greater weight and authority. See Dupin's Eccl. Hist. vol. ii. p. 261.

As to that at Constantinople in Trullo, this is only cited by them as confirming the council of Carthage; for in other respects, the canons of this council are not so agreeable to the Roman writers, who represent them as falsified and corrupt. They do not relish the 36th canon, which makes the bishop of Constantinople equal to the bishop of Rome; nor the 55th, which lays some restraints upon the church of Rome. But it is to be well observed, that the 227 bishops here assembled, in the second canon, confirmed also the council of Laodicea (which was 37 years before that of Carthage which they urge), which reckons the canonical books of Scripture as we do, and excludes the rest, in canon 59th, as not properly belonging to them. When, therefore, in the same second canon, they allow also the council of Carthage, they cannot be supposed immediately to contradict themselves, but that they understood the Laodicean council to be taken in one sense, and the council of Carthage in another; the latter extended, in a large and improper acceptation of scripture, to the ecclesiastical books; and the former, in a more strict and proper sense, took in only those books that were really authentic and divine. For in one and the same sense they cannot be taken, nor otherwise be confirmed and stand together. See Cosin's Schol. Hist. sect. 104. Episcop. Instit. Theol. lib. vii. c. 7.

There is still less to be said in favour of the 11th council of Toledo, which was subscribed only by the archbishop of Toledo, sixteen bishops, two deacons, two bishops deputies, and seven abbots. A number too small and contemptible to make a council!

That of Florence, in 1438, is of so modern a date, that it can be of no great weight. It was assembled by the authority of the Pope, and under his influence and management. In the large tomes and editions of the councils, no such canon, as is pretended, is to be found; it is a decree added by some impostor, probably the epitomizer or abridger of the councils, and is supposed with reason to be a forgery, for nothing was mentioned at this council concerning the canon of scripture. Nor can it be called a general or œcumenical council, even in respect of the Latin churches only; many of which neither acknowledged Eugenius or his council; and the

which are the bulwarks of our cause: they must overthrow all these, before they will be able to reach us.

The prophecies which are to be met with in this book, and which have been acknowledged as such by the fathers, are still further proofs of its canonicalness. All that is mentioned here of the future downfal of idolatry, and of the terrible judgments which God will inflict upon the wicked, may be considered as a true prophecy.

But the place upon which the ancients have fixed with most attention, is, where the author describes the punishments of the just man, in terms so resembling the sufferings of Jesus Christ, that Grotius imagines these passages to have been added to the book by some Christian interpolator, after the death of our Saviour; which is not at all probable, as they are so linked and interwoven with the context, that they are not to be separated without manifest violence. The fathers had quite a different opinion of them, and have made use of them against Jews and heathens, and shewn the complete accomplishment of them in the person of Jesus Christ.

The Jews themselves do not absolutely reject this book; I have before observed, that a learned Rabbi quotes a passage from it in his preface to the Pentateuch. John Picus of Mirandola asserts, that the Jews read a book of wisdom in Hebrew, composed, as they thought, by Solomon, as the marrow and quintessence of the law of Moses. But it is very different from this book. Isidore, Sixtus of Sienna, Christopher a Castro, Gonsalve a Cervantes, Lorin, in their prefaces to this book, maintain that it was written at first in Hebrew, and afterwards translated into Greek; many affirm, that it was written by Solomon, and translated after into Greek by the LXX. But these last opinions go too far. If the Jews were acquainted with, and read this book, it must have been translated into their language from the Greek, and we must indeed agree that they never received it as canonical.

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council of Basil, then sitting, condemned this of Florence as a schismatical assembly. And the Greeks, as soon as they were returned, and got to Constantinople, would stand to nothing that their own fears and the Pope's persuasion had before led them into. See Coslin's Schol. Hist. sect. 160.

The last is the famous decree of the council of Trent, wherein forty-three, or some few persons more, were only assembled, and cursed all other persons in the world that did not receive their new canon of scripture in such manner and form as they were then first pleased to appoint it. To establish this œcumenical decree, as they most unwarrantably called it, of the Greek church they had not one; of the English as few; of the Helvetian, German, and northern churches none; of the French scarce two; of the Spanish not many. All the rest were Italians, and they in no great number; among whom some were the Pope's pensioners, and sent thither to overbalance the votes of others, many of them titular, and some unlearned. And was it ever heard in the world before, that forty bishops of Italy, assisted, perhaps, with half a score others, should make up a general council for all Christendom? (See Coslin's Schol. Hist. sect. 194.) Wherein, as there was not any one greatly remarkable for learning, that voted the canonical authority of the apocryphal books, which the eastern and western churches ever held as suspected and uncertain; so some of them, (as Father Paul observes, whose testimony, upon this occasion, must be allowed of great weight, and less exceptionable) were lawyers, eminent perhaps in their own profession, but of little skill and understanding in controverted points of religion; and such divines as were among them were of low parts, and less than ordinary sufficiency. The greater number were courtiers, and bishops of such small places, or dignities only titular, that supposing every one to represent the clergy and people from whence he came, it could not be said that one in a thousand, in Christendom, was represented in this pretended council. See Brent's Transl. of the Hist. of the Council of Trent, B. ii. p. 153. I mentioned just above, that the eastern and western churches looked upon the apocryphal books as suspected and uncertain. Those that are curious may see this matter very minutely discussed by a particular detail of the sentiments of the several churches, extracted chiefly from the writings of the bishops that presided over the respective sees, which Episcopius has happily executed, Instit. Theol. lib. iii. c. 7. in such a clear manner, and so exact a method, as to time, place, and persons, that we see the judgment of these two great ecclesiastical bodies, as it were, in one view, and without any confusion or perplexity.

[d] This may be disproved by almost an infinity of testimonies in Bishop Cosin's Scholastical History, wherein, by an historical disquisition of the universal tradition of the church of God, unanimously delivered in all ages from the apostles times (and before) to ours, and by a very particular enumeration of the testimonies of the ancient ecclesiastical writers through the several centuries, it appears, that neither the ancient fathers, bishops, nor ecclesiastical writers, taught or believed otherwise than we now hold: So that it seems strange that so learned a writer as Calmet should either be so greatly deceived in a point of such consequence, or one in other respects so fair and candid, should knowingly triumph in false evidence and unsupported authorities: Nor is it less strange that he should not give the incomparable book of this prelate a place in his Bibliotheca Sacra, as the nature of that work required; but we may suppose that he either did not know it, being written in English, or did not care to have it known and read, the answers of it being so cogent against the Romanists, and the book itself the strongest bulwark of the Protestant cause in this controverted point betwixt us.

CALMET'S DISSERTATION UPON THE AUTHOR OF THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

IF the dispute which hath been raised about the author of the Book of Wisdom, was only among Catholic writers, and all parties were agreed upon its canonicalness, and the inspiration of the author, we should have given ourselves no more trouble about this, than some others of the sacred books, whose canonicalness is acknowledged by all the churches, even those which are separated from our communion, though the writers of them are doubtful and unknown. When once it is agreed that the Holy Spirit is the original author of a book, one need not be so solicitous who the person employed as the instrument is. But in the question before us, many of those who dispute about the writer of this work, attempt to destroy its authority, and, by diminishing the credit of its author, would take the liberty to reject it as apocryphal. To oppose this is the design of the present dissertation; wherein we shall endeavour to shew, that though the author of the Book of Wisdom be not certainly known, the book itself does not cease, on that account, to be authentic, inspired, canonical.

Many Catholic writers suppose the author of this book to be Solomon himself. "He wrote it, say they, in Hebrew, from whence it was translated into Greek by the Seventy Interpreters, together with the other works of that prince: The ancient Fathers quote it often under his name, and it has generally that title in the Greek copies. The author plainly assumes this character throughout, and the true Solomon stands confessed in as clear a manner, as in any other of his books. Every body agrees, that it is not unworthy of his consummate wisdom, and high reputation; and that his sentiments and maxims are comprized in it: That though this piece is not now to be met with in the Hebrew, it cannot be concluded from thence, that it was never wrote in that language: For how many works have we in the versions and translations only, the originals of which are not now to be found? And how many are ascribed to particular authors, as indisputably theirs, which have less marks to ascertain them to belong to such writers, than this has of being the genuine work of Solomon?" This is what they plausibly urge in behalf of this opinion.

But to these reasons it may be replied, that if this work was really Solomon's, and was in Hebrew in the time of the LXX interpreters, the Jews would not have forgot, or neglected it as they have done, nor excluded it their canon. It is entirely unknown in that language to Josephus, Philo, St Jerom, and Origen; so that in all appearance it never was in that language. Add to this, that the turn of the phrase and expressions are in the manner of the Greeks, and very different from the genius of the Hebrew tongue. The author quotes the Scripture in it according to the LXX, and borrows passages from books, which were not wrote till a long time after Solomon. To pretend that the Jews have suppressed the original, out of hatred to the Christians, who make use of its authority to convince them, that they have accomplished, in the murder of our Saviour, what was foretold of him in this book, is to advance what is incredible, and raising an objection which has been an hundred times confuted, and more difficult to maintain, than what they would avoid by this plea. For could the Jews have suppressed it, if they would? And if they could, what service would that have done them, since they have left it us in Greek, with so many other books, as strong at least as this, to establish the truth of our religion?

The authority of the fathers is decisive, to prove a point of faith, and the authenticalness of any text; but then their testimony must be constant and uniform; but, in a matter of criticism, and where their judgments are divided, their opinion does not always determine the case. Now here the ancients do not speak in an uniform manner, some absolutely deny Solomon to be the author, others speak doubtfully, and none affirm it in express words. They cite indeed this work according to the usage of the church, which comprehends under the name of the Book of the Wisdom of Solomon, not only Proverbs and Ecclesiastes, but also this book and that of Ecclesi-

asticus. The title of the book, in the Greek copies, is no stronger an argument than the name of King, which this author assumes in the body of the work, or the port and appearance of Solomon, with which he would set himself off. The ancients often call their books by the names of persons whom they introduce speaking; as Plato gives to his dialogues the names of Socrates, Timæus, Protagoras; and Cicero, to his book of Famous Orators, that of Brutus, and to another that of Hortensius. Xenophon too calls the history, in which he gives the model of a complete prince, by the name of Cyrus, who is the principal character drawn in it. But nobody will say, that these pieces were written by those whose names they bear, for it is known and confessed on all hands, that it was Plato, Cicero, Xenophon, who wrote them under such fictitious names. St Jerom says expressly, that the book of the Wisdom of Solomon carries a false and borrowed title.

The Resemblance that is to be found in the thoughts and expressions of this book with those of Solomon, is so far from proving him to be the writer of it, that it furnishes a strong argument to the contrary. This prince would never have copied from himself, nor have repeated here, what he had already said in some other work; nor would he have cited passages from Isaiah and Jeremiah, who lived so long after him. We do not design or endeavour to decry the book, or to diminish its real worth and value; we readily own, that it is not unworthy of the wisdom of Solomon himself, and we have given it an author more great and noble than that prince. It is the Holy Spirit, which inspired this writer, as he did Solomon. I shall not repeat here, what I have said elsewhere, with respect to some terms used in this book, which are borrowed from the heathens, such as *Ambrosia*, the river of forgetfulness, or *Lethe*, the kingdom of Pluto or Hades, &c. These fables are apparently of later date than Solomon, as well as the chaplets and crowns of roses, mentioned ch. ii. 8.

St Austin was once of opinion, that Jesus the son of Sirach was the author of the books of Wisdom and Ecclesiasticus; but he did not long continue under that mistake, he recants as to the Book of Wisdom, Retract. lib. ii. cap. 4. and, without explicitly saying who is the author, owns that it is more probable that Jesus the son of Sirach did not write it: He says in another place, that it was by no means likely to be wrote by Solomon; but he does not doubt, but that it, and Ecclesiasticus were both written by inspiration [e]. And he elsewhere observes, that the primitive writers of the church, nearest the times of the Apostles, fetched proofs from this book, as being of divine authority; that there can be no pretence for not receiving it, and placing it in the rank with the other scriptures.

St Jerom informs us, that some ancient writers ascribed the Book of Wisdom to Philo the Jew, which words have afforded much matter of dispute to authors that came after. Some have looked upon it as a dangerous opinion, which tends to destroy the whole authority of the book, by ascribing it to a Jewish writer, and one who was never reckoned inspired. Others have adopted him without any limitation, but the greater part add this restriction, that the Philo, whom St Jerom mentions, is not that Philo whose writings we have, who is commonly known by the name of Philo the Jew, but some other more ancient. For they pretend that there were several authors of this name; the first, as they say, lived under Ptolemy Philadelphus, and was one of the seventy interpreters; the second is Philo of Biblos, who is cited by Eusebius and Josephus; the third is Philo the Jew; the fourth is one who lived under the second temple, and wrote a book about the soul.

The first Philo is unknown to antiquity, nor is there any reason to place him in the time of Ptolemy and the LXX interpreters. In all appearance there never was such an author, since he is not mentioned by any ancient writer. The second was a Pagan, a native of Biblos, who translated the history of Phœnicia into Greek. Josephus places him in the same rank with Demetrius and Eupolemus, who, not being of the Jewish religion, could not have acquired a sufficient knowledge of their books, to give any true and just idea of their history, and can, with less reason be supposed to be the author of sacred and prophetic books. The next then is the famous Philo, the Jew of Alexandria, who lived in the first age of the church, and was deputed, by the Jews of that place, to the Emperor Caius, about the year 40 of the common æra. He wrote many

[e] See this confuted by St Austin. De Civit. Dei, lib. xv. c. 23. lib. xvii. c. 20. lib. xviii. c. 38. and many other places, which will serve likewise for an answer to what immediately follows from St Austin.

books in his youth, but, in the latter part of his time, was employed in public and national affairs, and was of great service to his countrymen. Eusebius and St Jerom write, that, in a second embassy which he was sent upon to the Emperor Claudius, he contracted an acquaintance and friendship with St Peter. Photius says, that he even embraced Christianity, but quitted it again out of discontent or disgust. Josephus mentions him as a very considerable person. His works are in a style admirable for its beauty and plainness, but his method of expounding scripture is allegorical. Photius thinks, that it was from him the custom was first introduced into the church of explaining the scriptures allegorically, and it is certain that some of the fathers have followed his method.—As to Philo's being a Christian, that opinion is now exploded by all learned men, as well as his pretended intimacy with St Peter.

There are four ways to judge whether Philo, to whom many of the ancients have ascribed this book, be really the author of it. 1. A conformity of sentiments and method. 2. A resemblance of style. 3. An agreement with the person and character of Philo, and the times wherein he lived. 4. The authority of those writers who have ascribed this book to him. We shall examine these particulars in their order.

The author of the Book of Wisdom, represents God as the Creator and Preserver of all things, of infinite wisdom and justice, and whose providence watches over and extends unto all his works. A God who aims only at the good of his creatures, who created them originally pure and innocent, and does not proceed to punish them till their wickedness is incorrigible, and at its full height; who is the author of true wisdom, and all other blessings, and communicates them freely to such as sincerely ask for them. Philo agrees in all these sentiments; but as this is nothing extraordinary in a Jewish writer, I shall not stop to draw the parallel, which would be of no service here.

The soul of man, according to the Book of Wisdom, is immortal, and linked to a corruptible body, the weight of which draws it to the earth, and presses it downwards; it is capable of eternal happiness, but when it gives itself up to the pursuit of sin and wickedness, it brings upon itself punishments and misery without end; it is inexcusable, when it continues ignorant of its Creator, who is so loudly proclaimed by his works. Philo says much the same, "That the soul of man is clothed with the body as with a garment, but that of a wise man with his virtues;" and in another place, "That while we continue in this world, we are in a state of pilgrimage; but a wise man looks upon himself, when in the body and upon the earth, as in some strange place, considering heaven as his only true country, and his proper native-place."

Philo supposes two sorts of souls, some of which descend into, and inhabit bodies, and others are at a great distance and very remote. Of those that enter into bodies and continue there, some apply themselves to, and are trained up in a philosophy wholly sublime, which, after the death of the body, they continue to pursue, to purchase a life eternal and incorruptible; The other sort, overwhelmed with the weight of the flesh, neglect the study of wisdom, and giving themselves up to the caprice of fortune, are attached to things sensible and corporeal, to the pursuit of vanity, glory, riches, &c. which very much resembles what the author of the Book of Wisdom, speaking in the person of Solomon, says, ch. viii. 19, 20. "That he had a good spirit," or rather, "that, being good, he came into a body undefiled," wherein he supposes a pre-existence of souls, some good, others wicked, not by nature, or through any fate or necessity, but voluntarily and by inclination, which is certainly the opinion of Philo in many places.

The high encomiums this author gives of wisdom are likewise to be met with in Philo, who says, "That she is a pure gift from the bounty of God, who communicates her to souls well disposed, which love contemplation; that she existed before all ages, and by her the world itself was created; that she is as the mother, and God the father of it; that the wise alone are truly worthy to reign, to have command and sovereignty; and only these are truly rich; that wisdom is all divine, and nothing more easy to be acquired, being always ready to communicate herself; that she never shuts her school, but is willing and disposed to receive those who desire instruction. These she enchants, and as it were inebriates, with sweet and agreeable draughts of her doctrines, she invites them to come and improve themselves by her lessons, and promises them infinite advantages and blessings." According to Philo, kings should

distinguish themselves by their wisdom: and their ambition, happiness, and glory should centre in this, That a prince should be well versed and instructed, not only in human and secular affairs, but likewise in spiritual and divine, and should appear to his subjects as an animated oracle and a living law; which agrees admirably with the idea which the wise man here gives of a perfect and consummate prince.

The author of this book speaks of *the Word*, or *the Word of the Lord*, as a distinct person from him that generated and sent him. He ascribes to him divine attributes, particularly omnipotence. It was this *Word* which fed the Israelites in the wilderness, cured the bitings of the serpents, slew the first-born of the Egyptians, and, in fine, created the world. Philo resembles our author more on this head, than in any other particular; and some have pretended, that he had even knowledge of that divine Word, of which St John speaks in the beginning of his gospel; and others have advanced, but against all reason, that this holy Evangelist took his doctrine and expressions from him. He says, that the invisible *Word* which created all things is the express image of God, above all the world, more ancient than it, and superior to all creatures. That this *Word* was employed to separate and divide the elements, and to range all the parts and matter of the universe into form and order according to his own will. That this *Word* was begotten of God, was the creator of the universe, and has a dominion and sovereignty over all the kingdoms of the world. In speaking of Isaac, he says, that this patriarch never departed from his duty to God, but that he attached himself to the *Word*, that divine Mediator, which instructs us in those things which are best for us and came down to, and condescended to converse with us, to teach us what is most convenient and proper for us in all circumstances; for, continues he, God disdains not to be known to, and intimate with such as love virtue, and sends his *Word* to support and succour them.

The punishment and sufferings of the wicked in another life, and the rewards and glory of the righteous are admirably described in the Book of Wisdom; Philo speaks of them in as plain and distinct a manner. He says, that the elements, the air, fire, and water, all conspire to the punishment of the wicked, God, by his Almighty power, employing those very things, which he designed for the benefit and use of man, as his instruments and scourges to punish the ingratitude and wickedness of his creatures. He observes, speaking of Cain, that men imagine temporal death to be the greatest of all misfortunes, not reflecting upon the terrible tribunal of the sovereign judge which will succeed, with respect to which, in the judgment of God himself, death may be considered only as the commencement of their misery. And what is their misery? It is to live, as continually dying, or rather to be dying always without ceasing to live.—A death always renewing, and in some sense immortal. For there are two sorts of death, the first is that of the body, which is an indifferent thing, it may be either good or bad; but the second is, to die without ceasing, the greatest and most terrible of all calamities and misfortunes.

He says, in another place, that the wicked are always dead, though they should chance to live even to extreme old age, and that the righteous, on the contrary, though dead and departed this life, through bodily sufferings, are really living, and enjoy a life permanent, and without end; and he instances in Nadab and Abihu, who being dead betimes, enjoy immortality, and a life incorruptible before God [*f*]. He elsewhere observes, that long life does not consist in a number of years, but in a course of goodness, expressions exactly agreeing with these of the book of Wisdom. "Though the righteous be prevented with death, yet shall he

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[*f*] Calmet here translates Philo literally; the passage referred to is in his treatise, De Profugis. Οἱ μὲν ἱερεῖς Ναδὰβ καὶ Ἀβιοὺδ, ἵνα ζήσωσιν ἀποθνήσκουσι, θνητῆς ζωῆς ἄφθαρτον ἀντικαλλαττόμενοι βίον, καὶ ἀπὸ τῆ γνωμένῃ πρὸς τάγχιστα μεταναστάσεως ἐφ' ὧν τὰ σώματα τῆς ἀφθαρσίας ἀδεῖ, τό, τι ἐτελεύτησαν ἐνώπιον Κυρίου, τελείαν ἔζησαν. It is surprising, that Philo should produce these two persons as an instance of rewarded piety, who died, by the immediate judgment of God, by an extraordinary visitation from heaven, for offering strange fire before the Lord, Lev. x. 1. Had they died instantly, when they had the honour to be called up to God, and to have a sight of him, and to eat and drink in his presence when he appeared on mount Sinai, Exod. xxiv. 9, 10, 11. they might have been thought to have died in God's embraces, as some of the Rabbins have asserted of Moses. This mistake seems to arise from his allegorical manner of interpretation. When the text says, "They died before the Lord," he renders, ἔζησαν, though the phrase has a quite different meaning in that place. See Patr. in Levit. x. Philo has the same thought, in *lib. Quis Rerum Divin. Hæres.*

be in rest; for honourable age is not that which standeth in length of time, nor is measured by the number of years; but wisdom is grey hair unto men, and an unspotted life is old age. That God took his beloved [Enoch] from the world in the flower of his age, lest wickedness should alter his understanding, or deceit beguile his soul; and that being made perfect in a short time, he fulfilled a long time, or had all the real advantages of old age." Chap. iv. 7, 8, 9, 11, 13.

What the writer of the Book of Wisdom says of idolatry and idolators, in the thirteenth chapter, is so like what we find in Philo in the beginning of his treatise, De Monarch, that one perceives plainly that they had both the same sentiments, and did not copy the one from the other. They both shew the folly and mistake of those who deified the stars, instead of exalting their hearts, and paying their devotions to him who is the great Creator and Ruler of them. In his Piece upon the Decalogue, there is a passage entirely agreeable to that of Wisdom, chap. xv. 15. where the ridiculousness of those pretended deities is exposed, which "neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet they are slow to go." There is no end of multiplying instances of the agreement between Philo and the Book of Wisdom; but these that we have produced, may be sufficient to shew the conformity of their sentiments.

Let us now examine the facts mentioned by the author of the Book of Wisdom, which seem to differ from the account of Moses. Philo speaking of Joseph, says, that he was made viceroy, or, to speak more properly, king of Egypt. And in the description of the plagues of that country, he says, that in the parts beyond Memphis there is no rain, nor do they know what winter is. But at the command of Moses, nature changed her appearance, and the air assumed new qualities; and thunder, lightning, hail, and rain were as dreadfully and sensibly felt there, as in other regions. And what was very particular, the water did not extinguish the fire in the lightning, nor the fire melt and dissolve the hail; a reflection which the author of the Book of Wisdom likewise makes in several parts of that work.

Philo remarks, that, during the darkness in Egypt, which lasted three days, no fire could be kindled there, the thickness of the fog extinguished it immediately; which is agreeable to our author's account. With respect to manna, the expressions of both are very much alike. According to Philo, it is a nourishment produced without the labour of man, sent purposely from heaven, and, in a figurative sense, is the wisdom of God, his word, or commandment; which is very like what Moses says, on this occasion, "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord," Deut. viii. 3. He explains, in an allegorical manner, the vestments of the high priest, and, like our author, supposes them to be symbolical of the universe; that the habit in general represents the whole world, and each particular answers to, and expresses the several principal parts of it: the long robe of an azure colour, is an emblem of the air; the pomegranates at the bottom represent the water; the ornaments, or flowers, denote the earth; and the bells, the harmony, which is in the several parts of it, from whence the union of the system proceeds. The Hebrew text speaks only of the pomegranates and bells, but Philo follows the seventy, who seem, Exod. xxviii. 33. to mention flowers. All this is agreeable to, and an explanation of what our author says in fewer words, "that in the long garment was the whole world," ch. xviii. 24.

One thing is very observable, that Philo doth not copy the very words of the Book of Wisdom, as he would have done, if he had designed to quote or use it, as the work of another writer. He follows in general the same method, the same sentiments, the same thoughts, but in different terms; as when one and the same author expresses himself upon particular points in different works. From this very great likeness and conformity of opinions, many of the ancients have concluded Philo to be the author of the Book of Wisdom.

The difference of the style of Philo, and that of the Book of Wisdom, is one of the strongest arguments against his being the real author; but the ancients, who were as good judges as the moderns upon this head, it is manifest, laid no great stress upon the difference of style, since it did not hinder them from ascribing this book, notwithstanding, to Philo. And, in spite of the diversity of style, one may observe in several parts of this book, the pompous turns of Philo, his exuberance in epithets, and his rich vein displayed by many lively and pathetic descriptions. But as he wrote it under the borrowed name of Solomon, he might disguise his style a little, and appear more sententious in this book, than in his other works: this probably is the true reason of the dif-

ference of style, it proceeds from the matter and subject itself. For let the same person write an oration, lessons of morality, an epistle, or a poem, will not a great variety of style necessarily arise from these different characters, though they are all penned, and proceed from one and the same author?

Though the book we are speaking of affords but few hints whereby to form a judgment of the time and place in which it was wrote; yet, as glimmering as the light is, it may be sufficient to give us some idea of both. The author lived in an idolatrous country, and most probably in Egypt, since upon all occasions he inveighs against the ridiculous idolatry of the Egyptians, which consisted in paying adoration to water, fire, serpents, and other beasts the most frightful and mischievous. He lived at a time when the Jews had a great aversion to idolatry, he speaks of its origin, and that one cause of it was the grief of a tender parent for a deceased child, which at length terminated in paying divine honours to him. This remark is more applicable to Egypt than any other country, upon account of that great respect which the Egyptians are remarkable for paying to their dead; and because it is certain, that Isis and Osiris, the first deities of this country, had the sovereignty of Egypt, and the former appointed divine honours to the body of her deceased husband. He speaks likewise of the Jews being held in subjection, and persecuted under some idolatrous princes, which agrees very well with the times of Philo, when the Jews suffered greatly, both in Judea and in Egypt, from the Roman emperors, their deputies, and even the people themselves.

If he wrote it after the death of Jesus Christ, who could not be unknown to him, it is not improbable that he had him in view, when he describes the just man, as reviled, persecuted, and at length put to death; and that seeing the beginning and first essays of Christianity, and the miracles which accompanied the first preaching of the gospel, he foretold the approaching ruin of idolatry. In fine, living under idolatrous and cruel emperors, it is probable he might direct his instructions to them under the person of Solomon, and the more effectually to execute his design, purposely disguised his style to give his work a greater air of antiquity, and to add the more weight to it. And it may be questioned whether it would have been even safe for him at that time in the very heart of Alexandria, to have addressed a book in Greek to princes, wherein idolatry is condemned in such a bold and open manner; but by concealing himself and writings under the fictitious name of Solomon, he avoided all danger.

When St Jerom tells us, that some of the ancients ascribed this book to Philo the Jew, he meant, no doubt, Philo of Alexandria, for at that time no other of the name was known. And as the ancients, whom he cites, are the first that acquaint us whom the church attributed this work to, their judgment ought to be of great weight; and so much the more, as since that time no one has been assigned in particular as the undoubted author of it. Truths of this nature are generally the more certain, the nearer they approach to the fountain-head: now in the time of those ancients whom St Jerom mentions, this tradition must have been very fresh, and it might have been a received notion in the church, even from the times of the apostles; the great commendations which the ancients give of Philo, shew the high idea they had of his merit. We have before mentioned, that Eusebius, St Jerom, and others, believed him to have been a Christian; the former asserts, that he was perfectly acquainted with all that related to the doctrine and the laws of his ancestors; he extols his eloquence, the loftiness of his thoughts and sentiments, his exact understanding of the scripture, and his explications of the sacred books. And if St Jerom, Eusebius, and others who have drawn up the catalogue of Philo's works, have not inserted the Book of Wisdom in the number, the reason was either that since their time it has been questioned, or that being received by the generality of churches as an inspired book, it was not proper to range it among the works of a Jewish author.

This is what may be plausibly urged in favour of Philo, but this alone will not be sufficient to induce us to ascribe this work to him, there will always be an invincible argument to the contrary, *viz.* his religion. Philo died in Judaism many years after the death of Christ; and if he was acquainted with the truths of the gospel, he has not done that justice, or given that honour to it which he ought. It is not therefore probable, that the Holy Spirit should speak by the mouth of such a person, or that the church should adopt, or receive as an inspired book, the work of an unconverted Jew. This reason, it must be confessed, is of no force against those who do not look upon the Book of Wisdom as canonical. But there are other reasons

which hinder us from ascribing this book to Philo. 1. The difference of style. 2. The silence of the ancients, as Eusebius, St Jerom himself, Photius, Suidas, and others, who have not placed this book among those of Philo. 3. The passages of this book quoted in the gospels, and the epistles written either before Philo could write this work, or a very little time after. There remains then only in his favour tradition, and that but indifferently supported, and a conformity of sentiments, which is not so peculiar to Philo, but the like may be found in Job, Proverbs, Plato, Ecclesiasticus, and in the books of Maccabees. In these we meet with, likewise, the punishments of the wicked after this life, and the future rewards and happiness of the righteous; one finds wisdom represented there as co-eternal with God, and the Word, as Almighty, Omniscient, Creator, Preserver; as instructing, punishing, rewarding. These notions were common at that time among the Jews, and who can be certain that Philo himself did not take these from the books we have just quoted?

Origen has nothing certain about the author of this book, no more than the other fathers which follow him. All then that can be concluded from what we have said is, that Philo was manifestly of the same principles with the author of this book, had the same method, and most of his sentiments; that he wrote in Egypt, and is not very ancient, since it is indisputable that he lived after the version of the LXX. If we should attempt to reckon up the differences between the Book of Wisdom and Philo, a very considerable number perhaps might be produced; the former sets down ten months as the ordinary time for the birth of children; the latter only seven, asserting that children born after that time, suppose in the eighth month, are not commonly long-lived, or born to be happy. Philo also differs from the author of the book of Wisdom in what he says of the creation of man, and his likeness and resemblance of God. According to the latter, man was created in the similitude and image of God, immortal and innocent, his body formed out of the earth, and will return to earth again, as his soul will likewise to God after death from whom it originally proceeded: Philo makes the resemblance between God and man to consist in the soul, which God himself created in the beginning, and filled with inclinations for its welfare and happiness; but adds at the same time, that he called evil angels to assist at the formation of man, who were the authors of those bad dispositions observable in him; which includes that dangerous opinion of two different independent principles, which the Manichees afterwards abused in so strange a manner.

Grotius is of opinion, that the book of Wisdom is the work of a Jew, who wrote it in Hebrew after the time of Esdras, and before the pontificate of the high priest Simon, and that for this reason it is placed before the book of Ecclesiasticus. It was translated, as he says, into Greek by some Christian author, who understood that language well enough, but took great liberties in his translation, without confining himself to the words of his original, and even added some strokes and sentiments taken from Christianity. Hence, he says, it proceeds that the universal judgment is taken notice of there, the happiness of the righteous, and the punishment of the wicked, in a manner more distinct and clear, than we observe generally in the books of the ancient Hebrews.

These are the sentiments of Grotius, but there is scarce any part of this hypothesis but wants proof. It is mere guess-work, to pretend that this book was originally wrote in Hebrew, neither Jews nor ancient Christian writers have either seen or known it in that language. If it was really wrote in it, would the Jews ever have suffered it to be lost? Or are there any footsteps of Hebraisms and a foreign construction, discoverable in the Greek translation? Those Christian sentiments, which Grotius thought to be foisted into it by the translator, are to be found in the books of Maccabees, and in Philo, and some of them even in Plato. The two former, as likewise Ecclesiasticus, speak very clearly of the everlasting happiness of the just, and the eternal punishments appointed for the wicked. Are we therefore permitted to say, that these books likewise have been corrupted by Christians, who have artfully conveyed their maxims and sentiments into them? That admirable description of the just man, ch. ii. afflicted and tortured with a variety of wretchedness, do we not meet with it in the writings of Plato, lib. ii. De Rep.? From whence Cicero and Seneca both manifestly took it. It is well known how the ancient Greeks, and even the Jewish writers, were attached to the doctrine of that philosopher, and why might not this writer think it proper to preserve, and even consecrate

such a fine thought, and put it in its full light and beauty in this divine work, and hereby set truth at liberty, and give it a freer circulation, which before was, as it were, a prisoner, and confined to the heathen writings? Does not St Paul himself sometimes borrow the thoughts, and even the words of profane authors?

Cornelius a Lapide believes, that the Book of Wisdom was written in Greek by a Jewish author, after the return from the Babylonish captivity, and about the time of Ptolemy Philadelphus. He even suspects that it might be one of the seventy interpreters that wrote it for the use of that king; the book being calculated, as has been before observed, for the instruction of princes: for Aristeas relates, that Philadelphus proposed to every one of these interpreters, some question concerning the good government of his dominions. He adds, that the opinion which ascribes this book to Philo, might easily have obtained by the following equivocal terms: Solomon had two names, Solomon and Jedidiah, the last of which signifies *the friend of God*, and in Greek, *Philo* or *Philos* signifies *a friend;* and the rabbins, when they quote Philo, give him the name of *Jedidiah*, and so people have been led into a mistake to imagine *Philo the Jew* was meant, when Solomon only was intended under his other name.

But these are conjectures without any certain proof. We will ingeniously acknowledge that this matter is dubious, and that the author of the Book of Wisdom is uncertain and unknown, but it is nevertheless canonical and divine, since it contains in it all that is necessary to deserve that title; it abounds with useful and solid instructions, and paints Jesus Christ and his sufferings in a heavenly manner, and the truths recorded in it, are as comfortable to the good and righteous, as they are dreadful to the wicked and the sinner: And besides, the church has received and acknowledged it, as sacred and canonical.

It is certain that the author lived after the LXX, since he cites their text even when they depart from the Hebrew. He wrote at a time when allegories were much in vogue, and appears to have read the writings of the philosophers and Greek poets. From these circumstances we are of opinion, that this author cannot be very ancient. He seems to be later than the writer of Ecclesiasticus, whom we have fixed to the times of Ptolemy Epiphanes in Egypt, and Antiochus Epiphanes in Syria. And if this be so, our author should have lived under the government of the Maccabees.

PREFACE.

THE book of Ecclesiasticus, according to some writers, is so called, because the ancients divided the books of the Old Testament volume into four sorts; the first contained the Pentateuch the second the Prophets, the third the Hagiographa, the fourth the Ecclesiastical, or Apocryphal Books, as not being in the Jewish canon. Among the Ecclesiastical books, this of Jesus the son of Sirach, being most remarkable and useful, it was καθ' ἐξοχὴν called Ecclesiasticus, whilst the rest of the same class have lost their name. According to others, this title was given by the Latins to it, to denote its use in the church, its being read for the sake of edification in the public religious assemblies: or lastly, because, like Solomon's Ecclesiastes, which it resembles in name, as well as matter, it teaches and instructs such as attend to it by the admirable precepts which it delivers, and the earnest and frequent exhortations therein to wisdom, which in these sapiential books is another word for religion. In the printed Greek copies it is improperly styled, The Wisdom of Sirach, which is an abbreviation made with great absurdity, for it ascribes the book to Sirach, who was neither the author, nor the translator of it, and therefore could neither way have any relation to it. It is more usually and properly called The Wisdom of Jesus the Son of Sirach, because wisdom, in some branch or other of it, is the subject of the whole book.

The author opens his work with the eulogium of wisdom in general; then he enters into a variety of useful particulars, and continues to deliver many important precepts and instructive lessons, for the right conduct of life, to ch. xxiv. where wisdom is supposed to speak herself in person, and by the most engaging persuasive motives, which are continued to ch. xlii. 15. invites men to the practise of virtue, and the pursuit of what is lovely and of good report; where his collection of wise sentences and proverbs ends. He then, by way of epilogue, solemnly enters upon a pious hymn, wherein he extols the works of God, his infinite wisdom and power displayed in them, and, in dwelling upon his praises, his rapture and transport is so great, that he exceeds himself, and almost what is human, in the sublimity of his sentiments: and at length finishes the whole with a panegyric, or solemn commemoration of the most celebrated worthies of his own nation, illustrious instances in their respective generations of the several virtues he has been recommending. Manifestly copying in this division, says Valesius, the method and order of Solomon, and exhibiting, like him, Proverbs, Ecclesiastes, and Canticles, not in separate books indeed, but as parts of the same work. Not. ad Script. Eccl. Euseb. L. iv. c. 22.

The ancients styled this book by the Greek name πανάρετος, signifying that it treats of, and comprises, all sorts of virtues. And indeed it is a system of morality so full and comprehensive, as that there is scarce any virtue which this excellent piece does not recommend, and lay down rules for obtaining it; nor a vice, or indecorum, which it does not expose and discourage; it forms the manners of persons of all ages, sexes, and conditions, by an infinity almost of useful maxims and instructions. One learns from it all the duties of religion and civil life, both what piety commands, and politeness and good-manners expect. Every one may here discover, so full and obvious is it, what he owes to God, to his country, his neighbourhood, his family, and to himself; how to behave in the different relations of life, either to superiors, or inferiors, friends, or enemies; and so it may be thought, as indeed some have represented it, to comprize all the duties of both tables: For the precepts which it delivers, and the principal matters which it treats of, may be divided into four sorts, 1. Theological. 2. Political. 3. Economical. 4. Ethical, or rules respecting all sorts of men indifferently, however placed or circumstantiated. These four heads take in most, if not all, the maxims of this book, so that what lies dispersed in the great volumes of philosophers and moralists, is collected into a short compass, and to be found here as it were in miniature: in short, the author has given us at once a whole treasury of wisdom, and with great profusion has intermixed reflections, counsels, exhortations, reproofs, examples, prayers, praises, &c. so that truth appears in different attitudes and forms, but beautiful and engaging under each, and shines with so complicated a lustre, as cannot but draw attention, and command

respect and admiration. But besides the excellent moral instructions here given, some learned men have discovered in it certain vestiges of a more deep and recondite wisdom, and judge it to contain the more secret Solomoniac Wisdom. See Lee's Dissert. on the second book of Esdras, p. 32. which probably was taught in the schools of the prophets, and after the cessation of them, in those of the great doctors of the law, and interpreters of the sacred writings.

It was composed originally for the use and advantage of those, who were disposed to regulate their lives agreeably to the laws of God; with this view the grandson rendered it into Greek, and with the same design has it been translated into many other ancient and modern languages. On the same account, as being an instructive manuel, and good for the use of edifying, has it met with general esteem, especially in the Western church, and introduced by our first reformers, and the venerable compilers of our articles, into the public service. Nor can it fail of producing, in such as are well-disposed, those fruits, which one never fails of gathering from the knowledge of truth, when searched after, not merely as matter of speculation or curiosity, but with an honest intention to practise what it teaches. For this reason, as well as to enforce the author's precepts, and make his design more useful and extensive, I have sometimes ventured beyond the common and literal sense, and have accommodated a more exalted and spiritual one, extracted either from the valuable comment of Mess. of Port-Royal, or what occurred to me, and seemed naturally to arise from the text itself, and might without violence be inferred from it: by this means I have brought home to Christians, what by this writer was originally directed to the Jews, and have assisted the reader to find out the duties of the *new* law, in the letter and precepts of the *old* one.

There is one more excellency which I must not omit, which is common to this with the book of Proverbs, that the maxims are delivered in a way the most useful and beneficial, in such short and weighty apothegms, as may most strongly affect the mind, and yet not overcharge the memory; a method in which the wisdom of the ancients thought it most proper to deliver the rites and mysteries of religion, as well as their civil laws and constitutions. For truths, which depend upon demonstration and a long and abstruse chain of reasoning, are not so obvious to all capacities, as those which are couched in short memorial sentences, in expressive aphorisms, in single, and often independent propositions, as all collections of proverbial and sententious truths are, which being founded upon experience, and authorised by the observation of others, are admitted as just and approved maxims, and as such successively handed down to posterity; and every age confirms, and finds the benefit of them.

Though it is indubitably certain, that this book, was not written by Solomon, who lived many ages after, and there are in the work itself internal marks to disprove such a claim, yet it hath been ascribed to him, on account of the great resemblance of matter and style, and made by the Latin church to be one of his five books, as they are called, and is so quoted by several of the fathers, and as such in most copies joined with them, and like them wrote stiche-wise in the Alexandrian MS, and supposed, according to Epiphanius, to be written originally in metre. St Jerom says, that he himself saw a Hebrew copy of this work, not under the name of Wisdom, but of parables, or proverbs, Præf. in Prov. Munster also, and Fagius mention others; but Scaliger, Drusius, and Huetius, think none of these to be the original, but either Ben Sira's alphabet, or some late Hebrew version made from the Greek, such as that which appeared of the book of Tobit, which Fabricius mentions, Bibl. Gr. Tom. 2. And indeed it must be acknowledged, that this book is composed very much in imitation of the Proverbs of Solomon, and very frequently alludes to, and copies from them; hence by Athanasius, or the author of the anonymous Prologue, this writer is said to be ὀπαδὸς τῦ Σολομῶνος, with this difference only, that the sentences of the Book of Proverbs are not so closely connected, especially from the tenth chapter of that work, as those of this writer, who more frequently ranges, under distinct heads, what he observes upon the same subject, and in the Roman edit. and some MSS. Titles are occasionally prefixed to some chapters, denoting the contents of what follows, though even this of our author might have been more perfect in this respect, as his reflections upon similar occasions lie too much dispersed, and the distribution of chapters not regular, being probably different collections by him, and not sorted so orderly by the translator, as one might expect, and as is intimated in the *first Prologue*.

We are therein informed, that the Hebrew Sirachides gathered many grave and short sentences

of wise men that had been before him, some scattered ones, or remains probably of Solomon's 3000 proverbs, 1 Kings iv. 32. successively delivered down. See Bartoloccius, Bibl. Rabbin. Tom. i. p. 249. Huetius, Dem. Evang. Prop. 4. Nor is it to be doubted, but that many useful maxims of other learned men, as well as some of his own, were added by the last Jesus, the son of Sirach, to his grandfather's book, or from marginal additions of other men's sayings of the like nature; which being too few to fill a book of themselves, and as other fugitive pieces liable to be lost, if not collected together, they were joined to this larger work of the same kind, to be ready at hand, when occasionally looked for. Thus Solomon's Proverbs were augmented with a new collection, by the men of Hezekiah, taken, as some imagine, from copies of Solomon's Proverbs, with these sayings added, which therefore passed under the name of Solomon. Be that as it will, such books of Apothegms were made as it were heads of a common-place book, to which things of the same nature were reduced. So the ancient vocabularies have come to be enriched with many new words, by their possessors in different successive ages. We cannot otherwise account for the variations in the several Greek copies of Ecclesiasticus, and the translations of it, nor for the entire sentences, which are found in some, and wanting in other copies. And I have sometimes been inclined to think that text, chap. vi. 22. "Wisdom is according to her name, and is not manifest unto many," is one addition of the translator, where he derives the Greek word σοφία, from a Hebrew one, which signifies *covered*, or *hid*, which the elder Jesus, who wrote in Hebrew, could not do, but his grandson might, who was skilled in that, and the Hebrew tongue. And the like probably may be observed of ch. xliii. 8. as the reading is in all the present Greek copies.

The Hebrew Sirachides wrote his book in the language of the Jews of Jerusalem, such as was used after their return from the captivity, probably either in the Chaldee dialect, or Syriac, as a manual for the Jews in Egypt. The learned suppose the original work itself to have come down imperfect, either through the author's death, or the loss of some part of it in Egypt. See Bishop Chandler's Vindic. of Def. p. 81—85. which may perhaps account for the great incoherence, and abrupt transition in many places. We have no authentic monument whereby we can know how long the original was preserved; it is supposed to have been lost, either in troublesome times, or dropt through disuse. The Greek is the present and only original, and is the most early and authentic translation of this work, made for the use of the Jews in Egypt in their dispersion, who had then almost all forgot their native tongue; and so this, as well as other books, not canonical in that language, might easily be lost. It seems to have been too literal a translation, which often occasions the sense to be either obscure, or deficient. The translator himself has the modesty to acknowledge, that he doubts he has failed in expressing the full spirit of the then language, whether it was the ancient and pure, or more modern and corrupt Hebrew, and ingenuously apologizes for not coming up to the exact propriety, and expressiveness of the original; which might indeed easily happen, as it has to the law and the prophets, which lose much of their energy, when attempted in another language, as is well urged in his favour in the second prologue. It is well if inaccuracy be his only fault; Drusius seems to think, that he has sometimes actually mistaken the meaning of the original in some of the more obscure and intricate passages; and no wonder that this too should happen, for even the Greek version of the canonical books has often stumbled on seemingly plain ground.

There is a strange transposition of chapters in the best Greek copies of this book, from ch. xxx. to ch. xxxvi. to say nothing of whole sentences or verses so transposed, on which account the printed editions, as may well be expected, greatly differ from one another; these, with the number of various readings, which Hæschelius has collected with much exactness, and are chargeable chiefly on the carelessness of transcribers, shew the present state of it to be corrupt and mutilated. And with respect to the Greek translation itself, I am far from contending that the language is beautiful, or altogether correct. On the contrary, it does not always seem agreeable in construction to the received rules of grammar; and especially the uncommon use of the Greek particles, so frequently to be met with in it, has been objected to as harsh; but these particularities, I conceive, mostly owing to the idiom of the Greek Macedonian language, and are not so properly faults, as modes of that adopted tongue. But that it abounds with solecisms, as Camerarius, and others have charged it with, I cannot admit. For the Alexandrine Greek, in which dialect this book, as we at present have it, undoubtedly was written, however wide from the common and re-

ceived way of writing, has yet, by some men of learning, been observed to concur with it very surprizingly, where one would not expect it. Hebraisms indeed often occur in the text, and so they do in the Greek one of the Old and New Testament; but they are not reckoned by the judicious faults or blemishes. Philo, I believe, is not oftener guilty of solecisms than other Greek writers, nor the Christian fathers, who wrote in Egypt, nor do the LXX often transgress in this way, unless when the perplexity of the original, or their defect of understanding it, drove them accidently so to do, which perhaps may be the case of the translator of this book.

I have before intimated, that in his version he often uses the Macedonian Greek language; for from the time of Alexander the Great, it is certain, the Jews began to Hellenize, and that the Greek tongue, spoken by the Macedonians, became more common among them. And indeed, it is no wonder that the Jews of Alexandria, to whom that monarch, and Ptolemy Soter, after his death, granted the same privileges with the Macedonians, and other Greeks, should, by their constant intercourse with the other citizens, among whom they were there mingled, be necessitated to learn, and constantly use the Greek language, and that that should happen to them here, as did before at Babylon on the like occasion, I mean that by accustoming themselves to a foreign language, they should forget their own. And this will appear the more probable, as we learn from Philo, Josephus, and the apocryphal writings, particularly the Books of Maccabees, Wisdom, and this of Ecclesiasticus, in which frequent allusion is made to Græcian rites and customs, that the Jews had learned their philosophy, and embraced several of their opinions, ever since their conversing with that people under Alexander the Great, the Ptolemies, and Seleucidæ his successors, who reigned in Egypt and Syria.

The old versions, particularly the Syriac and Arabic are sometimes so wide from the Greek, that one scarce knows how to believe that they were made from it, often inserting long Paraphrases foreign to it, and in other places omitting as much, and yet there is no good reason to think that they translated from any Hebrew copy: If that indeed was certain, they would stand on an equal foot with the Greek, excepting its being translated so early, and by so near a relation. Nor do the Oriental versions agree any better with the Latin. As to the Vulgate in particular, it is uncertain what copy it follows, or of what authority that copy was; it sometimes adds whole sentences, which have nothing to answer them in the Greek; possibly the translator, to be more explicit, gave two renderings of the same sentence; or, as Huetius conjectures, inserted some parallel maxims from some other work. It does not appear to have been interpolated, except some marginal annotations should accidentally have crept into the text, much less to have been corrupted with design by an officious hand; and there is still less reason to assert, that any alterations have been made by the pious fraud of some Christian, to make it conform to, and countenance some favourite sentimens and opinions, as Grotius has, without any warrant or proof, more than once intimated. Bossuet, Calmet, and the other Commentators follow the Vulgate too implicitly and securely, and make that version the foundation of their annotations, and no wonder that the Popish expositors should adhere religiously to it, which the Council of Trent has confirmed and ratified. It may be observed of all these, and of Grotius himself among the rest, that by commenting from this, instead of the Greek, which serves now for the original, a sense is often given either superfluous, or foreign to the Author's meaning.

The old English versions, as Coverdale's and the Bishop's Bible, generally copy the Vulgate too closely, imitating and transcribing it in many (faulty) instances; the Geneva often departs from it for the better. Our last translators are not so servile, nor do they follow any one Greek copy invariably, as it is difficult, I may say impossible, to fix upon any one copy as the true standard of the rest; but they seem chiefly to have regarded the Complutensian, which, tho' it lies under a suspicion of conforming its Greek to the Vulgate, yet Dr Grabe, Prolegom. ch. iii. § 1. says, it exhibits a text in this book, *non nuper fictum aut interpolatum, sed jam olim a patribus ita lectum.* But they scruple not occasionally to prefer the Latin before the Greek, where they think it gives a better sense, and sometimes even to adopt conjectures, unsupported by any copy, for the same purpose. But upon the whole, either not attending sufficiently to the scope of the context, or not expressing fully the spirit and propriety of the Greek, their rendering is in very many places inaccurate and obscure, and in some faulty and mistaken. These defects are indeed discernible in many translations, made immediately from the original, but they must necessarily be more numerous, where translations are made from one another, as most of our English ones probably are;

which holds true of the canonical books (see Boyle on the style of the Holy Scriptures), as well as of the Apocryphal writings.

The learned are divided in their sentiments about the time of writing this book. The first opinion is of those who refer it to the reign of Solomon, and make that prince to be the author of it. But to the reasons before hinted at against this notion, we may add, that this writer speaks of Solomon himself very much to his discredit; of the kings his successors; of prophets, and other famous men, who lived before and after the Babylonish captivity; of the twelve minor prophets, and cites the very words of Malachi, the last of them. He mentions also Simon, the high-priest, whose time, whether we understand it of the first or second of that name, will by no means synchronise to the era of Solomon's reign. And the author in some passages, as chap. xxxiv. 11, 12. li. 6. discovers certain particulars of his own life which cannot be applied to that prince. The second is of such as place this writer under the pontificate of Eleazar, and in the reign of Ptolemy Philadelph, between A. M. 3711, the supposed year of Simon the Just's death, and A. M. 3783, the year of Euergetes I.'s death, according to Usher and other chronologers. This opinion is in part admissible, and may be true so far as it relates to this writer's going into Egypt, but not as to the time of his writing this book of Ecclesiasticus, which was under another reign, and in his more advanced age. The third is of those who place him either under the pontificate of Simon II. of whom they understand chap. l. or of Onias III. before Christ. cir. 171 years, and make him (the grandfather) to go, or rather flee into Egypt, on account of the persecutions and distresses which the Jews suffered under Antiochus Epiphanes, to whose troublesome times they refer, chap. xxxiv, xxxv, xxxvi, li. This opinion is as much too late for the author's writing his original work, and agrees not with his seeing Simon the Just officiate, mentioned chap. l. nor does it allow a sufficient distance of time between the two Syrachides, the author, and the Greek translator; the latter of whom translated, as he himself says, under Euergetes, which must mean the second of that name. The new hypothesis advanced in the following sheet of their respective times, makes the grandfather to have written Ecclesiasticus some time under Euergetes I. about 232 years before Christ, and the grandson to have translated in the first year of Euergetes II. or rather of the joint reign of the two brothers. Which date is proposed as most probable, because otherwise the life of the translator would be carried beyond the age of man, as will appear distinctly from the Chronological Table annexed; for the favour of which I am obliged to the singular goodness of a very learned prelate, to whom religion and the republic of letters are greatly indebted, and whose sentiments on all occasions are so just, that every the least work of his is truly valuable.

Some disputes have been raised concerning this writer, from his being called Jesus, the son of Sirach. From the first, some have contended, that the author of this book was Jesus, son of Josedec the high-priest, mentioned Haggai i. 1. as we meet with several of this name in the Jewish history; but as that Jesus lived in the times of Zacchary, Malachi, Ezra, and Nehemiah, he must have been some centuries before our author, for these holy men flourished under Darius Hystaspes, who preceded even Alexander the Great 200 years; but this writer lived after prophecy had ceased, after the time of Ezra, and the perfecting the canon, even after that of Simon the Just, the last, as is generally supposed, of the men of the great synagogue, from whose family, by Eleazar probably, this writer was descended. From the second, viz. son of Sirach, it has been alleged by some rabbins and Christian writers, that as the Jews have now a book among them which they call the Book of Ben-Sira, i. e. the Book of the Son of Sira, and this book containing a collection of moral sayings, this Ben-Sira, or the son of Sira (of whose proverbs Fagius has given two alphabets in Hebrew and Chaldee, with a Latin version), is the same with Ben-Sirach, or the son of Sirach, and his book the same as that of Ecclesiasticus. But this surmise seems to be founded only in the similitude of the names of these authors; for there is so far from being a perfect agreement, or a conformity of sentiments between them, that Ben-Sira's alphabet has many things which the other has not, and some quite contrary to it (see note on chap. xxv. 26.), and others trifling, ridiculous, or indefensible, as will appear from a comparison of the sentences, which Corn. a Lapide, to prove them different persons, has prefixed to his Commentary. Those few parallel ones, which we meet with, possibly Jesus might adopt, and insert into his own work, as there is a very considerable difference betwixt them, in point of time, likewise. For this Ben-Sira, according to some Jewish writers, was the son or nephew of Jeremiah, and not long after

his time, and had a son named Uziel, and a grandson Joseph (names which suit not either the author or the translator), and so must have lived in the time of the captivity, or soon after the return from it; but the author of Ecclesiasticus flourished after the time of Alexander the Great, and the establishment of the Greek monarchy. See Buxt. and Bartolocc. Bibl. Rabbin. With as little reason is Jesus, the writer of this book, supposed by others to be one of the LXX interpreters; for though it is probable he went into Egypt in the time of Ptolemy Philadelph, yet that he was sent thither, or assisted in that translation, or took the hint from questions proposed to those interpreters, to set about his own work of moral sentences and apothegms, is all conjecture. This notion took its rise probably from Aristeas mentioning one of that name amongst those interpreters, which, suppose it true, though his account is generally reckoned fabulous, is not sufficient to determine that Jesus, the son of Sirach, was the person.

I have, in the comment on the book of Wisdom *, considered, and examined the principal councils, on the sanction of which the Romanists ground the Canonicalness of this, and the other apocryphal writings, to which I beg leave to refer the reader; at present I shall take notice of, and confute another pretence, which is urged by some † of that communion, *viz.* that besides the first canon of Scripture, made in the time of Esdras, there was another added in the time of Eleazar the high priest, by a council then assembled at Jerusalem, when they sent their LXXII interpreters to Ptolomy, king of Egypt, for the translating their Hebrew Bible into Greek, in which council they canonized the books of Tobit, Ecclesiasticus, and some others. In answer to this, I observe, 1. That it does not appear by any evidence that the Jews ever had any such second canon among them. 2. Had there been any such, they were too tenacious of their laws, and the traditions of their elders, ever to have parted with it. 3. To what purpose should they afterwards reject such a canon, or what would they have gained by it? Possibly they might have been willing to abolish or mutilate those Scriptures, as Esay and Daniel, which prophesied of the coming of Christ, at the time when they rejected him; but what should induce them to attempt an alteration as to these books in which there are no such prophecies against them? 4. Had these, now called Apocryphal books, ever been made parts of the canonical Scriptures, it would have been a wicked sacrilege in the Jews after to have rejected them, nor would Christ, that so often and sharply reproves them for taking away the true sense of Scripture, have failed to have condemned them more severely for renouncing whole books of it. As there is then no such canon any where to be produced, nor any probability that the Jews should receive any such, who religiously adhered to the first as delivered to them by the prophets, and still less reason to imagine that they ever should part with it afterwards, if once authorised, it is as clear, as any evidence can make it, that there never was any such second canon of Scripture made by a council of Jerusalem. See Cosin's Schol. Hist. p. 14. *&c.* Calmet indeed says, that it is a received opinion of the Catholic church, that this book was placed in the Canon of Scripture, and that it may be demonstrated by the testimony of several fathers, and by the tradition of all Christian churches, and by its being quoted by a great number of ecclesiastical writers, as a work inspired by the Holy Ghost. To the first assertion I answer, that if by the Catholic church, he means the Church universal, it is not true; Episcopius to shew the agreement of Christian churches with the Jews in this point, enumerates the decisions of nine of the Eastern, nine of the Western, and two of the African churches, determining for the canon as we now have it, and excluding all other, but the twenty-two books received by the Jewish church, and contained in the Hebrew Bible. See Joseph. Cont. App. L. i. If by *Catholic church* he means that of Rome in particular, her judgment cannot outweigh the decisions of a larger number, and churches of greater authority, *viz.* those of Jerusalem, Alexandria, Antioch, and Constantinople, to the contrary. As to the second pretence, that the fathers revere and quote this book as Scripture, it may be replied, 1. That the term *Scripture* is often taken laxly, to signify any ancient ecclesiastical writing, containing excellent and pious instructions in them, in regard whereof this book, and the other of Wisdom may have been called Holy Writings, and divine books, and sometimes canonical ones, but not in so true and strict a sense, as the other uncontroverted books are. 2. That when either the Greek or Latin fathers make a more honourable mention of them, and attribute

* Annotat. on Calmet's Preface. † Genebrard, Maldonate, Serarius, Perron, *&c.*

to them the title of Holy Writings, yet this does not place them higher than in the second rank of Scriptures, which are of a lesser, imperfect, and doubtful authority.

I shall in a third and last part, which will finish my whole design, attempt to illustrate in the same manner the books of Tobit, Judith, Baruch, *&c.* to which I shall add some strictures and observations on particular passages in the books of Maccabees and Esdras. And this, God willing, shall follow with all convenient speed.

PROLOGUE.

ALMOST after all the prophets.] Either this is a mistake, or they mistake who make Malachi the last of all the prophets; for should we understand this of Jesus the grandfather, (to carry the matter as high as possible) though undoubtedly the grandson is meant here, as the learned have very justly observed, that this book was wrote in the third century before Christ, and translated about 133 years before his advent. See Bishop Chandler's Def. p. 41. we cannot reconcile the assertion here with the time in which chronologers have fixed the death of Malachi, and the completing of the canon; which Helvicus, Prideaux, Usher, place about Anno, 428. Artaxerxes, 37. except the word *prophet* is to be taken in a more lax and extensive sense. See following, Disc. p. xxx.

PROLOGUE II.

FOR in the eight-and-thirtieth year coming into Egypt, when Euergetes was king, &c.] The learned are greatly divided how to settle this difficulty; They are not agreed whether the words should be understood of the 38th year of the translator, or of the years of the reign of Euergetes, or of the 38th year of Jubilee, or of the 38th of the Dionysian æra, or the 38th year of the Jews' deliverance from slavery under Ptolomy Philadelph, or of the 38th year from the grandfather's writing his book in Hebrew, or of the 38th year from the grandson's coming into Egypt. See following Discourse, p. xxx. &c. where these opinions are discussed, and the difficultycleared up.

Ibid. *I found a book of no small learning, therefore I thought it most necessary for me to bestow some diligence and travel to interpret it.*] Our translators suppose the book he translated to be the same that he found: But can this be? was he a stranger to his grandfather's work till he happened to meet with it in Egypt? The account in the former Prologue is, that the original work was transmitted from father to son; viz. by Jesus the elder to Sirach, and by Sirach to Jesus the translator; and no doubt but it was preserved by them as a most valuable work in their family. Of this, indeed, Jesus the translator gives some account above; and yet by this expression, it seems as if he met with his grandfather's work by mere chance in Egypt, which is not an easy supposition. May not ἀφόμοιον here stand for, and relate to some other book, the meeting with which was his inducement to translate his grandfather's work in like manner? for they seem to be plainly distinguished, as two different works, but of the same nature and kind: ἀφόμοιον, which is properly rendered here, from the Greek, *Exemplar* in the Polyglot Bibles, does not signify a copy or transcript of the original book, (nor is it usual, speaking of a copy, to say, *Exemplar non parvæ doctrinæ*) but means a learned and ingenious performance of the like kind, which moved him to an imitation of it in a similar case, to translate the work he had before spoken of, and to publish it for the sake of his countrymen in dispersion. Though ἀφόμοιος is *dissimilis*, ἀφόμοιον here must be understood in the sense of ἀφομοίωμα, *similitude*, or *likeness*. And what book so likely to be this ἀφομοίωμα, as one of the τῶν πατρίων βιβλίων, written after the prophets, and among these what so-probable, says a very learned friend, to whom I am not a

little indebted in the following work: "As the Wisdom of Solomon in particular, the translation of which into Greek he might first meet with in Egypt, after he had made some stay there; and which, being done with great skill, and proving very instructive, might be his motive to think of doing the like with his grandfather's collection of sentences, which were of the same kind, and partly on the same subject. See first Prolog. This likewise might be his inducement to intitle his work in the same manner, *Wisdom*. For the first Prologue says, *he gave it this* name, and that Jesus did imitate Solomon, which perhaps was the reason why one is tacked, or joined to the other. Our translation therefore of the above-said passage (he conceives) should run thus: "For in the 38th year (of my age) being in Egypt, in the reign of Euergetes, and staying there some time, I met with a learned and instructive tract, or instance, of this kind, and thereupon I myself (αὐτὸς) thought I was bound to apply myself with close study and diligence, to the rendering into Greek this same book," τήνδε τὴν βίβλον, viz. his grandfather's, which he before recommended as a most useful book. This makes his whole Prologue consistent with itself, and to be easy and natural, and likewise conformable to the account given in the anonymous Prologue above." I could not conceal from the reader this ingenious conjecture, how far the circumstance of time, and the æra of the respective writers will confirm it, the learned must determine.

TO THE

RIGHT REVEREND FATHER IN GOD,

JOHN,

LORD BISHOP OF LINCOLN.

My Lord,

THE great regard which you have always shewn for whatever may tend to promote the cause of virtue and goodness, and the affection which you was pleased to express for your Clergy, encourage me to hope for a favourable acceptance of the following sheets.

The excellent morality of *The Wisdom of the Son of Sirach*, and the justness of its observations, which have stood the test, and gained the approbation of so many successive ages, have deservedly recommended it to general esteem. A celebrated Metropolitan * in particular, one of the early lights of the Reformation, had such a high opinion of its worth, and the great usefulness of its being thoroughly understood, that he purposely engaged the learned Drusius to undertake an illustration of it, under his patronage and encouragement.

Though I might, after the example of our author, in celebrating such famous men, as "are leaders of the people by their counsel, wise and eloquent in their instructions, and by their knowledge of learning meet for great purposes," be induced to attempt a parallel between his favourite character, chap. 1. and that of your Lordship, yet I chuse religiously to adhere to the advice of this wise writer, not to offend in the presence of great men, nor to court favour by the mean artifice of flattery.

May the same good providence of God, which from a calamity, that threatened your life, reserved your Lordship for the happiness of this diocese, still continue to watch over you for the future benefit and service of his church.

I am, My Lord,

Your Lordship's most Dutiful,

and Obedient Servant,

RICHARD ARNALD.

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* Archbishop Whitgift.

A

DISCOURSE

CONCERNING

THE AGE OF THE TWO SIRACHIDES, ONE THE AUTHOR, THE OTHER THE GREEK TRANSLATOR OF THE BOOK OF ECCLESIASTICUS.

WHERE there are intrinsic characters in any author that shew the age, he did, or did not live in, or give ground for reasonable conjectures of the time he wrote in, little notice should be taken of any authorities to the contrary from writers of a distant, subsequent age, to the prejudice of the author, whose characters he overlooks or contradicts. This is the case of the Prologue of St Athanasius, which is joined with the Prologue of the Greek translator of the Book Ecclesiasticus. It is probable he is the same Athanasius, Bishop of Alexandria, as Euthalius dedicated his edition of the Acts and Epistles to, who flourished between the years 458, and 490, as is proved by Zacagny the editor; and if so, he was above a century at least from the age of the great Athanasius, and at too great a distance from the age of the translator of Ecclesiasticus, to be regarded in any historical or chronological point, wherein he differs from that translator.

This I take to be the shortest way of getting rid of the first difficulty in the Prologue of Athanasius the younger. The age of Malachy is too well settled to be shaken by so modern an authority; and for the author of the Hebrew Ecclesiasticus, he is, in several places, express against the assertions or deductions that may be drawn from any expressions in the Prologue aforesaid. For instance, the Hebrew Sirachides, speaks in the praise of the twelve minor prophets, chap. lx. 10. "And of the twelve prophets, let the memorial be blessed."—So that he not only lived after them, but even after their prophecies were collected into one volume, which went under the denomination of the twelve prophets, as did the collection of the five books of Moses, under the name of the Pentateuch, and of the Octateuch, when the three other books were added to it.

And to be sure that Malachy the last prophet made one in the collection of the twelve prophets, the same Hebrew Ecclesiasticus quotes the very words of Malachy as a prediction of his, then yet to be fulfilled. For speaking of Elias, who, as Malachy foretold, was to come before the great and terrible day of the Lord, he epitomizes what Malachy had said upon that occasion, chap. iv. 5, 6. "Elias, (says he,) was ordained to pacify the Lord's judgment before it breaks forth." And then quotes the very words of Malachy, chap. xlviii. 10. "To turn the heart of the father unto the son."

But how then are we to understand Athanasius when he says, the son of Sirach lived almost after all the prophets? it is of no consequence whether we understand him at all. If he meant almost after the twelve, or any of the minor prophets, he is plainly mistaken. And if he uses the word *prophet* in any other sense, it is foreign to your purpose. Possibly he might learn of the Jews (who esteemed the בת קול to be a lower degree of prophecy) to call those prophets who are favoured with that gentle voice; or rather, with Josephus, to term some holy men prophets, who lived in the interval between the ceasing of prophecy and the advent of Christ, and predicted a few future events, relating to public or private affairs, which came to pass accordingly, as Josephus affirms.

The same prologue of Athanasius affirms, that Sirachides was no less famous for Wisdom than Solomon, which, I think, intends no more than that his collection of wise, pithy sayings, were in as great repute, were known and read as much as the Proverbs of Solomon, which were in the highest esteem for their wisdom and learning. As much as to say, Sirachides was looked on as another Solomon, for his wise, moral, and œconomical precepts.

Eastern comparisons (and herein the Egyptians imitated them) are not to be stretched to every degree of equality. Sirachides might imitate Solomon, and resemble him in many things without coming up to his full height of wisdom, much less to his spirit of inspiration.

The learned are indeed much divided in opinion touching the 38th year, mentioned in the prologue of the Greek Sirachides, but most of their reasons may be answered easily, and methinks I see, in the prologue itself, light enough how to understand it differently, from them all. His words are these: Ἐν τῷ λη ἔτει (ἐπὶ τῆ Εὐεργήτη Βασιλέως) παραγενηθεὶς εἰς Αἴγυπτον καὶ συγχρονίσας, εὗρον οὐ μικρᾶς παιδείας ἀφόμοιον:—Of which I take the sense to be this, "For in the 38th year (Euergetes being then king) *after I had come into Egypt, and sojourned there* all that whole long time, I met with a copy, or exemplar of this book, fraught with no small learning."—To synchronize, is to be equal in time or duration with some other thing; and here is nothing to synchronize with besides the 38 years of his abode in Egypt, which began from the year of his first entrance into that country, and concurred with the succeeding years to the 38th.

I am aware that ἀφόμοιον, or ἐφόμοιον (as some manuscripts have it) is not classical Greek. For though ἀφόμοιος doth usually stand in the Greek writers for *unlike*, taking the particle ἀπὸ in a contrary sense to that I use it in, yet since ἀφομοίωσις commonly signifies *similitude*, I cannot see why ἀφόμοιον may not signify a counterpart of a writing, copied upon, from, or after it. It must be remembered, that in Alexandria, the common people, as yet, spoke Macedonian Greek, and our translator, conversing much with them, might fall into their dialect, or compound Greek words as they did, though not much in use before him, when he thought them to be most expressive of his meaning.

They that understand this 38th year of part of the jubilee year, surely did not consider that those years, no more than the sabbatical years, were observed out of the land of Canaan. The design of the jubilee, was to preserve the inheritances of families within their own proper tribes; and therefore when a possessor, through misfortune, or luxurious living, had been forced to mortgage his estate, it was ordained to be restored to him or his heirs, at, or after the revolution of 50 years, and so the inheritance was restored to the family that formerly possessed it; but as the Jews had no inheritances in their dispersions, the jubilee year was impracticable, and the observation of such an epoch needless, and next to impossible.

Nor will recourse to the Dionysian year help those who would accommodate this 38th year to that epoch, for his æra beginning from the first of Ptolomy Philadelph, and Philadelph reigning but 38 years, according to Ptolomy's canon, at most thirty-nine according to Josephus, the first of Euergetes must be the 39th or 40th of the Dionysian æra, and consequently exceeds a year or two the 38th year of the Greek Sirachides.

The year of the Jews deliverance from slavery, under Ptolomy Philadelph, bids fairest for a Jewish epoch to be remembered in Egypt; but as this deliverance has no other nor better authority than that of Aristeus (for Josephus follows him) the fact is doubtful, especially since this deliverance is said to be purchased with a large sum of money by the Jews, which how they that were slaves, and not long ago led captives into Egypt were able to amass, is not easy to guess. The year of this deliverance is not mentioned by Aristeus, Eusebius (upon what authority I know not) places it in the second or third year of the reign of Philadelphus; but that is most improbable, that a wise king, just come to the throne of a newly conquered kingdom, should make it one of his first acts to do the most provoking thing possible to a superstitious, changeable, seditious people, viz. the procuring the publication of a book that rallied their religion and their gods, and exposed the tyranny and cruelty of their ancestor kings, and perpetuated the history of the shameful destruction of their nation, in the cause of those very Jews that were now again their slaves. Scaliger, therefore, from the reckoning of Julius Africanus, places it in the latter end of his reign. By the computation therefore of Julius Africanus, this version was not made under Euergetes the first, for he reigned but 24 years, and add to those 24 years the five or six years of Philadelph, after the Sirachides had made this pretended Greek version, and you get no higher than five or six years more, which fall short of the 38 years in the Prologue.

Indeed, by Eusebius's computation, the Greek Sirachides might come into Egypt, and begin his translation the second or third of Euergetes; but then there are other circumstances that overthrow this opinion also; for the Hebrew Sirachides writ his book under a king

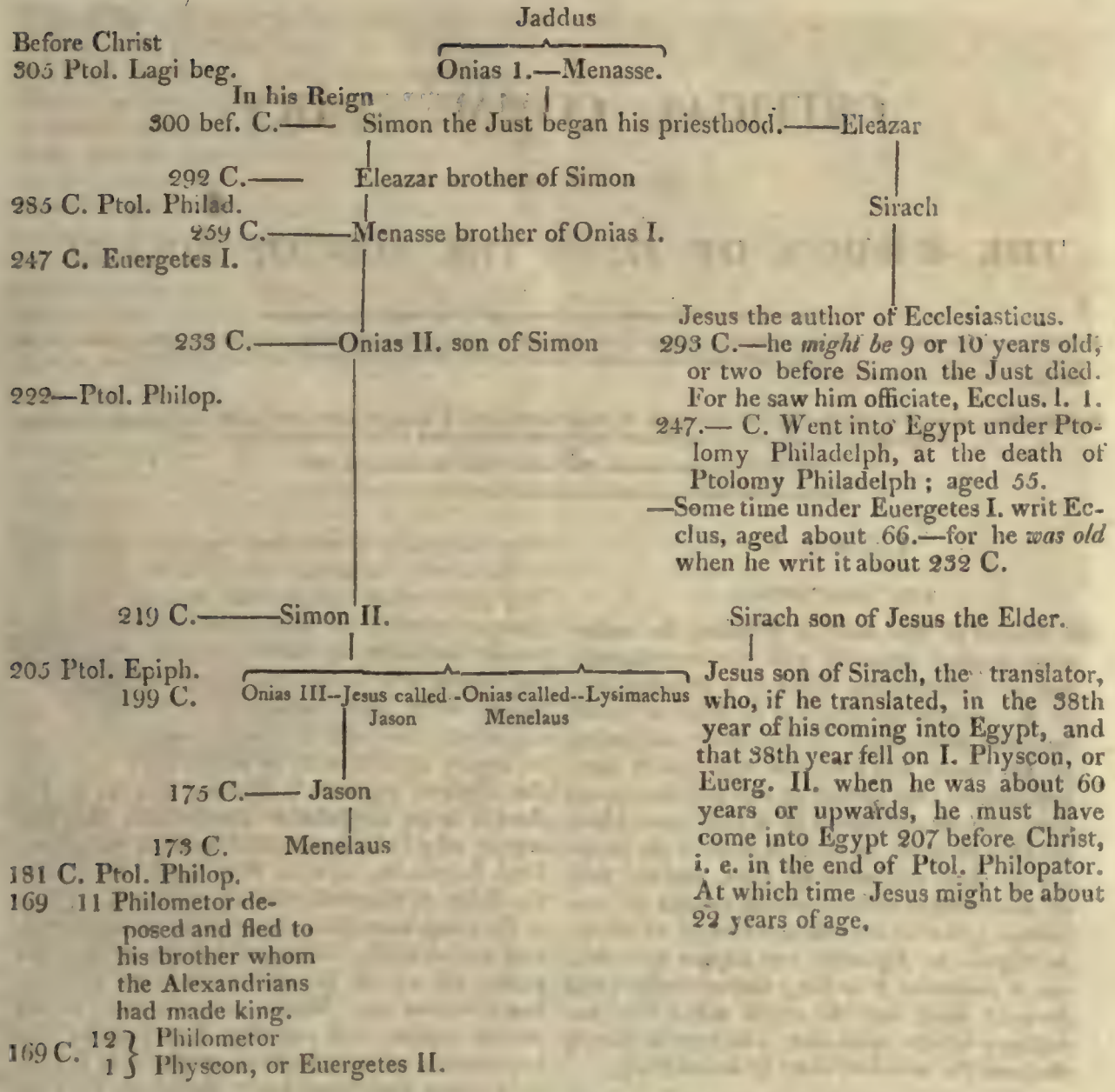
of Egypt, who persecuted the Jews, and from whom he was in danger of his life after many sufferings by false accusations, &c. This could not happen in Ptolomy Lagi's reign, because the elder Sirachides was scarcely born at that time, at least he was too young to repair into Egypt to get wisdom and knowledge, which, as he himself seems to intimate, was the end of his going thither, much less was he of an age capable of writing a book of such wise instructions and observations. Nor is it likely that he or his people, should suffer such grievous things under Philadelph, a prince of a most humane temper; and particularly favourable to the Jewish nation, according to the same Eusebius: If then we bring the Hebrew Sirachides into Egypt, not sooner than the reign of Euergetes the first, the Greek Sirachides could not in his reign translate this book; for a proper interval must be allowed between the writing and the translation, much longer than the reign of Euergetes, or even of his successor. It must be considered the Hebrew Sirachides wrote his book in Hebrew, or in the language of the Jews at Jerusalem, as a manual for the Jews in Egypt, who must therefore be supposed able to read and understand well that language: but the Greek Sirachides therefore translated this book out of Hebrew, because the Jews had then almost all forgot their native tongue: Thus the Greek prologue of the translator, "Having found a copy of no small learning, or instruction, I thought it most necessary for me to bestow some diligence and travel to interpret it with great watchfulness, and skill in my leizure hours to bring the book to an end, and set it forth, or publish it for their use, who in this Egyptian dispersion, or peregrination were given to study or learning, being before prepared in manners to live according to the law." This was the very end proposed by his grandfather in writing the book, "to the intent," says the translator in the same prologue, that those which are desirous "to learn, and are addicted to these things, might profit much more in living according to the law." Such a change in language in the same people, might easily happen within the compass of three generations, or of 120 years, and not much sooner; consequently the Greek translator did not tread too quick upon the heels of the Hebrew writer, but his age must be brought down to the reign of a later Ptolomy; and if he did translate, as he says he did under Euergetes, he must be under Euergetes the second, and at a good distance from Euergetes the first.

The opinion of those (which is the general opinion of learned men) who make this 38th year to be the year of his life, is liable to few or no exceptions; but it seems to be too vague an expression, without some word expressive of his age to restrain it to that sense, unless it should appear that such omissions are not infrequent in this translation; the mention of his own age at all does not seem to be of any importance towards raising the value of the work itself; but the long stay in Egypt before he undertook it, implies that he was well qualified for such a work, and fully acquainted with the want his countryman were in of such a translation.

The following genealogical table may contribute to strengthen what I have advanced above, concerning the age the translator lived in; at least it will shew that Jesus the younger could not translate his grandfather's book under Euergetes the first.

I think it may be collected from several passages of Ecclesiasticus, that Sirachides the writer, was of the priestly line, and if we may credit the reading in some Greek MSS, Ecclus. l. 3. he was descended from Eleaser, the brother of Simon Justus the high priest; and should that be allowed, I make Jesus the son of Sirach the younger, to have translated 38 years sooner than Archbishop Usher doth, *viz.* in the first year of Euergetes the second, ante Chr. 169. and not in his 38th year, 132, which would protract the translator's life too long.

I would not be thought in the table to fix the year precisely, when each priest entered on his office. It is sufficient for our purpose, that it is near the time specified, allowing about thirty years to each priest's continuance in his office.



But whether the elder Sirachides was of the family of Simon the high priest by Eleazar or not, it is certain he was of a competent age to remember Simon's graceful performing of the duty of high priest: That he was not of sufficient age and experience, before the reign of Euergetes I. to write his book, *in old age:* And that the reign of Euergetes I. was too short (24 years) for his grandson in advanced years, to translate this book under the same Euergetes: As on the other hand, the grandson must have lived beyond the usual period of men, to begin this translation in the 38th year of Euergetes II. according to Usher, or his father Syrach must have exceeded the like period, did he, the son, at the 38th year of his life, reach the reign of Euergetes II. and yet his grandfather Jesus be acquainted with Simon the first.

E. Duresme.

A

CRITICAL COMMENTARY

UPON THE BOOK OF

THE WISDOM OF JESUS THE SON OF SIRACH.

Ecclesiasticus, qui *Sapientia Jesu F. Sirach* inscribitur, pleraque cum Proverbiis Salomonis habet communia, nisi quod hic noster copiosior est, & minus habet difficultatis. Ex eo certius, and minore cum periculo discent moralem Philosophiam studiosi, quàm ex ullo *Platone*, aut *Aristotele*. *Bullinger. Præfat. in Vers. Leo. Judæ.*

Παιδείαν σοφίας καὶ ἐπιστήμης ἐχάραξεν ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σειρὰχ Ἱεροσολυμίτης, ὃς ἀνώμβρησε σοφίαν ἀπὸ καρδίας αὐτοῦ. μακάριος ὃς ἐν τούτοις διατραφήσεται, καὶ ὁ θεὶς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθήσεται. ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει. cap. 1.

Ἴδε, ὅτι οὐκ ἐμοὶ μόνῳ ἐπόνησα, ἀλλὰ πᾶσι τοῖς ἐκζητοῦσι σοφίαν. cap. xxiv.

CHAP. I.

THE ARGUMENT.

AS the title of this book is Wisdom, the author very properly opens it with the recommendation of righteousness, which is a principal part of it; a virtue necessary to be observed by all, but more particularly by the rulers and judges of the earth, this being the chief end of their appointment, the pursuit of this end their great duty, and the attainment of it their true glory. He then proceeds to shew in general the necessity of right sentiments of God, and the folly of mistrusting, and murmuring against his providence; that as he is the searcher of all hearts, no disguise or hypocrisy can impose upon him, nor be concealed from him; that wickedness first brought death into the world, which God unwillingly inflicts upon men, who were originally designed for a blessed state of immortality.

LOVE righteousness, ye that be judges of the earth.] We find the like command given to Joshua, when God appointed him to succeed Moses in the government of his people: "the book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success," Josh. i. 8. where the marginal reading, thou shalt do wisely, taken from the Hebrew, and confirmed by the LXX, seems far preferable. The same direction is given, Psal. ii. 10, 11. "Be wise now, O ye kings, be instructed, ye that are judges of the earth; serve the Lord with fear," &c. The philosopher assigns two reasons why magistrates should be particularly careful to give public testimony of their goodness; "because the people will be less jealous of suffering any injury from such whom they believe to be righteous; and will be less disposed to attempt an injury against such of whom they entertain the highest opinion." Politic. lib. v. c. 11. And it is no improbable conjecture, that one reason why rulers are called gods in Scripture, Psal. lxxxii. 6. is, that they ought to imitate the deity in the perfection of goodness. [This is the most natural interpretation of the words, and undoubtedly designed by the author, because, ch. vi. 1. he calls those very persons, δικασαὶ περάτων γῆς. Where see the three verses which follow, and ver. 9.] But besides this acceptation of judges of the earth, there is another sense suggested by "Messieurs du Port Royal: Les Saints expliquent ces paroles comme estant dites à tous les fidelles," who according to some of the fathers, will be appointed judges of the earth. And indeed St Austin thus interprets the very words of this author, οἱ κρίνοντες τὴν γῆν, (see Comment. on Psal. ii.) from the Christian doctrine, probably, 1 Cor. vi. 2. "Know ye not, that the Saints shall judge the world? τὸν κόσμον κρινοῦσι; Hence ὁ κριτὴς τῆς οἰκουμένης, became the style of a great Saint, and is yet used as the standing title of the patriarch of Alexandria, and perhaps of other eastern patriarchs. That this construction might be intended here may seem probable,

because the author of this book uses the same expression in the same sense, ch. iii. 8. where, speaking professedly of the saints, or the best of men, he says, κρινουσιν ἔθνη καὶ κρατήσουσι λαῶν. Upon which words Grotius, and other commentators scruple not to refer to Matt. xix. 28. and Apocal. ii. 26. and other places where the judgment of the world by the saints is mentioned. Both these passages in this writer may easily be accounted for, if there was any foundation for Grotius's observation in the introduction to his notes, viz. that the translator of this book was a Christian, "qui Christiana quædam commodis locis addidit." If that great man had given any proof of his remark, then indeed these passages might be more justly suspected, and esteemed instances of the truth of his observation.

Ibid. *Think of the Lord with a good heart.*] Φρονήσατε περὶ τοῦ Κυρίου ἐν ἀγαθότητι. Our translators, because it follows immediately ἐν ἁπλότητι καρδίας ζητήσατε αὐτόν, have considered ἀγαθότης, as well as ἁπλότης, as relating to the heart. But according to Grotius, *sentite de Domino in bonitate*, is a Hebraism for *bene sentite*, (which is the sense of Calmet and the rest of the commentators, of Coverdale's and the Geneva Bibles) think of God justly and worthily, i. e. have right sentiments of his goodness, power, (which the Arabic Version understands in particular) and his other attributes: consider what God is, and what ye yourselves are; what God is, and what ye yourselves are; what great things he hath done for you, and what unworthy returns ye have made him. This certainly is the better construction, (if the Hebraism may be depended upon) and comprehends more than our translation of the place. This instruction is very properly inserted in the entrance of this word, because a right opinion concerning God is the basis and foundation of all virtue and goodness. Thus Origen, βάσιν γὰρ οἶμαι καὶ ἕδραίωμα πασῶν τῶν ἀρετῶν εἶναι τὴν ἁρμόζουσαν Θεῷ δόξαν τε καὶ πίστιν. Cont. Marcion. p. 2. for the better God is understood, with the more rational religion will he be worshipped, and with a homage more agreeable to his nature, free from any mixture of superstition or idolatry.

Ibid. *And in simplicity of heart seek him.*] i. e. With sincerity and singleness of heart, as Coverdale renders, in opposition to double-mindedness, which the scripture so frequently condemns, and the Hebrew well expresses by *a heart and a heart*, divided as it were betwixt God and the world; and thus St Bernard seems to understand it. "Seek not any thing, says he, more than God, or so much as God, because he is above every thing; seek not any thing with God, or next unto him, because he alone is sufficient for every thing. De Div. Serm. 37. A person of such a temper is elegantly called by the son of Sirach, a sinner that goeth two ways, Eccles. ii. 12.

Ver. 2. *He will be found of them that tempt him not.*] (In the Greek, εὑρίσκεται, is *found.*) Though it is certain that tempting God, is used in Scripture, not only for presumption and too much confidence, but also for too little confidence, or diffidence and distrust, which latter is the sense that Grotius and Calmet take it in; yet for what reason it should be so taken here (especially as the following words express this very thing, *viz.* "that he sheweth himself to those that do not distrust him) is not easy to conceive; unless we will make a difference in the degrees of distrust expressed by πειράζουσιν and ἀπιστοῦσιν, as there seems to be in the degrees of discovery God makes of himself, expressed by εὑρίσκεται and ἐμφανίζεται or else interpret ἀπιστοῦσιν of incredulity or slowness of belief, which is the proper meaning of the word. But the most natural construction of the whole verse is given by Messieurs du Port Royal, who interpret *tempting God*, of every instance of hypocrisy and disguise, *on ne cherche point Dieu avec un cœur simple:* This is so agreeable to the ἁπλότης καρδίας before-mentioned, as well as to all the following verses, that it claims the preference. And then, as it is another proper effect of the simplicity of the heart, to be as free from suspicions and distrust, as it is from craft or pretence, μὴ ἀπιστοῦσι, rendered and understood as in our translation, follows most aptly and naturally.

Ver. 3. *For froward thoughts.*] Σκολιοὶ λογισμοί. Σκολιὸς properly is *tortuosus, flexuosus*, and, when applied to thoughts, must denote *crafty, captious, intriguing, subtle, prevaricating*, and every thing which is the reverse of ἁπλοῦς. I doubt therefore of the propriety of rendering it by froward, which denotes rather perverseness or obstinacy, as our translators render the word, Prov. xvii. 20. from another sense of σκολιὸς, viz. *crooked, hard to be reduced to a right line.* But this sense of wiliness or dissimulation perfectly agrees with the context, for it is said *to separate from God*, i. e. God is not to be found by an hypocrite; and the reason follows in the fifth verse. [ἰθὺς, *right* or *straight*, is the opposite to σκολιὸς. Acts viii. 21. ἡ γὰρ καρδία σου οὐκ ἔστιν

ἐνδεῖα ἐνώπιον τοῦ Θεοῦ. which is taken from Psal. lxxviii. 37. Propertius iii. 3. *Recta animi primum debuit esse via.*]

Ibid. *And his power when it is tried, reproveth the unwise.*] This is variously apprehended by the commentators. Clarius would have it, "that the approved virtue of good men renders them the fittest to reprove the ungodly." Badwell says, *Pronomen ejus adjunxi, ut ad Deum referatur.* So have our translators inserted it; though *his* should have been in Italic letters, because not in the original. Castellio, the same in sense; so also Grotius understands it, and expounds it, "that there is sufficient experience of the power of God to confute all those who deny his providence." But how does this suit with the context? I think Messieurs du Port Royal preserve the connection much better, *et lors que les hommes veulent tenter sa puissance* (tempt him by their hypocrisy, as above, or, as they explain it here in their notes, *en feignant le chercher au même tems qu'on le deshonore) elle les convainc de folie*, i. e. as they explain it, God punishes their folly by giving them up to their own unruly affections. The sense of the whole third verse seems to be to this effect; guileful thoughts set us at a distance from God and his truth, he is too great and powerful a being to be treated with art or craft; and when men presume to treat him so, *recalcitrat undique tutus* (as Horace said of Augustus) they are sure to suffer for their folly. This sense is confirmed by the words immediately following.

Ver. 4. *For into a malicious soul wisdom shall not enter.*] Εἰς κακότεχνον ψυχήν. Here again is meant the *crafty, designing, evil plotting soul*, and not merely the *malicious soul*, as our translators have rendered. And thus Badwell understands κακότεχνος, *anima quæ malum molitur & machinatur.* St Gregory has a just and apposite observation: "Deus de supernis mysteriis illorum mentes radio suæ visitationis illuminat, quos nulla umbrâ duplicitatis obscurat." De Cur. Pastor. p. 3. The Syriac and Arabic versions understand it, "of a soul polluted with many sins." And indeed it must be confessed in favour of this interpretation, that all sin, especially long continued in, indisposes the soul for the reception of divine wisdom, and renders it an incapable subject of divine grace; whereas holiness composes our natures into such a regular temper, as is of all others the most fit to receive religious impressions, and to procure us the presence and aid of God's grace. This sense has some countenance from what follows.

Ibid. *Nor dwell in the body that is subject unto sin.*] Not barely *subject*, or liable unto sin; that cannot be the meaning, for this all persons who live in the midst of temptations must be in danger of committing; but the sense is, divine wisdom will not dwell in such who are bound, or subjected under the dominion of sin: And so the Vulgate renders, *nec habitabit in corpore subdito peccatis;* and Coverdale's version has it, *ner dwell in the body that is subdued unto synne*, or rather in bondage, as a debtor unto sin; for so κατάχρεως, which is a forensic term, properly signifies. What the Jews observe of the spirit of prophecy, that it dwells not with sadness, is true of divine wisdom, that it dwells not with wickedness, *i. e.* in a soul subject or enslaved to vicious and irregular passions. And so long as men allow themselves in any known sin, suffer any vice wilfully to remain in them unsubdued, so long they deprive themselves of the presence or inhabitation of this heavenly guest. It is observable that the author here insists upon purity both in body and spirit. Nor is wisdom, as understood by this writer, to be attained without such a perfect integrity. The body itself, indeed, as such, cannot be the habitation of wisdom; but through the strict union which is between it and the soul, the actions and passions of one necessarily affect the other. Hence the pollutions of the soul communicate themselves to the body, as the defilements of the body vitiate and infect the soul. With great reason, therefore, it is required as a necessary means towards obtaining wisdom, that we should glorify God both in our bodies and in our spirits, which is the advice of the inspired writer, 1 Cor. vi. 20.

Ver. 5. *For the Holy Spirit of discipline will flee deceit.*] The Jews apply the name of spirit to several habits of the soul. Thus we meet with the spirit of meekness, the spirit of wisdom and understanding, the spirit of counsel and might, &c. Isa. ii. 2. and here the spirit of discipline: But I think, with Calmet, it would be better rendered, *the Holy Spirit of instruction will flee deceit*, that being a more proper word than *discipline*, which our translators use; for the context requires that precise sense, and discipline has a general and more lax sense, in our language; some manuscripts accordingly read, ἅγιον πνεῦμα σοφίας, which confirms this. Seneca has a very remarkable passage among his epistles to this purpose: "Sacer inest in nobis spi-

ritus, bonorum malorumque custos & observator; & quemadmodum nos illum tractamus, ita & ille nos." "There is a holy spirit residing in us, who watches and observes both good and bad men, and will treat us after the same manner, that we treat him." Nor is the reason which is assigned for the residence and abode of a demon, or good genius, with Socrates, after a very extraordinary manner, less worthy of notice: "Do not wonder, says Maximus Tyrius, that such a spirit should dwell with Socrates, whose purity of body, goodness of soul, devotion towards God, and integrity to man, rendered him worthy of such a friend." Dissert. 26.

Ibid. *And remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.*] Probably the true reading here of the original is, ἀπὸ γογγυσμῶν ἀσυνθέτων, and not ἀσυνέτων, as all the printed copies have it: For the context plainly shews, and even the sentence immediately foregoing, that not silly or weak thoughts, but guileful intentions, and deceitful practices are to be understood. What is here said of the spirit of instruction, with respect to artifice and dissimulation, is no less true of those holy spirits who are the appointed guardians of mankind, with respect to unrighteousness in general; for these, who with much tender concern and affectionate hopes minister to man's salvation, are forced with regret to leave the care and habitation of the profligate and irreclaimable; and with sorrow cry out to one another, as the angels did in the Jewish temple, when through many profanations it was no longer fit for their charge, μεταβαίνωμεν ἐντεῦθεν, *let us depart hence.* Joseph. de Bell. Judaic. lib. 7. And it is very observable, that when the wickedness of the old world was arrived to its height, God pronounces, οὐ μὴ καταμείνῃ τὸ πνεῦμα μου ἐν τοῖς ἀνθρώποις, Gen. vi. 3. *My spirit shall not always continue in such men;* the sense of which passage our version expresses imperfectly by *striving with men.* See John xiv. 23.

In confirmation of the present reading, ἀπολογισμῶν ἀσυνέτων, it is urged, (that the same expression occurs below, ch. xi. 15. ἀλλὰ δὲ λογισμῶν ἀσυνέτων, and it is hard to say, what can be the sense of ἀσυνθέτων here, ἀσυνέτους is *inconsiderate, without reflection,* as well as *silly,* and *without understanding;* and so it is to be taken in several places in the New Testament; as likewise the verb συνίημι, which is translated *to understand,* should be *to consider,* Matt. xiii. 19. *When any one heareth the word of the kingdom, and understandeth it not,* καὶ μὴ συνιέντος, *and considereth it not,* as the sense manifestly requires. So Mark vii. 14. ἀκούετέ μου πάντες καὶ συνίετε, *hear and consider;* the consequence of which consideration is *understanding.* See also this author, chap. vi. 1. Ἀκούσατε καὶ συνετε.)

Ibid. *And will not abide when unrighteousness cometh in.*] It will have no fellowship with the ungodly. When the spirit of wisdom enters into the soul of a man, it enlightens and improves it; but if he afterwards abandons himself to wickedness, the good spirit will leave, and flee from him, for wickedness and wisdom cannot subsist together. This observation was verified particularly in Solomon himself, who, when he followed the corruptions of an evil heart, was forsaken of wisdom, and fell into gross errors. The prophet therefore with great judgment joins together the spirit of knowledge, and of the fear of the Lord, Isa. xi. 2.

Ver. 6. *For wisdom is a loving spirit.*] *i. e.* A hearty well-wisher to, and promoter of the good of mankind, and, in particular a lover of their souls. But how is the punishing a blasphemer, an instance of the great love and philanthropy of this spirit? It seems rather a proof of its severity, than kindness and good nature. The answer and true sense is, that though wisdom be such a kind and merciful spirit, yet her regard to justice is such, that she will not acquit the blasphemer; and so St Austin, De Mendacio, cap. 16. explains it. These may be supposed the words, and, as it were, soliloquy, of a wicked man, comforting himself in the midst of his evil courses against danger, because divine wisdom is a loving and compassionate spirit: And then the words immediately following will contain the answer to this vain subterfuge and weak pretence; *viz.* that notwithstanding the affectionate tenderness of this spirit, which is confessed on all hands, and displayed every where, yet cannot she act so inconsistently and unsuitably to her holy nature, as to excuse the blasphemer. And thus the Syriac version understands it, "amicus est quidem hominum spiritus sapientiæ, at non justificat impium." And Junius, after having stated the objection, answers it in like manner, "Humanus quidem est, fateor, sed tamen non propterea injustus est, qui hominis blasphemi maledicta impune abire sinat." See Comment in loc.

Ibid. *And will not acquit,* &c.] (καὶ οὐκ. καὶ signifies *et tamen* in very many places of the New Testament, and in other authors. It should be rendered here, *nevertheless it will not,* &c.)

Ibid. *And will not acquit a blasphemer of his words.*] Or, as the literal rendering of the Greek is, "hold him guiltless with respect to his lips." Such whose mouths are full of cursing, deceit, and fraud, and under whose tongue is ungodliness and vanity, who dare be outrageous against God, or deceitful and injurious to their neighbour, shall be answerable for what is not conformable to truth and sincerity: All falsehood and deceit in general either open or concealed, and whatsoever proceeds from the heart or the lips that may do hurt, is not only detestable to this divine Spirit, but will be punished severely by it. This in the book of Proverbs is called a *froward mouth*, which the Vulgar Latin translates sometimes *a mouth with two tongues.*

Ibid. *For God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.*] The sentiment here is like that in king David's fine charge to Solomon; "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts," 1 Chron. xxviii. 9. God's judgment alone therefore is infallible as to mens real goodness and inward dispositions; for whereas men judge of their neighbour's heart by his words or actions, which are often deceitful, God, on the contrary, judges of mens words and actions as he sees their heart, and knows their reins. But the observation in this place relates not so much to God's infinite knowledge in general, as to his discovery of guile and deceit in particular.

Ver. 7. *For the spirit of the Lord filleth the world.*] *i. e.* Is infinite and immense, is not bounded by any place or space, but spreads himself to all places that we can either see or imagine, and infinitely beyond; so that we cannot say, he is here, and not there; thus far he reaches, and no farther. St Gregory describes God, "intra omnia non inclusus, extra omnia non exclusus, supra omnia non elatus, infra omnia non depressus:" Lib. 2. Moral. Or, to speak in the language of the old philosopher, he is a being, "whose centre is every where, and his circumference no where. But nothing can equal what God says of himself, "Am I a God at hand, and not a God afar off? can any hide himself in secret places that I shall not see him? do not I fill heaven and earth, saith the Lord?" Jer. xxiii. 24. Psal. cxxxix. 7.

Ibid. *And that which containeth all things, hath knowledge of the voice.*] Some manuscripts read ὁ συνέχων, which probably is the true reading. See Calmet and St Austin. in Speculo, and Orig. in Epist. ad Rom. cap. 9. lib. 7. Thus the Syriac and Arabic versions expound it, the former rendering, "ille qui tenet omnia scienter habet vocem ipsius;" and the latter, "& qui creaturas omnes amplectitur, possidet notitiam vocis." Coverdale's version is to the same purpose, "and the same that upholdeth all things, hath knowledge also of the voice." But the rendering of the Vulgate here is very faulty, and even ungrammatical: As the former sentence respected God's omnipresence, this takes in his infinite knowledge, which extends itself to, and takes cognizance of, what passes every where. With respect to our words, that of the Psalmist is most full, "Lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether; Psal. cxxxix. 3. With respect to our actions, that of the prophet Samuel, "the Lord is a God of knowledge, and by him actions are weighed;" 1 Sam. ii. 3. where the reading of the LXX is very observable, Θεὸς γνώσεων Κύριος, *i. e.* "the Lord is a God of knowledges," which, as Bishop Pearson expresses it, are so *plural*, or rather *infinite*, that "of his understanding there is no number," τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμός. See the LXX in Psal. cxlvii. 5.

Ver. 9. *And the sound of his words shall come unto the Lord, for the manifestation of his wicked deeds.*] The marginal reading here seems preferable, "for the reproving of his wicked deeds." Coverdale's version is to the same effect, "the reporte of hys wordes shall come unto God, so that his wickedness shall be punished;" to which agrees the rendering in the Geneva Bible, "the sound of his words shall come unto God for the correction of his iniquities;" And the Syriac and Arabic versions are to the same purpose. And in this sense even our translators themselves have used ἐλέγχω, the very verse before, which they seem here to have forgot.

Ver. 10. *For the ear of jealousy heareth all things.*] *i. e.* God's jealous ear overhears every thing; especially complaints against the dispensations of his providence cannot be kept secret from him, who is jealous of his own honour. The Arabic version therefore of this passage is very just, "ob Zeli causam res omnes audit:" hence his name *Deus Zelotes.* There is no metaphor more frequent in the prophets, than to represent sin as spiritual adultery. Jealousy, therefore, in a religious

sense, means God's quick sense and keen resentment of his injured honour, that, like a suspicious and abused husband, he is ever inquisitive and watchful, always listening to, and actuated by, every report and whisper, so that nothing can be concealed from, or pass unobserved by him, that reflects the least dishonour upon his judgments or proceedings.

Ibid. *And the noise of murmurings is not hid.*] *Murmurings* here may either respect God or man; with respect to God, the sense is, that he will listen to, and remember all hard and ungodly speeches against him; that he will punish the secret complaints or open insults of such who dare to find fault with the wise methods of his providence, or from any seemingly unequal dispensations of it, call his justice or goodness in question. By murmurings with regard to men, we may understand, that detraction, though a covert method of evil speaking, and generally conveyed by way of whisper, and under the seal of secrecy, yet shall neither be undiscovered, or unpunished. And in this latter sense St Austin understands this passage (De Mendacio, cap. 16.) and is pleased with the contrast of the expression: *viz.* "the noise of murmurings; which though imagined to be secret, and the slander of them conveyed privately, and as it were instilled into the ear, yet are as well known," says he, "to God, as if they were spoken aloud, or proclaimed with the voice of a trumpet."

Ver. 11. *Therefore beware of murmuring, which is unprofitable.*] *i. e.* Is very mischievous and hurtful. This figure of speech, called *litotes*, or *meiosis*, when less is said than is meant, is frequent both in sacred and profane writings. Thus Prov. xx. 23. the wise man saith, "a false balance is not good," *i. e.* very bad, and hateful to God. Thus idols are called "vain things, which cannot profit," *i. e.* things which occasion much mischief. And the most shameful vices are called "things which are not convenient," Rom. ii. 28. see also Gen. xxxiv. 7. Nor are examples of this kind of speaking wanting in Cicero, Livy, Longinus, and the best writers. Thus Virgil calls the great tyrant *Busiris, illaudatus*; and the Stygian lake, *inamabilis*; though by his negative of praise, he intended to express a great abhorrence of them. See more instances in Martyn's notes on the Georgics, lib. iii. p. 210.

Ibid. *And refrain your tongue from backbiting; for there is no word so secret that shall go for nought, and the mouth that belieth, slayeth the soul.*] We cannot better or more truly interpret this verse, than of those reasonings which are contained in the five first verses of the next chapter; nor can it be so consistently understood any other way; for in the verses referred to, we have all the particulars inserted in this, *viz.* the γογγυσμὸς ἀνωφελὴς, the καλοκαγαθία γλώσσης, not *backbiting*, as our version hath it, but such representations of our mortal state, as are false and injurious to God the Creator—the φθόνος καθαρὸν in the strictest sense, explained by ἐντὸν ἐν ἑαυτοῖς λογισάμενοι—and ὦ κενὸν, on account of its pernicious consequences.——And lastly, the σῶμα καλαψευδόμενον, which literally slayeth the soul, by filling it with such vile principles as bring it to destruction. From hence the connection, between this and the next chapter, is both visible and necessary; nor can we account for this verse so well in any other light. None of the commentators have attended to this, and therefore they expound this verse, either of *lying* strictly so called, or of slander in general; but if we understand it of *slandering*, with the marginal reading and the Geneva bible, we must confine it rather to a particular branch of it, *viz.* the speaking evil of God, good men, or sacred things. St Bernard's observation, that "slander is like a serpent, that at the same time kills several persons," is very just, and applicable here; for a slanderer, that takes a wicked pleasure in ridiculing or discrediting things sacred, ruins himself at length by his libertine notions and false principles; he shoots his arrows against heaven, which are sure to fall on his own head; he poisons the persons that listen to him with consent and pleasure, and so draws them after him into the same ruin; and he wounds religion, and consequently God through its sides, by the scandal and groundless suspicions which he impotently endeavours to fasten upon it.

Ver. 12. *Seek not death in the error of your life; and pull not upon yourselves destruction with the works of your hands.*] It should be thus rendered, "Seek not death by the error of your life; and pull not upon yourselves destruction by the works of your hands." The original words ζηλῶτε, and ἐπισπᾶσθε, intimate that wicked men labour to be miserable; that they offer a sort of violence to themselves when they commit sin; and thereby oblige God, unwillingly, and as it were with reluctance, to inflict death on them. Salvian expresses this in most remarkably strong terms; "God," saith he, "is loth to punish men, but they themselves, exigunt

& extorquent ut pereant, vim etiam faciunt—manus inferunt pietati Divinæ, & omni peccatorum sceleri, quasi omni telorum genere, misericordiam Dei expugnant." De Gubern. Dei, lib. i. As death and destruction proceed thus from the corrupt abuse of mens own natural power and liberty of will, we hence see the origin of evil.——I observed of the former verse, that it was best explained by a reference to the beginning of the next chapter; so the like reference to it is equally proper and necessary in this, for much the same order of sentiments will be found in the cautions here given: "Seek not death," *i. e.* court it not, ἐν πλάνῃ ζωῆς, which error of life is explained in 6, 7, 8, and 9th verses of the next chapter: and the following verses there, *viz.* 10, 11, 12. that express a degree of wickedness which amounts to a covenant or compact with death, are here cautioned against, by "pull not upon yourselves destruction;" for ἐπισπᾶσθαι ὄλεθρον is as much above ζηλῶν θάνατον, as acts of violence, cruelty, and injustice, are above voluptuousness in the climax of a bad life.

Ver. 13. *For God made not death.*] i. e. He designed not originally the entrance of death into the world. Man, whom God at first made an image of his own eternity, in his state of innocence had the pleasing prospect of immortality; and if he had continued upright, his obedience would have been crowned with it. Bishop Bull hath a most excellent discourse upon the state of man before the fall; it is his opinion there, that "this never-ending life of happiness, promised to our first parents if they had continued obedient, and grown up to perfection under that economy wherein they were placed, would not have been continued in the earthly paradise, but only have commenced there, and been perpetuated in a higher state; and after such a trial of their obedience, as should seem sufficient to the Divine Wisdom, they should have been translated from earth to heaven." Bull Opera Posth. Vol. IV. Disc. 5.

Ibid. *Neither hath he pleasure in the destruction of the living.*] God does not sport himself, like a merciless tyrant, with the lives of his creatures, but is tender of their welfare, ever disposed to do them good, and ready to communicate happiness to them, if their own obstinacy and evil behaviour do not obstruct it. And therefore, if, notwithstanding these gracious intentions of God in their favour, men do finally perish, their miscarriage must be ascribed to their own perverse wills, and sinful abuse of their liberty. And thus God declares expressly in Hosea xiii. 9. "O Israel, thy destruction is from thyself," *i. e.* God is not the cause of any evil, either of sin or punishment; but thy sin, whereby thou destroyest thyself, and thy misery, which is the consequence of it, are both of thy own procuring. See Lowth in loc. and Ezek. xxxiii. 11. Some of the fathers, viz. Origen, Chrysostom, Theophylact, &c. have a pretty observation, and which is very pertinent to the passage before us, upon Matth. xxv. 41. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." They observe, 1. That the punishment of the wicked is not said here to be *prepared from the beginning of the world*, as the blessing is, lest it should be thought that God designed man's punishment before he sinned. 2. That Christ saith, "Come ye blessed of my Father," but not, "Go, ye cursed of my Father;" because God is the author and procurer of men's happiness, but man is the only author of his own misery. 3. That punishment is mentioned as designed originally, not for man, but for the devil and his angels. See Dr Whitby in loc.

Ver. 14. *For he created things that they might have their being.*] i. e. God created the world and all things in it for perpetual duration; and that, under the direction of his over-ruling providence, they might always continue in being; and particularly he designed this favour for mankind, whom at first he created to be immortal, ch. ii. ver. 23. This is the sense of the Syriac version, which renders, *Et in ipsa mundi origine vitam expertem mortis veneno.* [εἰς τὸ εἶναι, *for existence*, i. e. that they might continue; in opposition to εἰς ἀπώλειαν, ver. 13.]

Ibid. *And the generations of the world were healthful.*] [γενέσεις, *creations*, i. e. *things created*, or *creatures*,] *were healthful, or salutary*; but as ἦσαν follows, perhaps the more natural translation is, *are*. All things which God made in their several kinds were very good, and designed for the use and benefit of man, and were originally appointed to be serviceable to him. There were naturally no hurt or noxious qualities in the elements, till sin altered the constitution of things; but sin having made a breach in the world, a sad train of evils entered with it; for the world being made for man, and the place of his residence, it hath felt the effect of God's displeasure to increase his punishment. And since the curse consequent upon the fall, famine, pestilence, deluges, wild beasts, diseases, pains, sicknesses, have been in their turns his scourges

and destroyers, as if universal nature was armed against him. Or the meaning may be in particular, that all men (*Nationes orbis terrarum*, as the Vulgate reads, and Coverdale's translation follows,) were created originally pure and healthful, both as to soul and body, in the person of Adam, the common root from whence they sprung; and that there was no natural contagion, or hereditary taint, to draw him to disobedience, and, in consequence of that, to destruction, *Exterminium*, as the Vulgate expresses it, alluding probably to Adam's banishment out of paradise. Had Adam indeed continued innocent, he then, among many other great privileges, had transmitted downwards, by way of natural generation, or descent, a healthful and blessed temper of body; but our great protoplast and representative falling, besides the rectitude of his mind, he lost also that blessed constitution of body, which would have been so great a privilege to his offspring.

Ibid. *And there is no poison of destruction in them.*] [Φάρμακον ὀλέθρου, i. e. *destructive poison.* But as what the author here says, *there is no poison*, &c. is not true; and as he is speaking of the original state of the creation, and of time past, one would imagine, that instead of οὐκ ἔστι, he wrote οὐκ ἦν, *there* WAS *no poison*, &c. viz. *when God created them.*] The Greeks often use φάρμακον in a good sense: Thus we read in Homer,

Φάρμακα πολλὰ μὲν ἔνθλασμεμιγμένα, πολλὰ δὲ λυγρά.

And therefore ὀλέθρου is very properly here added; as in Virgil Georgics we meet with *malum viris*, where *malum* is not to be looked upon as a superfluous epithet, because *virus* is used in a good as well as a bad sense, as in Statius particularly. And that *venenum* itself does not always signify something destructive to life, see Virgil's eight Eclogue, and Martyn on lib. i. Georg. p. 29. St Austin observes, that briars and thorns were not of the original product of the earth, much less poisonous plants and herbs; and that none of these had grown upon the face of it, but for man's disobedience. De Genes. cont. Manich. lib. i. c. 13. And St Basil, Hexaëm. Hom. 5. Accordingly the LXX render, *Cursed be the ground for thy sake*, by ἐπικαταράτος ἡ γῆ ἐν τοῖς ἔργοις σου, *i. e.* in, or by thy works of sin. And Aquila and Theodotion render in like manner. But here it may be asked, How can this observation of our author be true, if in the natural world there are confessedly poisonous plants and drugs; and if what some good writers maintain be just, with respect to the moral world, viz. that the fruit of the tree of knowledge of good and evil was for its specifical quality of a poisonous nature both to the soul and body; and that the first man's nature was tainted by tasting or eating of it? Or how can it be justly said, that God did not create death, since he did create that poisonous fruit, by which the human nature was so deadly poisoned? For the solution of this difficulty, see the learned Dr Jackson's works, Tom. iii. p. 29.

Ibid. *Nor the kingdom of death upon the earth.*] ᾅδου βασίλειον the palace of death. Nor would death have had any power, much less sovereignty over the earth, who now reigns absolute in it, hath made it her place of residence, and even fixed her palace in it. For in the original it is not βασιλεία, but βασίλειον, which means not *kingdom* or *dominion*, but rather *court* or *palace*. Coverdale renders ᾅδου βασίλειον, "the kyngdom of hell;" intimating, that the devil's power was usurped, and his sovereignty of man's own erection. Calmet renders, "Le roi des enfers n' avoit pas son palais sur la terre."

Ver. 15. *For righteousness is immortal.*] If this verse was included in a parenthesis, the sense of the context would be better connected, and more perfect; and I have the pleasure to observe, that Coverdale's translation doth so include it: The meaning seems to be, that obedience would not only have made man immortal, and translated him from an earthly to a heavenly paradise; but, as the verb is in the present tense, it may intimate further, that righteousness, continued in, would have raised man to an unchangeable state of goodness, and his innocence have been crowned with everlasting perseverance: As the angels, who continued in their duty when the rest revolted, are finally established in their integrity and felicity. Calmet gives another sense of this place, that righteousness has always existed, and shall never cease to be; for there have been from the beginning, and will ever continue to be, some good persons, in every age, who are as shining lights amidst a perverse and crooked generation; so that, as Christ assures us, Matth. xvi. 18. the "gates of hell" shall not absolutely prevail against the church. As righteousness is a blessing not originally foreign to our nature, one cannot say that it entered into the world at a particular time only, as death did, and therefore is very properly described to be "peregrinum et adventitium malum." Faust. Rheg. de Grat. Dei.

Ver. 16. *But ungodly men with their works and*

words, called it to them; for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.] We meet with the like phrase, "of making a covenant with death," Isa. xxviii. 14, 15. and upon the like occasion. I shall transcribe it at large, because it will give great light to this passage: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves; therefore, thus saith the Lord, your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." This passage of Isaiah is certainly alluded to and imitated by our author in this verse. But the words in the original, and in our version, are so perplexed and obscure, that it will be very difficult, I had almost said impossible, to give any translation of this verse, and many others in this book, that shall answer truly to the letter, and yet be free from obscurity. The words, as they now stand, are certainly intricate and confused, and seem by some accident to have suffered a transposition. Was I at liberty to attempt mending the obscurity of this verse, it should be by a transposition too of the Greek words, by altering the place only of ἐτάκησαν ᾧ, thus—Φίλον ἡγησάμενοι αὐτὸν συνθήκην ἔθεντο πρὸς αὐτὸν, ᾧ ἐτάκησαν, ὅτι ἄξιοι, &c. *i. e.* "they call (death) to them, and looking upon it as their friend, they made a covenant with it; and consumed away, because they deserved to share in it." But tho' this easy transposition would make the construction very clear, yet I dare not warrant it, without plainer authority, from MSS, or ancient versions. Let us then see what construction may be put upon this verse, as the present reading, is by attending closely to the context; and from what goes before in the 11th and 12th verses, and what follows after in the whole second chapter, we may in general make this observation, that there seems here to be an intended climax, to shew the progress of wicked mens attachment to death, like that in Psal. i. 1. to shew their progress in iniquity; they first "call, or invite death to them;" next, they "hold it, or treat it as a friend;" and lastly, they "enter into covenant or strict union with it." And this progress seems to be represented and explained at large in the next chapter. The first step is in their "reasonings about death," contained in the first five verses, wherein they put it in a false, but the most favourable light to themselves that it is capable of. The next step is "a debauched life," founded on the foregoing false principles, and recommended in the next four verses. This is, entering into society or friendship with death; and the consequence of it is, they consume, and waste away, and shorten their lives, which is represented by ἐτάκησαν. The last step is marked out, ver. 10. by their resolving upon "acts of flagrant injustice, and malicious wickedness;" which is as it were entering into "covenant with death," and makes their attachment to it inseparable, *viz.* "they die for ever." But this will appear more fully when we explain the particulars of the next chapter. I shall observe here, once for all, that we are not to imagine this book to be only a collection of confused discourses or independent sentences; for, from the little sketch here given, and the argument of the several chapters, to every attentive reader a regular method will appear plain and observable.

Ver. 16. This verse would perhaps be better, and more clearly rendered thus: "For ungodly men with their works and words called him to them; for when they thought to have him their friend, they subjected themselves to him, and made a covenant with him, because they are worthy to take part with him, i. e. to belong to, or to be his portion or inheritance." See Prov. xx. 21. where what is μερὶς in the LXX is by Symmachus and Theodotion rendered κληρονομία. As the incoherence of the sense raises a suspicion that the Greek word ἐτάκησαν is faulty, it has been conjectured that the author wrote ὑπελάγησαν, "they subjected themselves to him, they became his subjects, and made an agreement with him," as it follows. Job xl. 23. (in our version xli. 4.) Θήσεταί μετά σου διαθήκην; λήψῃ δὲ αὐτὸν δοῦλον αἰώνιον; "Will he make a covenant with thee? Wilt thou take him for a servant for life?" The obscurity of the construction is in a great measure owing to αὐτὸς and ἐκεῖνος, but it is to be observed, that where the words αὐτὸς (or οὗτος) and ἐκεῖνος are used in different parts of a sentence in good writers, they signify different persons or things, as *hic* and *ille* in Latin, and αὐτὸς to be referred to the nearer, ἐκεῖνος to the more remote. See chap. ii. 24. xi. 10. xv. 17. xvi. 3, 4. and so it is in this place, where αὐτὸς belongs to Ἅδης, ἐκεῖνος to Θάνατος; and the translation of the three last verses may be thus, supposing that the author wrote ὑπελάγησαν. "For he created all things for continuance, and the

creatures of the world were salutary, and there was no destructive poison in them, nor palace of Hades upon earth (for righteousness is immortal); but ungodly men, by their works and words called him (Hades) to them; taking him for a friend, they made themselves his subjects, and entered into an agreement with him as being worthy (or deserving) to be the portion of the other," viz. death. And Θάνατος and Ἅδης are here represented as persons (as they are by St Paul, 1 Cor. xv. 55. and St John, Revel. vi. 8. xx. 14. Isaiah xxviii. 14, 15.) and Ἅδης (who is probably the same with Διάβολος, xi. 24. where he and death are in like manner joined together) is here said (ver. 14.) to have a palace upon earth, as a king; and death may be considered as his minister, or executioner, agreeably to that of the author to the Hebrews, xi. 14. him that had the power of death, that is, the Devil; so Ἁμαρτία is often mentioned as a person, Rom. vi. and elsewhere; and ἡ Δίκη, justice, or divine vengeance, below in this author, chap. xi. 20. and Acts xxviii. 4. There is the same mistake in our version of these words αὐτὸν and ἐκεῖνον in 2 Tim. xi. 26. where αὐτῷ relates to Διαβόλου, ἐκείνου to Θεοῦ.] By others this verse, as it stands in the present reading, is thought to contain a keen satire, in a continued, and not obscure metaphor, upon the folly of those wicked men who shortened their days by their debaucheries, and lived so fast as if they were enamoured of death, and impatient for its cold embraces. Hence the caution given ver. 12. μὴ ζηλοῦτε θάνατον, "seek not, i. e. do not covet, do not eagerly desire to pursue death." The ground of which caution is well explained in the words before us, ver. 16. "Ungodly men with their hands (beckoning) and with their words (persuading, i. e. with all the importunity of fond and passionate lovers) call (or invite) it to them; esteeming it as their friend (their minion or darling) they consumed away, or languished for it, ἐτάκησαν (sc. ἔρωτι) and they made a covenant (as it were of marriage) with it, because they are worthy to take part with it (and be joined unto it in the closest union.)" For the given sense of the verb ἐτάκησαν vid. Theocrit. Idyll. ii. ver. 29. which construction of the word is very natural and proper in this place, as it preserves the climax undisturbed. The phrase, "they made a covenant with death," only expresses the great security of profane scoffers, who set the divine judgments at defiance. The passage is well illustrated by another in Lucan, lib. ix. where, to express their safety from the danger of death, it is said of the Psylli (famous for extracting poisons) *Pax illis cum morte data est.* Vid. J. Cleric. in loc.

CHAP. II.

THE ARGUMENT.—*The author having represented in the former chapter, the original of sin and death, as too sadly exemplified in our first parents, proceeds to shew the contagious effects and terrible consequences of sin upon their posterity. For this purpose, he introduces some libertines reasoning (if it may be so called) in their loose way, in favour of their darling opinions, "That life is short and uncertain, and therefore its sensual gratifications to be pursued with eagerness, and without delay: That there is no real distinction between good and evil, and therefore all acts of oppression and injustice, such as may best suit mens convenience and interest, are allowable and commendable: That the soul is naturally mortal, and is annihilated with the body: That there is no future state, nor any account to be given hereafter of mens wicked and evil courses in this life:" These poisonous principles are represented from the beginning to* ver. 21. *of this chapter; and though set out to the best advantage, are not intended to countenance men in bad notions of religion, in false opinions of God, and wrong sentiments of the soul; but are only opinions introduced with an intention to confute them; and therefore, on the very entrance of this chapter, the author, to prevent any possible mistake as to his intention and meaning, pronounces such notions and conclusions to be not right,* ver. 1. *and at the end of this, and in the three following chapters, confutes them at large, determines in favour of virtue and goodness, and shews the certainty of their reward.*

OUR life is short and tedious.] I think the word *tedious*, which is used by the old English translations, improper here; it occurs very rarely in the sense of our version; refers more generally to time, and rather implies a long duration of it: So that *short* and *tedious* seem wrong coupled together. It would have been better rendered, and with less ambiguity, *short and painful*; and so the original indeed signifies, ὀλίγος καὶ λυπηρὸς ὁ βίος ἡμῶν, which is confirmed by the Syriac and Arabic versions. The expression here is like that of Jacob's: "Few and evil have the days of the years of my life been," Gen. xlvii. 9. and that of Job, "Man, that is born of a woman, is of few days,

and full of trouble, ch. xiv. 1. allowing only for the difference of the speakers.

Ibid. *In the death of man, there is no remedy.*] There is no prevention of, or remedy against mortality. Death is the portion of every man, though the particular time is uncertain; according to that of Job, "His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;" ch. xiv. 5. But neither does our author, nor this passage of Job, countenance that notion of the Predestinarians, That every particular man's time of life is so absolutely circumscribed, and so strictly and peremptorily assigned him by God, that nothing can shorten or lengthen it beyond such predetermined bounds: For though all things, even the number of our months, are allowed to be foreknown by God, yet does it not from hence, nor from any passage of Scripture appear, that he has predetermined the precise and particular time of any person's death by any absolute decree: For if every man's time of life is unconditionally fixed, to what purposes serve the promises of long life to good and pious persons, where God sees it best for them; or the many threats of a short one to the ungodly and wicked? Or why does the wise son of Sirach say, that "There is a time when there is success in the hand of the physician," or that "they should pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life?" Ecclus. xxxviii. 13, 14. For vain is the help of art, and even prayer itself must be supposed fruitless, where the case is unalterable, and the doom irrevocable. The Vulgate renders, *In fine Hominis non est Refrigerium*, from a corrupted copy probably, which read ἴανθις, from ἰαίνομαι, *Refrigeror, Lætitia perfundor;* instead of ἴασις, the true reading. Coverdale's translation follows this mistake. (But it may be questioned whether any such word as ἴανθις or ἴανσις is to be found.)

Ibid. *Neither hath any man been known to have returned from the grave.*] Both the observation and inference of these vain reasoners is false; for that persons have returned from the grave, appears from several instances under the Old Testament; 1 Kings xvii. 22. 2 Kings iv. 35. xiii. 21. Nor does it follow, if there were no instances of persons returning from thence, that the dead altogether cease to be, or that there is no future life after this, as such libertines would gladly infer. See Anacreon, Ode 59. who has many thoughts and expressions like the loose and jovial ones in this chapter.

Ver. 2. *We were born at all adventure.*] i. e. We came into the world by chance, without any appointment or direction of providence: And as we came from nothing, (Vulgate reads, *Ex nihilo nati sumus*, which Coverdale follows,) so upon our deaths shall we return to nothing again. This language is very natural and agreeable to the persons here introduced speaking, *viz.* Materialists and Infidels.

Ibid. *And a little spark in the moving of our heart.*] According to the notions of these false reasoners, the soul was nothing else but a little fire about the heart, the smoke of which was perceivable by our respiration, and the sparks of it by our words: That when this fire was extinguished, as they imagined it was by death, the body was reduced to ember or ashes, and the soul vanished into air. In like manner, the atheistical philosophers, who made atoms the principles of all things, thought the soul to consist of some little brisk fiery spirits, which kept in for a while, but were afterwards extinguished by death. Hence we find them using the similies of air, fire, or smoke, with respect to the soul. The Latin also, and the Hebrew, it is well known, express both spirit and wind by the same word: And from this agreement only in name, some, for want of better argument, have been so weak as to infer, that they agree likewise in nature, and at last mix together. The true reading of the original, and which occurs in all the copies, and is followed by the Oriental, and most ancient English translations, is ὁ λόγος σπινθὴρ; the Vulgate also with Junius, render it in like manner by Sermo. By which we are to understand reason, or the soul: That this is the true reading, appears undeniably from a parallel passage in Lucretius, whose philosophy is the same with that of these false reasoners.

Consilium, quod nos animum mentemque vocamus,
Idque situm media in regione pectoris hæret.
Lib. III.

And from that of Empedocles,

Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

Our translators, it is certain, made use of a corrupted copy, which read ὀλίγος σπινθὴρ, and have given the sense accordingly. If there was any authority for this reading, or just reason for its preference, (see Flamin. Nobil. in loc. ap. Polygl. though it seems to be owing only to

affinity of sound,) I should chuse to read the whole thus, ἡ ὀλίγος σπινθὴρ ἐκίνησε καρδίας ἡμῶν, i. e. *a little spark of fire moves*, or *hath put our hearts in motion*.

(Ver. 3. διαχυθήσεται, *will be dissipated*, not *shall vanish*.)

Ver. 4. *Our name shall be forgotten in time*.] When we are dead, our names will not live long after us, but our memorial shall perish with us; our actions will not be remembered in the next generation, much less in future ages: So that as to the shame or infamy arising from them, we are quite unconcerned and indifferent as to what posterity may think or say of them. As there is a commendable ambition in good men to be remembered with honour hereafter, which is a spur to virtuous and laudable actions; so a carelessness as to the present or future opinion of mankind, is an encouragement to wickedness, and a certain sign of a profligate and abandoned mind.

Ibid. *Our life shall pass away as the trace of a cloud*.] ὡς ἴχνη νεφέλης, *as the traces of a cloud*, which is unintelligible; probably it should be ἄχνη, which properly signifies *lanugo*, *down*, and there is transferred to any slight and yielding matter. The translation may be, "as the soft substance of a cloud, which is continually passing away, and changing its figure and situation." Job vii. 9. "As the cloud is consumed and vanishes away."

Ibid. *Our life shall be dispersed as a mist, that is driven away by the beams of the sun, and overcome with the heat thereof*.] βαρυνθεῖσα ὑπὸ θερμότητος αὐτου, *made heavy with heat*; and so Vulg. *a calore illius aggravata*—both very improper. *Overcome with heat*, according to our version, is not agreeable to the Greek; and *oppressed with heat*, as in the margin, is no better. *Big with heat*, has no better pretence to be allowed, because in the sentence immediately foregoing, mention is made of dispersion by the rays of the sun. If I might indulge conjecture, I would, to avoid these difficulties, read here μαρανθεῖσα ὑπὸ θερμότητος, i. e. "wasted away with the heat thereof." Sophocles applies the same word to time, σαφῶς ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει.—See Ajax Flagell. [This conjecture of μαρανθεῖσα ὑπὸ θερμότητος, instead of βαρυνθεῖσα, the common reading, is confirmed by a passage, ch. xix. 21.]

Ver. 5. *For our time is a very shadow that passeth away*.] Rather, *is the passage of a shadow*: i. e. *Life is as the passing by of a shadow*.] The comparison of life to a *cloud*, and a *shadow*, is almost every where to be met with; but Mr Norris has set this latter resemblance in the best, and, as it were, a new light; as that "our state here is partly life and partly death, as the other is partly light and partly darkness,—that like a shadow, wherever it passes, it leaves no track behind it—that it seems to be something, when indeed it is nothing—that it is always altering, and ends on a sudden; and, when at its full height and prime, is often nearest to its declension, as a shadow is, to disappear when at its full length:" Miscellanies, p. 178. Hence Pindar calls men ἐφήμεροι, *people for a day*, and, upon account of the shortness and uncertainty of life, the ancient patriarchs, though their span was much longer than ours, thought it hardly worth while to build houses, but contented themselves to sojourn and grow grey in tents.

Ibid. *For it is fast sealed, so that no man cometh again*.] The Arabic version runs: *Est enim res obsignata* (scil. *mors nostra*) *quam nemo revocaverit*. The comparison here is taken from the ancient custom of sealing the grave or sepulchre, and rolling a great stone to the mouth of it, to make it the more secure and undisturbed. See Dan. vi. 17. Matth. xxvii. 66. Pausanias has a thought which very much resembles this, ἔχει ὁ Πλούτων κλεῖν, ᾗ λέγουσιν ἐπ' αὐτῇ τὸν καλούμενον Ἅδην κεκλεῖσθαι ὑπὸ τοῦ Πλούτωνος, καὶ ὡς ἐπάνεισιν οὐδεὶς αὖθις ἐξ αὐτοῦ, i. e. "Pluto has a key, and with it, as they say, he locks up the place commonly called *Hades*, and from thence no man returns;" lib. v. c. 20. See Apoc. i. 18. Holy Job has the like sentiment upon death, chap. vii. 9, 10. "As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more; he shall return no more to his house, neither shall his place know him any more." Where it is very observable, that the LXX express this impossibility of returning by three strong negatives following one another, οὐδ' ὡ μὴ ἐπιστρέψῃ, repeated twice in the same verse.

Ver. 6. *Let us enjoy the good things that are present*.] ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν. The writer of the τῶν Ἠθικῶν μεγάλων, supposed to be Aristotle, makes a just and proper distinction between καλὰ and ἀγαθά. The former includes virtues, and the good and commendable actions proceeding from thence; the latter, power, riches, glory, pleasures, and the like: Καλὰ μὲν, οἷον, τὰς ἀρετὰς, καὶ τὰς ἀπ' αὐτῶν πράξεις·—ἀγαθὰ δὲ, ἀρχὴν, πλοῦτον, δόξαν, τιμὴν, καὶ τὰ τοιαῦτα.

Ibid. *Let us speedily use the creatures like as in youth*.] i. e. whilst the good things or creatures are in their prime, or rather, whilst we our-

selves are vigorous and young, which is the sense of the Syriac and Arabic versions; youth being the season for the high relish of pleasure, for chearing the heart and gratifying the senses; for every aged person may say with Barzillai, "Can I discern between good and evil? Can I taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women?" 2 Sam. xix. 35. There is also a third sense of these words, *viz.* "Let us live as if we were young again," which Grotius prefers, and seems countenanced by the Alexandrian MS. [In the Greek distinguish thus, ἡ χρησώμεθα τῇ κτίσει, ὡς ἐν νεότητι, σπουδαίως, "And let us, as being in our youth, use the creatures carefully, that is so as to let slip no occasion of pleasure." So that there seems to be no foundation for Grotius's sense, *as if we were young again*, for it does not appear that these are old men who are here arguing in this manner, but rather young ones, who, ver. 10. declare against "paying any reverence to the grey hairs of the aged." The Alexandrian MS reads, ὡς νεότητος, I suppose, for ὡς ἐκ νεότητος. the meaning of which would be, "as we have done from our youth up;" but even this would not prove them old men.

Ver. 7. *Let no flower of the spring pass by us.*] Flowers have always been esteemed symbols or emblems of joy, and in the revellings of debauchees they were usually crowned with them; and so peculiar are they to times of public festivity and rejoicing, that they are looked upon as incompatible with mourning. The spring seems more particularly to be mentioned, because it is the chief season of flowers. But some copies instead of ἔαρος read ἄνθρος ἀέρος, which Junius prefers: But if this reading be admitted, I would not with him understand it barely of fine weather *jucundus aër*, but rather, "Let no fragrant breath of air arising from the wine or ointments, (just before mentioned,) pass by or escape us." Οἶνος ἀνθοσμίας, *vinum odoratum & fragrans*, see Hesychius *in voce*, was not unusual in such meetings.

Ver. 8. *Let us crown ourselves with rose-buds before they be withered.*] It is certain that not only the guests at the feasts of the ancients, but the rooms, were strewed with flowers, and the waiters, and even the drinking-bowls crowned with them. Roses are mentioned here in particular, because the rose is reckoned to be ἔρωτος φυτὸν, *the plant of love*, and was accordingly consecrated to Venus; and rose-buds are symbols of youth, and of the spring, and from their soon withering, the properest emblems of the shortness of life, and the fleeting nature of its pleasures. See Anacreon Od. 5. de Rosa, and Od. 53.

Ver. 9. *This is our portion, and our lot is this.*] Coverdale's version is more explicit, "For that is our porcyon, els get we nothynge." This is the language of Epicurus's scholars, the sum of whose ethics was, *Dux vitæ dia voluptas.* Life, in the opinion of such libertines, is bare existence without their sinful pleasures; and it is observable, that in Plautus, Catullus, and Martial, and such writers, *vivere* is taken for a merry life, as ζῆν is sometimes among the Greeks: And in this sense we are to understand that old inscription, *Amici, dum vivimus, vivamus.* Those that are persuaded that the soul is absolutely mortal, their conclusion must be that of these sensualists; such persons act agreeably to their own principles, if they pursue every thing that their appetites are inclined to, be it pleasure or profit. Such maxims, and a conduct suitable to them, may be expected from persons who had no views beyond the grave. And therefore the Epicureans endeavoured to efface the belief of another life out of men's minds, as well knowing that men could never arrive to an undisturbed sensuality, whilst any notions of futurity checked them in the commission of their crimes. Accordingly—*Metus ille foras præceps Acherontis agendus.* Lucret. lib. iii.

Ver. 11. *Let our strength be the law of justice.*] The assertion here, that right is founded in might, is a very old opinion, as old probably as Nimrod, but long since confuted by the wisest men and soberest philosophers: "Falsum est, says St Austin, quod a quibusdam non recte sentientibus dici solet, id esse jus, quod ei, qui plus potest, utile est;" De Civit. Dei, lib. xix. Upon which, Ludov. Vives remarks, that this false and dangerous opinion is confuted by Plato, lib. i. De Repub. Hobbs in vain endeavoured to revive this notion, so injurious in its consequences to the property, and destructive of the peace and comfort of mankind.

Ver. 12. *Let us lie in wait for the righteous, because he is not for our turn.*] i. e. *Let us lurk privily for the innocent without a cause*, as it is expressed, Prov. i. 11. where there is the like consultation of the wicked. It is no wonder that Atheists and unbelievers, and persons of such vile and libertine principles, should encourage one another in wickedness, and in attempting the most outrageous acts of violence

and injustice, in the manner here represented, especially against such, as are most likely to cross or contradict their pleasures, and to reprove them in the sinful use of them. Such a kind monitor is not for the turn of the wicked, he is rather δύσχρηστος, as the original has it, *i. e.* officious, troublesome, and disagreeable to them. St Cyprian, who quotes this passage of our author, reads accordingly *insuavis*, lib. ii. cont. Judæos; and so does St Austin, lib. xvii. c. 20. De Civit. Dei. There is exactly the same expression, and upon the same occasion in Isa. iii. 10. According to the version of the LXX δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι, from which this seems to be taken; and it is the more probable, because in the Greek text of Barnabas, where this passage of the Book of Wisdom is cited, the reading is, δήσωμεν τὸν δίκαιον, and not ἐνδρεύσωμεν, as in the common editions.

Ver. 14. *He was made to reprove our thoughts.*] ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν. Our version seems here neither just nor proper: The meaning is, He is a reprover of our schemes and designs. The Arabic renders it *consilia nostra;* and the Syriac, *est nobis objurgator cogitationum nostrarum:* Thus I would understand ἐγένετο, and not in the sense of our translation.

Ver. 15. *He is grievous unto us, even to behold, for his life is not like other mens.*] The very sight of him is uneasy and disagreeable to us; for the presence of a good man is a check to the proceedings of the wicked; and his virtuous example, and singular goodness, is a living reproof which they do not relish in their sight. Hence the many attempts and combinations of ungodly men against the life of the righteous, so frequent to be met with in sacred and profane history. Thus Joseph's virtue was an eye-sore to his brethren, and therefore they conspired his destruction. Thus David, for his superior excellence and uncommon merit, was persecuted by Saul. Hence St Peter observes of the wicked, that it is their custom to speak evil of, and abuse "such as run not with them to the same excess of riot," 1 Pet. iv. 4. And St John asks this question, "Wherefore did Cain, who was of that wicked one, slay his brother?" And returns for answer; "Because his own works were evil, and his brother's righteous," 1 John iv. 12. The like may be observed of the primitive martyrs and confessors, who were persecuted, afflicted, tormented, because, instead of countenancing fashionable and popular vices, they chose rather to reprove and rebuke them. Tacitus assigns this as the cause of the death of Thraseas Pætus, "That Nero could not bear even the sight of that senator, who was of so unblemished a character, that his life was, as it were, animated virtue itself." Annal. lib. xvi.

Ver. 16. *We are esteemed of him as counterfeits.*] Our version seems here faulty, for such abandoned persons as are here described would not be at the pains to act under the disguise of piety, or assume the mask of religion: The meaning is, that he esteems us like dross, or as an impure and filthy mixture; which sense is confirmed by the very next sentence, and so the original word means, and the Syriac and Arabic versions understand it. The Vulgate reads *nugaces*, i. e. we are looked upon by him as persons that pursue trifles (for such do all the pleasures of the world appear to a truly humble and good spirit) but this term seems too soft and favourable for persons of such bad morals, and wicked principles.

Ver. 17. τὰ ἐν ἐκβάσει αὐτῶν.] I should prefer αὐτῶν, *sc.* λόγων. *Let us see if his words be true, and let us try the event of them.*

Ver. 18. *For if the just man be the Son of God, he will help him, and deliver him from the hand of his enemies.*] Thus the primitive martyrs were insulted, and treated in the like opprobrious manner, σὺ ὁ Θεὸς αὐτῶν, ἢ τί αὐτὰς ὤνησεν ἡ θρησκεία, ἣν ἐξ ἀρχῆς τῆς ἑαυτῶν εἵλοντο ψυχῆς; Euseb. Eccles. Hist. lib. v. c. 1. The expressions from ver. 16. to 21. of this chapter, very much resemble those of the Psalmist, Psalm xxii. 8. "He trusted in God, that he would deliver him, let him deliver him now, εἰ θέλει αὐτὸν, if he loveth him." Compare likewise Matt. xxvii. 43. where the taunt and irony used by the Jews, by way of insult, to our Saviour then expiring on the cross, very much resemble the manner of expression here. And indeed St Austin thus understands and expounds our author; and says, that in this, and the following verses, "there is a plain prophecy of Christ's passion, and that the unrighteous here mentioned are his wicked murderers?" De Civit. Dei, lib. xvii. c. 20. St Ambrose, St Cyprian, and many others of the fathers assert the like; but Lactantius is most express, and presses the Jews home with this testimony, which, he says, is "so full and particular in describing the wicked counsels against him, that this author may seem almost to have been present," lib. iv. But I am not so sanguine as to imagine or assert, that there is any direct prophecy of our blessed Saviour's sufferings in these verses,

which would be doing too much honour to this author, and the times in which he wrote; yet, I think, by way of accommodation, they are applicable to our Saviour, who, in Scripture, is called, *the just one*, by way of eminence, and in a very particular and appropriate manner calls God his father.

Ibid. *The son of God.*] In the original υἱὸς Θεῦ, *a Son of God*, without the article; which in the singular number, I believe, is not used, but when it either is, or may be applied to our blessed Saviour. In the plural οἱ υἱοὶ τῦ Θεῦ often occurs. See likewise xviii. 13. where there is the same mistake in the version, and in this chap. ver. 13.

Ver. 19. *Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.*] The Vulgate renders, *interrogemus eum*, i. e. let us make proof of his patience, and treat him like a criminal that is put upon the rack. The verb ἐτάζειν, *interrogare*, in this book and Ecclesiasticus, signifies to *chastise* or *punish*. See chap. i. 9. vi. 3. xi. 10. Ecclus. xvi. 22. xxiii. 10. Such a resolution in wicked men is not to be wondered at. We may observe, that the best men among the heathens were generally, through their enemies malice, the most unfortunate and unhappy. Socrates, Aristides, Cato, Seneca, are all instances of this truth, suffering either persecution, banishment, or death. See Plato De Rep. lib. ii. where he enumerates the punishments to which a good man stands exposed, which Tully has copied, and expresses thus, "Bonus ille vir vexetur, rapiatur, manus denique ei auferantur, effodiantur oculi, damnetur, vinciatur, uratur." Lib. ii. de Repub.

Ver. 20. *Let us condemn him with a shameful death, for by his own saying he shall be respected.*] *i. e.* if his own word may be depended upon, God will have respect unto him, ἔσαι αὐτῦ ἐπισκοπὴ ἐκ λόγων αὐτῦ, there shall be a visitation or interposition of God in his favour, probably by bringing him from the dust of death again. The expression here very much resembles that of Joseph's brethren, Gen. xxxvii. 20. "Come now and let us slay him, and we shall see what will become of his dreams." See also Jerem. xviii. 18. It is a severe irony and a sneering sarcasm upon the hopes of the just man, not unlike that of the heathens upon the ashes of the primitive Christians, who gloried in the hopes of a resurrection; their persecutors pleased themselves with reducing the dead bodies of the several martyrs into atoms, with scattering them in the air, or throwing them into rivers, and then scoffingly said, "Let us now see whether they can rise again, or whether their God can help them, and deliver them out of our hands!" Euseb. Eccl. Hist. lib. v. c. 1.

[Ibid. *For by his own saying he shall be respected.*] [This is very obscure, I would translate it thus, "for his trial shall be according to his own words," alluding to verse 16. "He pronounceth the end of the just to be happy."] For the sense of ἐπισκοπὴ, see chap. iii. 7.

Ver. 21. *For their own wickedness hath blinded them.*] See the like sentiment, ch. iv. ver. 12. St Chrysostom observes, "that sin doth so blind the senses of sinners, that, seeing not the ways of falsehood and error, they run headlong into them; nor could any errors ever have prevailed over man, if sin had not made the way; for first, a man is blinded by his sins, and then drawn away and seduced; for error, saith he, begetteth not sin, but sins beget and bring forth error." Homil. xix. in Matt. vii. But still it is no less true, on the other hand, that error, especially in fundamental principles, produces generally wicked practices. St Austin accordingly observes, that the different degrees, and, as it were, gradations of licentiousness, are very justly described in this chapter: "that men first efface all impressions of a deity, then deny the immortality of the soul, and a future state; that immortality is the certain consequence of such infidelity; that debauchery and intemperance is their resort in particular, as being the most effectual remedy to drown thought; and that when men are once heated, they easily proceed, through excess, to oppression, cruelty, and murder." In Psal. lii.

Ver. 21. ταῦτα ἐλογίσαντο.] [*i. e. Thus did they reason;* as ver. 1. λογισάμενοι, *reasoning.*] See to chap. iii. 10.

Ver. 22. *As for the mysteries of God, they knew them not, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.*] Not unlike this is what St Paul says of the wicked, "that the God of this world blinds the minds of those which believe not, lest the light of the glorious gospel should shine unto them," 2 Cor. iv. 4. And it is very observable, that a course of sin, and a state of darkness are reciprocal terms in Scripture. With great propriety, therefore, the wicked are here represented as blinded to such a degree, that they had no regard for any thing serious, much less did they concern themselves about revelation, or the great and mysterious truths contain-

ed in it; they considered not God's proceedings, nor were affected by any of his judgments or threatenings; and, as they believed not another life, they did not expect any great day of account, and could have no grounds or reason to hope for future rewards, which are the wages of righteousness, and the blessed portion of blameless and undefiled souls.

Ver. 23. *For God created man to be immortal, and made him to be an image of his own eternity.*] God not only created man ἐπ' ἀφθαρσίᾳ, to be free from corruption, but made him εἰκόνα τῆς ἰδίας ἰδιοτήτος, which is a very strong expression to denote a peculiar resemblance of the deity; and accordingly the Arabic interpreters render, "fecitque illum imaginem peculiarem;" and the Syriac "ad imaginem ideæ suæ." Our translators undoubtedly read, ἀϊδιότητος, which properly signifies eternity; and thus Dr Grabe has inserted in the text, esteeming it, as most certainly it is, the best reading. Nobilius says most MSS have ἀϊδότητος.

Ver. 24. *Through envy of the devil came death into the world.*] The devil, jealous at the future happiness designed for man, resolved to tempt him to disobedience, that he might deprive him of the blessing of immortality, and reduce him to the same forlorn condition with himself and his apostate brethren. St Chrysostom makes the same observation upon the devil, ὅτι οὐδὲν παρ' ἡμῶν ἠδικημένος, ἰδὼν τιμηθέντα τὸν ἄνθρωπον, εὐθέως ἐβάσκανεν αὐτῷ τοῖς ἀγαθοῖς. Homil. 25. de Diabolo. tentat. "That though man had given the devil no occasion of offence, yet, when he saw the honour designed him, he immediately envied him the favour." See also Euseb. Præp. Evangel. lib. vii. St Austin observes, "That death began at the same time with the transgression; and that neither age nor pain could have touched our first parents, so long as they held the privilege of eating of the tree of life; but afterwards their bodies, even in a natural way, contracted the seeds of diseases and death." De Genes. lib. ii. And thus the apostolical constitutions, δύο ἰδοὺ εἰσὶ, &c. "Duæ sunt viæ vitæ; una, mortis altera; illæ autem nullam habent inter se convenientiam. Naturale quidem est vitæ iter, adscitum autem iter mortis, quod non ex voluntate Dei extitit, verùm ex insidiis adversarii." Constit. lib. vii. c. 1. But St Bernard is more explicit than St Chrysostom, or the other fathers, upon the true cause of the devil's envy: according to him, "the malice and conspiracy of the devil against the happiness of man, proceeded principally from the honour which he foresaw was designed to be conferred upon the human nature, by the hypostatical union of the Λόγος with it: He flattered himself, that so great a mark of distinction belonged to the angelic order preferably to man; and from hence arose his jealousy, which determined him upon mischief and revenge." Bern. Serm. in Cantic. And to this sense some other writers have interpreted Isaiah xiv. 14.

Ibid. *And they that do hold of his side do find it.*] The Vulgate reads, "Imitantur autem illum qui sunt ex parte illius;" and Coverdale's translation renders in like manner, "and they that holde of hys syde, do as he doth;" and so does Fulgentius, de Prædestin. ad Monimum, lib. i. but the construction before given would be more consistent and agreeable, and the relation between the two chapters more apparent, if the rendering here was, *they tempt it*, (*i. e.* they solicit, they court, they draw death upon themselves) as many as are partakers of it; for the τῆς ἐκείνου μερίδος ὄντες, and the οἱ ἄξιοι τῆς ἐκείνου μερίδος εἶναι, ch. i. 16. are the same sons of perdition, those over whom is ᾅδου βασίλειον, ch. i. 14. which is not of God's appointing, but their own seeking and procuring. The present rendering of this place is little less than tautology, for to be partakers of death, is certainly to find it. I shall only observe, that it appears, from the whole drift of these chapters, that the death, which wicked men call, correspond, or covenant with, and at last partake of, is all along to be understood of death eternal. And thus Fulgentius understands this passage. "Mors est impietatis quam non fecit Deus, quæ per Diabolum introivit in orbem terrarum; huic uni morti, quam peccator sibi per contemptum Divini jussionis arcessivet, duplam Deus mortem retribuit, primam in separatione animæ & corporis, secundam in æterna cruciatione animæ & corporis." Ibid. If such then as hold on the devil's side, *i. e.* imitate and copy after him, shall have a part in the second death, Rev. xxi. 8. let the libertine and free-thinker, who are equally the subject of this chapter, consider and tremble, whose detestable ambition and inglorious triumph is, to confound the simple, seduce the innocent, pervert the unwary, and, by propagating loose notions and irreligious principles, to make converts to vice and infidelity; and enlarge the kingdom of darkness.

Ibid. *Find it.*] i. e. *Feel it*, as ch. xii. 26. κρίσιν πειράσουσιν. Nobil. translates it, *experiuntur*.

CHAP. III.

THE ARGUMENT.—*In order to confute the false and dangerous principles maintained by the irreligious and profane scoffers in the foregoing chapter; in this is displayed the great happiness of the righteous, and the impotent malice of the wicked against them. For though God, for wise ends of his providence, permits the righteous sometimes to be afflicted, and even to die under the severity of their persecutions, yet do they not totally cease to be; but as they die in the Lord, so they still live unto, and with God, in whose hands their souls are. But the wicked, on the contrary, though they promise themselves great happiness in their sinful courses, are miserable both here and hereafter. The chapter concludes with the praise of chastity, and the sad state and condition of adulterers and their children.*

THE souls of the righteous are in the hand of God.] i. e. In the state of separation, the souls of the righteous that are departed, shall after death find great refreshment and comfort of their labours; and being in God's keeping, enjoy a state of the greatest happiness and security. This state of the piously-deceased, the ancient Jews, according to Grotius, called *paradise*, or the *garden of pleasure*; where, though they enjoyed not the consummate happiness which they were in expectation of hereafter, yet even at present, and in their intermediate state, they had some foretaste and anticipation of their future happiness; but they held none to have this pleasing sense, but the πνεύματα δικαίων τετελειωμένων, such as had their souls well purified before they departed from their bodies. From this expression, "that the soul is in God's hand," we may infer, that the human soul is not only a substance distinct from the body, but that it lives after it in a state separate from it, and such a state as is susceptible of happiness or misery; for why are the souls of the righteous here said to be deposited in the hand of God, but because it denotes a place of rest and safety; where the departed souls shall not only live and survive, but live too in a manner far different from that in which they lived here; where no temptation shall be able to assault, no sin to pollute, no affliction to discompose them.

[*The souls of the righteous are in the hands of God.*] This is opposed to the last clause of the foregoing chapter, *and they who are his* (the devils) *portion* (or of his party) *do find it* (death.) *But the souls of the righteous*, &c. whence, and from ver. 2, 3. it appears that the author is speaking of the souls of those who are dead, and that this cannot well be understood of the afflictions which the righteous may undergo in this life.]

Ibid. *And there shall no torment touch them.*] Nor are such as die in the Lord only freed from temptations and dangers, from injuries and persecutions, from diseases and death, and all other burdens of the flesh, but we may piously believe, that more is here implied than a bare freedom from evils, that they are possessed of some positive degree of happiness; that, in particular, they have pleasing anticipations of their reward, and wait for it with a holy impatience; and in the mean time are in paradise, or in Abraham's bosom, or some place of rest and refreshment appointed for them by God. But with respect to the martyrs in particular, who had suffered gloriously in God's cause, it was a notion very early entertained in the primitive church, that these entered immediately upon a perfect state of happiness and glory. Or we may understand this passage, of the afflictions which the righteous may undergo in this life, that, though their torments be the most exquisite that heathen malice can invent, yet, by the strength of their faith, and a sure dependance upon God, they shall overcome the reluctance of nature, and not only suffer with patience, but with joy and thanksgiving. Not that this resolution of the righteous is the effect of any Stoical apathy, or that they have not flesh and blood, like other folks, to feel the force of sufferings, but it is the power of a strong faith that makes them more than conquerors. "If the souls of the martyrs were indeed in their bodies when they had trial of such a variety of sufferings, they could never, says St Bernard, have been able to have gone through them; but while their bodies were in the hands of their persecutors, and mangled by them, their souls were in the hand of God; and the Holy Spirit, with which they were filled, kept them above all sense of pain, and rendered them quite invulnerable." And whoever reads the letter from the churches of Lyons and Vienna to those of Asia and Phrygia, wherein the exquisite sufferings of the martyrs, and their invincible constancy in the most severe trials is described, (see Euseb. Eccl. Hist. lib. i. c. 1.) will acknowledge the truth of this observation, and at the same time be convinced, that the history of their sufferings is the most complete comment upon the beginning of this chapter.

Ver. 2. *In the sight of the unwise they seemed*

to die.] This is a very happy expression, for good men rather sleep than die; their hope and well-grounded assurance changes the nature of death, and turns it into a sleep. St Chrysostom expresses himself to the same purpose: "Death is no longer to be counted death, it is only a name; nay, the very name also is gone, for Christians call it not death, but rest and sleep." Homil. 29. in Genes. Accordingly, in many places, both of the Old and New Testament, where the death of good men is mentioned, it is expressed by sleeping, John xi. 11. Acts vii. 60. 1 Thess. iv. 14. Hence the day on which the blessed Virgin died, is in the Greek church called κοίμησις, *her rest;* and the places where the first martyrs were buried, κοιμητήρια, or *resting places.*

Ver. 3. *And their going from us to be utter destruction, but they are in peace.*] The wicked, who are also in the former verse called the unwise (for in the book of Proverbs, Wisdom, and Ecclesiasticus, wickedness and folly are synonymous terms,) imagine the righteous to be miserable, because, when alive, they were mortified, as to all pleasures; and when dead, extinct and annihilated, according to their opinion. To such vain reasoners, who had no notion of a life beyond this, it is here very justly replied, that the righteous are so far from being sufferers by death, that when dead they are in peace, and their happiness the greatest, see Job iii. 17, 18. And this the voice from heaven confirms, Rev. xiv. 13. "Blessed are the dead that die in the Lord, for they rest from their labours." Instead of being objects of ridicule and contempt, the character of the righteous is rather that beautiful contrast of St Paul's, "As deceivers and yet true, as dying and behold they live, as chastened and not killed, as sorrowful yet always rejoicing;" 2 Cor. vi. 8, 9, 10. The word σύντριμμα which our translators render *utter destruction*, is a metaphor taken from potters' ware, which when broken by some casualty to pieces, cannot by any skill or ingenuity be re-united, as vessels of silver and of other metal may, by being melted again, be in some measure restored. See Psal. ii. 9. Rev. ii. 27. where the word is thus applied. It is designed here to denote by a figure annihilation and extinction, or an absolute and entire ruin of the human body, beyond all possibility of recovery from its dust, which the comparison drawn from an earthen vessel will better suit; and this indeed was the sentiment of the Epicureans, and as such maintained by the libertines here introduced, that when the soul quitted the body, it was dissipated into air, *in tenues evanuit auras;* and thus Calmet explains this term as meaning, "suivant le Grec, un brisement, un dissipation entiere, comme un chose qu'on brise, & qui s'en va en poussiere." Comm. in loc.

Ver. 4. *Yet is their hope full of immortality.*] In the midst of their misery and afflictions, they comforted themselves with the pleasing hopes of a happy resurrection to a blessed state of immortality, as the seven brethren did, 2 Maccab. vii. and when, as a reward of their constancy and virtue, the saints shall be finally in possession of their happiness, and receive their μισθὸν σωτήριον, 2 John 8. then in another, and no less proper sense of these words may it be said, ἡ ἐλπὶς αὐτῶν ἀθανασίας σωτήριος, their hope of immortality is full, i. e. fulfilled and completed. [To this is opposed Κενὴ ἐλπὶς ver. 11.]—It was even the opinion of the wiser Heathen, that a good and virtuous life was the surest way to immortality. Thus Antisthenes in Laertius, Τὺς βυλομένυς ἀθανάτυς εἶναι δεῖν ζῆν εὐσεβῶς καὶ δικαίως, i. e. those who aim at immortality ought to live justly and righteously.

Ver. 5. *And having been a little chastised, they shall be greatly rewarded.*] This cannot relate to the smallness or lightness of the sufferings, which are above described so violent, as to affect even the life of the righteous; but the meaning seems to be, that, having suffered through the malice of their persecutors for a small space of time, with respect to eternity, those afflictions which were comparatively but for a moment, "will work for them a far more exceeding and eternal weight of glory." Thus the writer to the Hebrews having described at large, ch. xi. the sufferings of the worthies mentioned there, says, that such chastening (παιδεία, the word here used) though, "for the present it seemeth grievous, yet afterwards it yieldeth the peaceable fruit of righteousness to them which are exercised thereby," ch. xii. 11. St Gregory observes, "that God permits the afflictions of good men, that he may draw much benefit from them:" For this reason he permitted Jacob to be persecuted by Esau, and David by Saul, that the persecutions they suffered, might be at once the exercise and crown of their virtue. And the reward of such suffering virtue follows in the next sentence, that God having tried their faith and constancy, and found them worthy, is pleased finally to translate them to himself, to live with him, and with the blessed Society of just men made perfect, of whom the world, in their several

ages, was not worthy to enjoy his beatific presence.

Ver. 6. *As gold in the furnace hath he tried them, and received them as a burnt offering.*] According to the best explanation which the commentators and Jewish writers give of the burnt-offering, the victim's throat was to be cut, its body dissected into quarters, and the bowels taken out, and afterwards it was to be burnt to ashes, that, if possible, there might be nothing of it left. It is a very strong and beautiful image which this writer has chose to represent the great variety and intenseness of sufferings, which the saints undergo for righteousness sake: for as, in the oblation of the Holocaust, the victim was entirely consumed in the flames by the appointment of God, and in honour of him, "so right dear and precious in the sight of the Lord is the death of his saints, when, enduring a great fight of afflictions," they expire in the cause of virtue; for martyrdom is, of all others, a sacrifice the most perfect and pleasing, that a creature is capable of offering; it is, as an instance of the most consummate fortitude, in the language of Seneca "Spectaculum Deo dignum, ad quod respiciat Deus intentus operi suo." His description of suffering innocence, as I find it cited by Lactantius, comes nearest to that of the inspired writers, and is indeed a surprizingly fine sentiment from an Heathen Philosopher: "Hic est ille homo honestus—qui sive toto corpore tormenta patienda sunt, sive flamma ore recipienda est, sive extendendæ per patibulum manus, non quærit quid patiatur, sed quàm bené." Ap. Lactant. lib. vi. Instit. cap. 17.

Ver. 7. *And in the time of their visitation they shall shine.*] The Vulgate, which Coverdale follows, joins this to the former verse, and reads, "Et in tempore erit respectus illorum," i. e. that God will in due time have a respect to, and reward, such saints and martyrs who fell a sacrifice in his service, who, like the victim in the burnt-offering, were consumed in the flames, and whose souls are purified by their afflictions, and prepared for heaven, and made fit offerings for God to receive. This sense the Syriac interpreters prefer. Our Version, with the Arabic, follows the Greek, ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσι; which expression may be taken in two senses; either it may be understood of the afflictions and sufferings of the righteous in this life, for so ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signify in the LXX, particularly Isai. x. 3. According to this acceptation, the meaning of this place is, that the righteous shall shine the brighter for their afflictions, and that God will glorify his saints in and by them. Thus God promises to such as set their love upon him, not only that he will be with them in trouble, but that he will deliver them from it, and bring them to honour by it, Psal. xci. 15. We cannot have a more remarkable instance of the presence of God with his servants in afflictions, than in the history of the Three Children cast into the furnace, where the text acquaints us, that one in the form of the Son of God, probably an angel, conspicuous and distinguishable by his brightness, walked with them, and accompanied them in the very flames; and that this accident, and their miraculous deliverance from it, was the occasion of their being promoted in the province of Babylon, Dan. iii. The sentiments of the primitive writers, upon occasion of the martyr's sufferings, are most noble and magnificent: "A Christian, says Tertullian, never thinks himself so fine, never so illustrious, as at the stake; he is then in his triumphal chariot, going to heaven in state." Apol. pro Christianis. Nor is what Eusebius writes less observable: "That it was a most charming sight, to behold the martyrs in prison, to see how their misery became them, how they adorned their fetters, and looked as captivating in their chains, as a bride in all her glory upon the day of marriage." Eccles. Hist. lib. v. c. 1. Or we may understand this passage in another sense, viz. That the righteous shall shine with glorified bodies, ἐν ἐπισκοπῇ ψυχῶν, ver. 13. For the Jews have a tradition, that the bodies of the righteous shall be clothed at the resurrection with a clothing of light, as of a pure flame. This is agreeable to the descriptions made in the Old Testament, of the just rising from their graves, "that they shall shine as the brightness of the firmament, and as the stars, for ever and ever," Dan. xii. 3. And in the New it is said, "that they shall shine as the sun in the kingdom of their Father," Matth. xiii. 43. Hence in Scripture, and particularly in the writings of St Paul, the state and happiness of the blessed is expressed by the word *glory*. See also Matt. xvii. 2. Acts ix. 3. Rev. i. 14, 15.

Ibid. *And run to and fro like sparks among the stubble.*] By the stubble it is certain the wicked are meant, called also chaff, by a like metaphor, Psal. i. 5. The expression here is proverbial; and if it be understood of the righ-

teous in this life, and of their conduct, as distinguished from the wicked, the meaning then will be the same with that of St Paul, Phil. ii. 15. "That the sons of God," *i. e.* the righteous, "shine as lights in the world, in the midst of a crooked and perverse generation." But if it is applied to the future state of the righteous, it seems to intimate their great swiftness in their heavenly vehicles. Our translation, it must be confessed, which renders διαδραμοῦνται, by running to and fro, conveys but a flat and low idea, the image only of a few random sparks. The sense would be more sublime and just, after this manner, "They (the saints) shall run or pass through the ranks of the wicked (*discurrent*, says the Syriac version, *justi inter impios*) as fire spreads through the stubble every where, uncontrouled and irresistable." Hereby probably is intimated their power over them; a farther description of which follows in the next verse.

Ver. 8. *They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.*] [or, *the Lord shall reign over them.* ϗ βασιλεύσει αὐτῶν κυριος εἰς τὰς αἰῶνας.] Though the righteous may be said even in this life to judge the nations, *i. e.* to condemn the wicked, by the conspicuousness of their faith and virtue, in which sense κρίσις is taken by the Arabic version and is often understood so by St Jerom, and by St Austin, De Civitate Dei, lib. xx. c. 5. see also, John v. 24. yet I rather incline to apply this passage to the next life, "That in the great and final judgment of the world, the saints shall be assessors with God in judging the wicked:" For it is piously thought by many learned men, that the saints, when crowned themselves by God, shall be invested with the authority of pronouncing sentence even against evil angels and wicked spirits. And it was an opinion that prevailed generally in the early times of Christianity, that at the resurrection every man should rise in order, ἕκαστος ἐν τῷ ἰδίῳ τάγματι, *i. e.* according to the degree of his goodness; and that they who were raised and judged first, should themselves have a part in judging those which followed. See Dan. vii. 18, 22. Matth. xix. 28. 1 Cor. vi. 2, 3. Rev. ii. 26. See note on chap. i. and ver. 1. of this book.

Ver. 9. *They that put their trust in him shall understand the truth, and such as be faithful in love shall abide with him.*] *i. e.* Persons so qualified shall happily experience this truth in particular; or the meaning may be, that they are the fittest and most likely to attain the knowledge of divine truths in general, which is the sense of Messieurs Du Port Royal: for the author seems to point out two ways or conditions for that purpose; the first is, trust in God, or rather a distrust of a man's self, and of his own perfection and abilities, because humility is the surest way to divine knowledge; the second is, a sincere and unfeigned love of God, which displays itself in obedience and a readiness to do God's will; for an honest and well-disposed heart, free from any corrupt passions or affections, may soonest hope to receive spiritual illuminations, and the knowledge of saving truths, according to that observation of our Blessed Saviour's, "That if any man will do his will, he shall certainly know of his doctrine," John vii. 17. According to the different pointing of the Greek text, the last clause of this passage of our author may be differently understood: either we may render with the margin, and the Geneva Bible, "Such as be faithful shall remain with him in love;" and thus the Oriental versions point the place: or, as our translators take it, "Such as be faithful in love, shall abide with him," *i. e.* cleave to him with so firm and unshaken a resolution, that neither tribulation nor distress, life nor death, shall separate them from him; and in this sense προσμένειν τῷ κυρίῳ is taken, Acts xi. 23. The Syriac interpreters seem to understand this clause in the sense of not falling away, "qui sunt fideles, per charitatem permanebunt ipsius; quia gratiam & misericordiam electis suis impertitur.

Ver. 11. *Whoso despiseth wisdom and nurture, he is miserable.*] This and the former verse refer to those vain reasoners, and wicked libertines, whose character is so justly drawn in chap. ii. The sentiments of this writer agree frequently, we may observe, with the Book of Proverbs; and this passage very much resembles that fine advice in the conclusion of the eighth chapter of that inspired writer, particularly the two last verses, where wisdom speaketh thus of herself, "Whoso findeth me, findeth life, and shall obtain favour of the Lord; but he that sinneth against me, wrongeth his own soul; all they that hate me, love death." See also Psalm ii. 12. in the LXX version. St Cyprian opens his treatise, De habitu Virginum, with an encomium of discipline, too fine and remarkable to be here omitted: "Disciplina custos spei, retinaculum fidei, dux itineris salutaris, fomes ac nutrimentum, bonæ indolis, magistra virtutis, facit in Christo manere semper, ac jugiter Deo vivere,

et ad promissa cœlestia et divina præmia pervenire. Hanc et sectari salubre est, et aversari ac negligere lethale." Tertullian, throughout his works, is equally full of its commendation.

Ver. 12. *Their wives are foolish, and their children wicked.*] It is obvious to observe, that the Book of Proverbs not only calls wickedness in general by the name of folly, but seems to brand the sin of *uncleanness*, or *lust*, with that name more particularly. What, therefore, our translators here render *foolish*, in the marginal reading, is *light*, or *unchaste*; and the Arabic version confirms this sense, which reads, "Uxores ejus procaces;" and the Port Royal Comment, "Les femmes sont dereglées." As to what is here observed, that the children of such parents are generally vitious and wicked; this is almost unavoidable: For as the apocryphal Esdras speaks, "Like as the field is, so also is the seed; and as the flowers be, such are also the colours," 2 Esdr. ix. 17. This so natural and constant a resemblance shews the great duty and necessity incumbent on parents to be good and virtuous themselves, upon account of their children, and the good or evil consequences derived to them; for according to their own conduct and behaviour, they entail either a blessing or a curse upon their children, as it follows in the next words, which the Oriental versions join with great judgment to this verse.

Ver. 13. *Blessed is the barren, that is undefiled, which hath not known the sinful bed.*] This is to be understood of the "barren wife," that is chaste and free from adultery, whose great commendation in scripture is κοίτη ἀμίαντος, Heb. xiii. 4. And though she may be reproached by some upon account of her barrenness, as was the sentiment of the Jews particularly, through their hopes and expectations of the Messiah, yet shall her virtue be recompensed by God, as far preferable to the most fruitful adultery. In vain have some Popish writers endeavoured to ground upon this place, which undoubtedly relates to married persons, "the order of perpetual virgins;" as if that was established and approved of in the age of this writer, and known to the ancient Jews, which is certainly the invention of more modern times.—In this passage no reflection is intended against marriage, nor any preference given to a continued celibacy; the comparison is between married persons only, *viz.* a barren wife and a teeming adulteress: See Chemnitti Examen, par. iii. p. 17. Nor does this writer commend a person in general, ἥτις οὐκ ἔγνω κοίτην, but such a chaste wife in particular, who has not defiled the bed ἐν παραπτώματι. I shall only observe upon the Greek reading of this passage, that the particle ὅτι, which introduces it, and seems harsh and ungrammatical, it is here, as it is often in the sacred writers, *pleonastical*: See instances of this in Blackwall's Sacr. Classics, vol. i. p. 118.

[I would distinguish it thus: ἐπικατάρατος ἡ γένεσις αὐτῶν. Ὅτι, &c. In our version ὅτι is rendered *wherefore*.]

Ibid. *She shall have fruit in the visitation of souls.*] Though she has not the blessing of children, and "the fruit of the womb which cometh of the Lord," yet shall she have her fruit, *i. e.* her recompense and reward, when hereafter she shall be crowned, and reign in glory with other pure and immaculate souls. The writer of this book probably entertained that notion, so frequent to be met with among the rabbins, and even primitive fathers, that after 6000 years there will be a glorious *millennium*, when the saints shall reign a thousand years upon earth. This they call "dies magnus judicii," and is probably the ἐπισκοπὴ ψυχῶν here referred to. In this sense the learned Mr Mede understands this passage, as likewise ver. 7. and 8. of this chapter. See Comment. Apocalipt. lib. iii. p. 536.

Ibid. *She shall have fruit.* ἕξει καρπόν.] The particle γὰρ is not absolutely necessary here, and yet it is probable it has been omitted by means of the similitude of the syllable καρ; thus, ἕξει γὰρ καρπὸν, &c. as in the next verse, δοθήσεται γὰρ αὐτῷ, &c. where the turn of the sentence, and the reason is like this.]

Ver. 14. *And (blessed is) the eunuch, which with his hands hath wrought no iniquity—unto him shall be given the special gift of faith.*] The meaning is not, that the special gift of faith shall be given him, as our version has it, but rather that some special gift or reward shall be given him for his faithfulness: And so the Syriac interpreter renders, "Dabitur ei pro ipsius gratia et fidelitate hæreditas desiderii." And in this sense of faithfulness we are to understand St Paul, when he says, "I have kept the faith: Henceforth there is laid up for me a crown of righteousness," 2 Tim. iv. 7. And though eunuchs were forbidden under the law to "enter into the congregation of the Lord," Deut. xxiii. 1.; that is, were not admitted to honours and offices either in the church or commonwealth of Israel; yet the inward qualifications and rare

endowments of the soul shall be sufficient to give such pure persons, as offend not against God by any loose action or impure thought, a title to the communion of saints, and not only take off the outward legal restraint, but give them an honourable place in the Temple of the Lord, and even make them, for their victory in overcoming the flesh, pillars in it; Rev. iii. 12. The sense of this passage greatly resembles that of Isa. lvi. 4, 5. "Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in my house, and within my walls, a place and a name better than of sons and daughters."

[Ver. 15. *For glorious is the fruit of good labours.* ἀγαθῶν γὰρ πόνων καρπὸς ἐνκλεής. As the author is here speaking of conjugal chastity in particular, and the bed undefiled, the word πόνων seems too lax and undetermined; and therefore it is probable that, instead of πόνων he wrote ὕπνων "For the fruit of honest embraces is honourable." And to καρπὸς ἀγαθῶν ὕπνων is opposed τέκνα μοιχῶν, ver. 16. and ἀνόμων ὕπνων τέκνα, iv. 6. see ch. vii. 2.]

Ibid. *And the root of wisdom shall never fall away.*] [rather *fail.*] *i. e.* of chastity, which is the subject of the foregoing verses: And so the Syriac version understands it, "Radices castitatis non evellentur." The sense of the whole verse is, that every good work will be attended with a reward. And thus the Arabic version, "Bonorum enim operum eximius ac pulcherrimus est fructus;" and that chastity in particular, which is a glorious victory over ourselves, hath this pleasing prospect and comfort in reversion, that many blessings and privileges will descend from God upon the branches of a chaste and holy stock; and that the virtue and goodness of parents is a security and treasure to their posterity. We may observe, that, as in the Book of Proverbs the adulterer is described to be a man void of understanding, chap. vi. 32. so this writer makes chastity to proceed from wisdom: And this possibly St Paul might intend, Rom. xii. 3. when he advises, φρονεῖν εἰς τὸ σωφρονεῖν, which St Jerom renders, "sapere ad pudicitiam," Cont. Jov.

Ver. 16. *As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.*] Τέκνα μοιχῶν ἀτέλεσα ἔσαι, which we may understand in two senses; either that a bastard shall not be partaker of holy things, i. e. shall not be admitted to officiate in the sacred mysteries, nor to hold public dignities, according to the marginal reading, and the Geneva version; and so the sense will be the same with that in Deut. xxiii. 2. "A bastard shall not enter into the congregation of the Lord, even unto the tenth generation." And indeed some lawgivers anciently fixed such a mark of infamy upon bastards, as to forbid their coming to the sacred offices; even the heathens themselves excluded bastards, as well as the profane and wicked, from the participation of their mysteries; and according to the old Ecclesiastical laws, bastards were not capable of being ordained without a dispensation: see Watson's Compl. Incum. p. 102. That ἀτέλεσος will admit this sense, see Hesychius, and Leigh's Critica Sacra, in voce; and thus it is sometimes understood by the ancient Greek fathers—or we may understand this place, with our translators, of the short and uncertain continuance of such a spurious offspring, upon whom God may visit the iniquity of their fathers. And indeed we meet with in Scripture a most remarkable instance of the divine vengeance in this particular, viz. that the darling offspring of David's guilt was smote by God, and perished quickly from before his eyes; and God gives this very reason for it, "because thou hast done this thing, the child that is born unto thee shall surely die," 2 Sam. xii. 14.

[The metaphor here is taken from fruits. See ch. iv. 5. x. 7. Ecclus. xxiii. 25. This verse depends upon the foregoing, and is opposed to it.]

Ver. 17. *And their last age shall be without honour.* ἡ ἄτιμοι ἐπ' ἐσχάτων τὸ γῆρας αὐτῶν *Their old age at last shall be without honour.*]

Ver. 18. *If they die quickly they have no hope, neither comfort in the day of trial.*] ἕξουσιν, SHALL *have no hope.*] Some learned men have thought (see Usher's Body of Divinity, p. 16.) that what is said here, and in the context, is a hard and uncharitable sentence upon bastards, whose very birth and entrance into the world, though it be indeed by a crime of their parents, yet themselves may be thought guiltless, and as such, undeserving of punishment: but the observation of this writer will be less liable to exception, if we consider, that there is often a natural and hereditary taint in wicked and debauched families, and that some particular sins run as it were in the blood, the seeds of future wickedness. Hence holy Job, speaking of such wicked parents, says, in very strong and significant terms, that they lay, or treasure up iniquity for their children, ch. xxi. 19. which natural propensity and vitious turn of temper God fore-

seeing, sometimes has recourse to extremities to stop the infection, and hinder the spreading guilt. Though vitiously disposed children more generally hasten their own death by irregularity and loose living; or, if by chance they live long, like the wanton elders that tempted Susanna, being grown old in wickedness, they lose all the respect and reverence otherwise paid to grey-hairs. And when they come to die, their case, like that of other wicked men, is most desperate; nor will they have any thing to alledge in their favour in the great day of enquiry, διαλήψεως. Thus the Psalmist describing the end of the wicked says, "the ungodly shall not be able to stand in the judgment," Psal. i. 6. where the LXX read, οὐκ ἀναστήσονται οἱ ἀσεβεῖς ἐν κρίσει, which has been unaccountably perverted in favour of the opinion, that there shall be only a resurrection of the just. But that passage of the son of Sirach, Ecclus. xli. 9 comes nearest the sense of this writer, "woe be unto you, ungodly men; if ye be born, ye shall be born to a curse; and if ye die, a curse shall be your portion."

Ver. 19. *Horrible is the end of the unrighteous generation.*] Calmet very properly observes, (see Comment. in loc.) that what is said in this and the following chapter, of the sad prospect and miserable fate of the children of adulterers ought not to be understood as spoken absolutely by this writer, but only of such, as being abandoned and debauched themselves, imitate and follow the vicious courses of their parents; for otherwise, the crimes of their ancestors cannot be imputed to them in the judgment of God, nor will they be answerable for them before his tribunal: For it is very possible, that children thus born in sin, and from a criminal and forbidden commerce, may yet prove virtuous and regular in themselves; and that the children of even good men and saints may be lewd and vicious; as was the case of old Eli's children in particular, who made the Lord's people to transgress through their scandalous uncleanness, 1 Sam. ii. 22.

CHAP. IV.

THE ARGUMENT.—*In this chapter, the author pursues the same subject with which he concluded the former, and shews how much happier, upon the comparison, chaste and virtuous persons are, though without children, than adulterers and the brood of a sinful and polluted bed: That the former, if they enjoy long life, as they generally do, are in a state of peace and security; and if taken away by an early and untimely death, it is an instance of mercy to them, that they may escape thereby some imminent danger or approaching evil.—But the life of the vitious and debauched, is, on the contrary, both short and unhappy; their death is dishonourable, their hope desperate, and their future estate full of misery and torment.*

BETTER it is to have no children, and to have virtue: For the memorial thereof is immortal, because it is known with God and with men.] κρεῖσσον ἀτεκνία μετ' ἀρετῆς. "Better is a childless state with virtue." The Vulgate reads, "O quam pulchra est casta generatio cum claritate!" which is not a just translation of the original words, κρεῖσσον ἀτεκνία μετ' ἀρετῆς; for ἀτεκνία is very improperly rendered by *generatio*; and then it seems, as does our version, either to confine chastity to celibacy, or to such, as being married, have no children; as if virtue and fruitfulness were incompatible. Whereas the true meaning is, that though a person hath no children, and seeks not any by acts of incontinence, or unlawful mixtures, his virtue supplies what is wanting to him in that respect, and his good actions shall be like children to him, and hinder his name from being lost in oblivion: Such a virtue as can withstand a criminal passion, and is proof against all the dangerous temptations of it, is approved by God, and will be finally rewarded by him, and cannot fail of being respected and well spoken of by the valuable part of mankind. And however the libertine may pride himself in his spurious issue, and the adulteress value herself on the fruit of her womb, yet incontinence will always differ from barrenness, as a crime does from a misfortune.

Ver. 2. *When it is present, men take example at it.*] (The reading of the Alexandrian MS. is much better, τιμῶσιν, *honour it.*) This observation is not true of men in general, that they have an esteem for virtue; for with respect to very many of the species, that reflection of Horace is still too true, "Virtutem incolumem odimus." The meaning therefore must be, that good men esteem, admire, and follow after virtue; that they will make virtuous men, while they live, the patterns for their imitation, and honour their memory when they are dead.—And even wicked men have been known to regret the loss of good men, and to lament and even pity their suffering fate.—Thus Antiochus Epiphanes wept for the death of Onias the high priest, 2 Maccab. iv. 37, and

the Athenians for that of Socrates, though they occasioned it.

Ibid. *It weareth a crown, and triumpheth for ever.*] ἐν τῷ αἰῶνι στεφανηφορῆσα πομπεύει, or στέφανον φορῆσα πομπεύει. Junius understands αἰὼν of the present world, and renders, "in sæculo hoc triumphat," i. e. that virtue, through a consciousness of having done its duty, through hope anticipates, even in this life, its future reward, and by faith triumphs, as already sure of a crown. And indeed the Syriac and Arabic versions confirm this conjecture, both of which render, "in hoc sæculo." There is a manifest allusion in this verse to the Olympic games, and the crowning of the conquerors therein; for in the original the following technical terms are worth noting, viz. στεφανηφορῶν, πομπεύειν, ἆθλον, ἀγών. From whence the learned, among other reasons, infer, that this book was not written by Solomon, who was dead above two hundred years before the first Olympiad. See Usher's Annals.

Ibid. *Having gotten the victory, striving for undefiled rewards.*] The sense of these words, as they stand in our translation, seems obvious enough, and is not much unlike that of Horace: "Virtus repulsæ nescia sordidæ, Intaminatis fulget honoribus;" Carm. Lib. III. Od. 2. but it does not agree with any of the ancient versions. The Vulgate reads, "Incoinquinatorum certaminum præmium vincens:" St Cyprian yet more obscurely, *Incoinquinatorum certaminum* prœlium *vincens*; and the Greek, τὸν τῶν ἀμιάντων ἆθλον ἀγῶνα νικήσατα. The expression in each of these passages is very unusual and singular; with respect to the first, a conqueror that receives the reward of his services, is not properly said, "vincere præmium certaminum," but "reportare præmium," or something to that effect: But the next, "certaminum prœlium vincens," which is the rendering of St Cyprian (De singularitate cleri) and of the Greek, has still less authority to justify it: "vincere prœlio" is classical, but "vincere prœlium certaminum," I believe, is quite without precedent. Nor is ἀμιάντων ἆθλων without its difficulties and objections. If I might be indulged the liberty of proposing a very small alteration, I would read the passage thus, ἐν τῷ αἰῶνι στεφανηφορῆσα πομπεύει, τὸ τῶν ἀμιάντων ἆθλον, ἀγῶνα νικήσατα; where by ἆθλον I would understand, the reward of the contest, and not the contest itself; and by ἀμιάντων, those that had merited this crown or reward, by being undefiled. And I have the pleasure to find this conjecture confirmed by the Syriac version, which renders, "præbet se victricem agonis eorum qui sine macula sunt," applying it manifestly to the persons, to the *Agoniceta* himself, and not to contests, or the nature of their rewards. Calmet's Comment. is likewise to the same effect, and that of Messieurs du Port Royal still more explicit: "Elle triomphe & elle est couronnée comme victorieuse, apres avoir remporté le prix dans les combats pour la Chasteté."

[The difficulty in the vulgar reading of the Greek will be, perhaps, somewhat removed, if ἆθλων be translated *laborum*, which is an usual signification of the word. But as the Alexandrian MS, (which seems much preferable to the others,) instead of πομπεύει has προπέμπει, for ἀποπέμπει or προπέμπει. perhaps it might originally be thus, ᾧ ἐν τῷ αἰῶνι στεφανηφορῆσα, προπέμπει (or ἀποπέμπει) τὸν τῶν ἀμιάντων ἆθλων ἀγῶνα νικήσαντα· "And bearing a crown in this life, it attendeth or sets forwards (or dismisseth) him who hath got the victory in the contest of the undefiled labours;" that is, it *attendeth* or *dismisseth* him to a better life. I have before, in the note on this verse, taken notice of the baldness and obscurity of Cyprian's and the Vulgate's rendering here; I shall only observe further, that it is probable (they gave a mere literal translation of the Greek, without a strict regard to the propriety of the Latin tongue, suitable to the Latinity of that age. So νικᾶν τὰ Ὀλύμπια is, by Ennius, translated *Vincere Olympia*. Of which, see more instances in Fred. Gronov. Observat. in Scriptor. Ecclesiast. C. x. *præmium* in the Vulgate is probably nothing but a mistake of the copy for *prælium*.

Ver. 3. *The multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips*] ἐκ νόθων μοσχευμάτων: Probably the true reading may be μοσχεύματα, slips from spurious trees, *i. e.* without a metaphor, children begotten of unlawful beds, as it follows in verse 6. The sense, as well as ἐπισφαλῶς βεβηκότα, seems to require this. And this reading is confirmed by Coverdale's version, which renders, "and the thinges that are planted with whoredom, shall take no deep rote, ner laye eny fast foundacion." And it has been observed in the vegetable world, that slips from such irregular productions do not thrive to any purpose. The book of Job describes the generation of the wicked in like terms; "this is the portion of a wicked man with God, and the heritage of oppressors which they receive of the almighty: If his children be multipli[illegible] it is for the sword;

and his offspring shall not be satisfied with bread: Those that remain of him shall be buried in death, and his widow shall not weep:" ch. xxvii. 13, 14, 15. The description in this and the following verses is agreeable to the Scripture dialect, where mankind in general is often represented under the metaphor of *trees* or a *plantation*; see Psal. i. 3. xcii. 12, &c. According to the Hebrew style, a *bough* or *branch* often denotes a *son*; the word *ben*, or *son*, nearly according with *banna*, which signifies the *root*; see Gen. xlix. 22. where the Hebrew word *banoth*, which we translate *branches*, literally signifies *daughters*. In like manner we find the wicked in particular compared to unpromising plants, or withered and decayed trees: Thus St Jude speaking of such libertines as defile the flesh, emphatically describes them, as "trees whose fruit withereth, without fruit, twice dead, plucked up by the root," ver. 12. The sense of this passage is briefly this, That God will visit the posterity of such loose and debauched persons, and that even their children shall not continue for any long time, but "as plants which God hath not planted, shall be rooted up." Besides the instance before given, of David's child struck with death, St Austin's account of his is very particular; he ingenuously acknowledges, that he had a son "carnaliter ex se natum de peccato suo," but that God quickly deprived him of the child though one of very promising hopes; "annorum erat fere quindecim, & ingenio præveniebat multos graves & doctos viros:" Confess. lib. ix. c. 6.

Ver. 4. *For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind.*] *i. e.* Though they equal, or even overtop the prosperity of the good and virtuous, yet having laid their foundation in wickedness, they shall be overthrown by calamities; like a tree that has taken no deep root in the earth, and is violently shaken with storms and tempests: To which agrees that observation of the Psalmist; "when all the workers of wickedness do flourish, then shall they be destroyed for ever;" *i. e.* they are then hastening the more to their excision, their flourishing being in order to their destruction, ἵνα ἐξολοθρευθῶσιν, say the LXX, Psal. xcii. 7. but the righteous are compared to the immovable cedars in Libanus, ver. 12. According to that of Solomon, "a man shall not be established by wickedness, but the root of the righteous shall not be moved," Prov. xii. 13. See also Ecclus. xl. 15. where the children of the ungodly are called, "unclean roots upon a hard rock."

Ver. 5. *The imperfect branches shall be broken off.*] Rather, "their branches shall be broken off imperfect."

Ibid. *Their fruit unprofitable.*] ὁ καρπὸς αὐτῶν ἄχρηστος. This adjective, though it has indeed this signification of *unprofitable*, yet it means rather here *insuavis*, *i e.* that the fruit is unpleasant, not of a kindly sort, and has not the right taste or flavour, as fruit will always be that comes from a tree which is wrongly planted, either in a soil that is not proper for it, or where it wants its natural sun, or when the the ground is too hot or too cold, too wet or too dry, too sour or too stubborn.

Ver. 6. *For the children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.*] ["Of unlawful beds, rather, "of unlawful embraces."] ἐκ γὰρ ἀνόμων ὕπνων τέκνα γεννωμενα. Ὕπνος here does neither mean *bed*, as our translators render; nor *sleep*, as the margin and Vulgate have it; it rather means *concubitus*, in which sense it occurs, ch. vii. 2. and accordingly the Syriac interpreters render, "Liberi ex illegitimo congressu procreati;" who, being monuments of their parents guilt, are a perpetual brand, while they live, of infamy upon them. Agreeable to the sentiments in this and the foregoing verses is that description of the adulteress, and the punishment of her unlawful offspring, Ecclus. xxiii. 25, 26. "Her children shall not take root, and her branches shall bring forth no fruit; she shall leave her memory to be cursed, and her reproach shall not be blotted out:" But the reproach does not terminate in the parent only; the children likewise, according to the sense and opinion of the world, are partakers of the shame, according to that farther observation of the same wise writer; "the inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach; for the children will complain of an ungodly father, because they shall be reproached for his sake;" Ecclus. xli. 6, 7. But such illegitimate children being here mentioned, "as witnesses of wickedness against their parents in their trial," (which Calmet understands to be the same with ἡμέρα διαλύσεως, ch. iii. 18.) I am inclined to think there is this further meaning in the words, *viz.* that such children will be accusers of, and witnesses against, their guilty parents in the other world. And thus the Geneva Bible expressly reads, which is confirmed by the Arabic version, which

renders in the future, "Testes erunt nequitiæ parentum suorum, cum explorabuntur."

Ver. 7. *Though the righteous be prevented with death, yet shall he be in peace.*] That the righteous are often snatched away before they arrive at any maturity of age, is evident from observation. This is frequently the effect of God's goodness, which removes them from the evils or dangers of life; but in what time or manner soever they depart, their death ought not to be considered as a personal misfortune, since God fixes them in a place of rest and repose, free from the temptations, as well as troubles and inquietudes of life, waiting with a holy impatience for further degrees of happiness. The prophet Isaiah has the same reflection, "That righteous and merciful men are taken away from the evil to come, and shall enter into peace," chap. lvii. 1. And one of the ancients has made the like observation, "That he that is a favourite of the gods, dies young;" ὃν φιλοῦσιν ἀποθνήσκει νέος. By the righteous being prevented with death, we are not to understand his being surprized by death when he least thought of it; for the good man can never, properly speaking, be surprized; he is always on the watch, prepared and ready to leave the world and appear before God; his death may be indeed sudden or hasty, but not careless or unguarded.

Ver. 9. *But wisdom is the grey-hair unto men, and an unspotted life is old age.*] ἡλικία γήρως. Our translators seem not to have expressed ἡλικία at all in their version, which yet has a strong and significant meaning here, *viz.* That an unspotted life is mature old-age, or the standard of old-age. Fulgentius quotes this and the preceding verse, and adds most excellently by way of comment, "Ad cognoscendum, quantum possibile est, cujuslibet defuncti meritum, non quantum vixerit, sed qualiter quisque vixerit intuendum. Sicut enim vita mala, quanto magis fuerit temporaliter prolongata, tanto magis delinquentibus multiplicat pœnam; sic vita bona, quamvis hic brevi tempore terminata, magnam sempiternamque conquirit bene viventibus gloriam. Vita igitur mala immaturos acerbosque senes demergit in Tartarum, vita vero bona defunctos juvenes maturos perducit ad Regnum." De Statu Viduali, epist. 2. Philo observes of their great legislator Moses, τὰς ἡλικίας προήκοντας, &c. "Ut provectos ætate appelet Juvenes, & eos qui nondum senuerunt, Seniores, non respiciens annorum numerum, aut tempus breve longumve, sed potentias animæ, prout movetur melius aut deterius." De Resipisc. Noe, & de Vita Contempl. Agreeably to this the Romans styled their chief council, *Senatus*, and the Lacedæmonians called theirs γερουσία, not so much upon account of their age, as the wisdom and prudence of those that composed it: in like manner presbyters, in Ecclesiastical history, had their name assigned them on the same account. There is hardly any subject on which the sages have moralized more finely than on this: "honesta acta ætas," is, in the opinion of one of them, the surest way to lengthen our lives, and frustrate the malice of mortality. Cicero has many beautiful sentiments upon this occasion; particularly in his book De Senectute, in the eighteenth chapter there is a thought which is very like what is contained in this and the foregoing verse; "Non cani, non rugæ repente autoritatem arripere possunt; sed honesta acta ætas superior fructus capit autoritatis extremos." And so the poet:

Ampliat ætatis spatium sibi vir bonus; hoc est
Vivere bis, vita posse priore frui.

But no reflection of the ancients is more judicious, than that of a learned modern, "Grey-hairs," says he "consist not in the multitude of years, but in the number and variety of useful observations that are made; nor is there any reason why wisdom should be peculiarly ascribed to the aged, except such persons, by having lived longer in the world, and having had the opportunity of many and various occurrences to ripen their judgment, have accordingly improved it; for it matters not much, whether a man makes his observations in a longer or a less time, provided he makes them well." Boyle's Occasional Reflections.

Ver. 10. *So that, living amongst sinners, he was translated.*] This passage is undoubtedly to be understood of Enoch, whom being the first example of eminent sanctity, God was pleased to translate, as he had condemned the first instance of transgression, to shew his great detestation of sin. The great question is, whether these words signify a natural death, or a miraculous translation, as that of Elijah was; from some expressions in the context, many learned men have been inclined to conjecture, that the author of this book thought Enoch died a natural death, and that his translation here mentioned, was only such a translation; one reason in particular, that has induced them to think an ordinary death is here spoken of, is, that the holy Scripture often uses the like expressions to

signify death; see 1 Kings xix. 4. Jonah iv. 3. and particularly Job xxii. 16. where the Vulgate renders *qui sublati sunt ante tempus*, though the writer is speaking of such as die a sudden death. And it must be confessed, that the Hebrew phrase in all these passages is the same with that which Moses makes use of to express the translation of Enoch; and from hence some have inferred, that even Moses's words, Gen. v. 24. may be understood of a natural death, and do not necessarily imply a miraculous translation. But the reasons and arguments for a miraculous translation seem to carry with them much greater weight: For, 1*st*, Though the text of Moses above-mentioned does not absolutely imply the miraculous translation of a man, yet living, into heaven or another world; nevertheless, when we compare what he says of Enoch with what he relates of the other patriarchs, it is plain he intended to distinguish the manner in which Enoch went out of the world from that in which the other patriarchs left it; for of all the rest mentioned in that chapter it is said, *they died*, but of Enoch this is not said, but only that *he was not*, οὐχ εὑρίσκετο, *was not found on earth*, because God had translated him from it. Further, Moses takes notice of the eminent probity of Enoch's life, which made him well-pleasing to God, as this writer does here, and then immediately adds, according to the Vulgate, "Et non apparuit, quia tulit eum Deus;" implying, that though he was no more seen upon earth, yet he was still alive. This is the sense which the Chaldee paraphrase takes it in, which renders expressly, "Subductus est, & ascendit in cœlum coram Domino." Again, it is said of Noah and of Abraham, that "they walked with God," Genes. vi. 9. xvii. 1. but it is not said, that "they were not, because God took them." This phrase therefore must import something that happened peculiarly to him. 2*dly*, The holy penman, 2 Kings ii. 3, 5, 9 giving an account of Elijah's translation, which was confessedly miraculous, uses the very same words, viz. *taken away*, several times, to express it by. 3*dly*, The son of Sirach seems most favourable to Enoch's being translated alive, Ecclus. xliv. 16. where, to avoid any equivocalness, the Vulgate reads, "translatus est in Paradisum," a term not commonly made use of to express the ordinary death of a man. But, 4*thly*, The writer of the epistle to the Hebrews, xi. 5. puts this matter beyond all dispute, and understands it clearly of a miraculous translation, "by faith Enoch was translated, that he should not see death." *Lastly*, Many of the fathers expressly assert a miraculous translation; the author of the Recognitions, bearing the name of St Clement, says, "Enoch having pleased God, was translated into immortality." And St Cyprian, "That he deserved to be taken from the contagion of this world by a singular favour." De Mortal. St Jerom yet more fully, "That he was translated into heaven, and fed with celestial bread," Epist. 38. ad Pammach. See Calmet's Dissertation more at large.

[Ibid. *So that, living*, &c. The author seems to have meant something more than is here expressed, *viz.* "So that he was translated alive from amongst sinful men." καὶ ζῶν ἀπὸ μέσου ἁμαρτολῶν μετετέθη. For there was nothing extraordinary in Enoch's living amongst sinners (for so did other good men) nor in his being translated (for so are all men by death) but what was peculiar to him was, that ζῶν μετετέθη, "he was translated whilst he was living:" μετετέθη τὸ μὴ ἰδεῖν θάνατον, Heb. xi. 5. So that the sense seems to require that ζῶν should be added to μετετέθη, if this passage is to be understood of Enoch: For it may be understood of the short-lived righteous mentioned ver. 7.]

Ver. 12. *For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.*] This seems to refer to the corruptions introduced by Cain and his descendants, by which the holy seed, by degrees fell off and became infected. Calmet observes, that there is a particular beauty in the word βασκανία, here rendered *bewitching*, and that it is with the greatest propriety applied to sinful pleasures; for as there is a sort of magic, or fascination, which imposes upon men's eyes, and makes them see false appearances, and obscures what is real; so a like fatal mistake arising from the blindness of men's understandings, or the perverseness of their wills, makes them fancy there is truth and reality in false and imaginary pleasures, and tempts them to overlook the real danger that attends them. Nor is this true only of pleasures in general, but applicable in a more particular manner to the sweats of love, or amorous delights; I have therefore sometimes fancied φιλότηλος to be the true reading, which seems warranted by what follows. The like observation we may make upon ῥεμβασμὸς, which the Vulgate renders, *inconstantia concupiscentiæ;* and the Lexicographers, who refer to this place, no less imperfectly, *occupatio mentis.* The meaning is, that a continual round or circle of cri-

minal pleasures turns people's heads; for so μεμεθόδευκε properly signifies, and transforms things and persons into other natures, like Circe's enchantments; for so μεθαλλεύει may be interpreted, which probably too is a technical term, Dr Grabe thinks the verb μεθαλλοιόω would be more agreeable to this place, and likewise more proper in ch. xvii. 25. See Prolegom. cap. iv. tom. ult. The sense of this whole verse is not improperly expressed by those words of Tully; "Impedit consilium voluptas, rationi inimica est, ac mentis, ut dicam, præstringit oculos, nec habet ullum cum virtute commercium:" De Senectute, c. xii. [φαυλότητος is certainly right: And I doubt whether φιλότης for *res venerea* is used in that sense even by the poets, without some adjunct which may point out and restrain it to that signification: As in Homer, ἐν εὐνῇ ᾗ φιλότητι, and φιλότητι μιγῆναι. The reasoning too and connection seem to require φαυλότητος. See the foregoing verse, where κακία and δόλος are specified.]

[Ibid. *Simple mind*, νῆν ἄκακον, rather *harmless*.]

Ver. 13. *He being made perfect in a short time, fulfilled a long time.*] It may be asked, with what propriety Enoch is here said to have fulfilled a long time, since he was the shortest lived of the patriarchs before the flood, and lived but 365 years? To this the answer is very obvious, "If we measure not his life by the number of years, but by the perfection of his goodness, δι' ἄκραν ἀρετῆς τελείωσιν, by his consummate virtue and extraordinary sanctity in the corrupt age he lived in, he may be allowed, to all useful purposes of living, to have fulfilled an honourable age." Euseb. Præp. Evangel. lib. vii. c. 8. So of Abraham it is said, Gen. xxv. 8. that "he died in a good old age, an old man, and full of years;" Expressions exaggerated on purpose to denote an extraordinary length of life: But here again it may be as justly enquired, how Abraham can properly be said to die in a good old age; when, if we compare his age with those that lived before him, it comes much short of theirs; for one hundred seventy-five years may be considered as a small point of time, with respect to those several hundreds of years that the fathers before the flood arrived at; see Gen. v. And in the computation of the lives of the fathers after the flood, Gen. xi. we find all of them, except one, to be older than Abraham was. The true answer therefore to this difficulty is, that Abraham died in a good old age, not as to the measure of his life by days or years, but in regard to the great progress he had made in faith and holiness.

[Ver. 14. *Therefore hasted he to take him away from among the wicked.* διὰ τοῦτο ἔσπευσεν ἐκ μέσου πονηρίας, i. e. *hastened him from amidst wickedness.*]

Ver. 15. *Neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen.*] Ἐπισκοπὴ, though it often signifies visitation by punishment, yet here means that favour and regard which God shews to his elect; and the sense of the whole passage is, that the wicked, among whom Enoch conversed, considered not the true reason for which God took him, that it was an act of his mercy, rather than severity, to remove a saint, "whose righteous soul was vexed with the filthy conversation of the wicked," to a state of purity, perfection, and happiness; much less did they consider, that he was taken up alive into heaven, to be an example of that happiness which God has prepared for those who walk with him and please him; and also a proof, that our bodies are capable of immortality. Nor did they make any use or improvement of his translation, though it certainly was the noblest exhortation to piety and virtue that can be imagined.

The construction of the Greek in the former part of this verse is singular, λαῶν ἰδόντων is a more usual way of expression, than οἱ δὲ ἰδόντες, ᾗ μὴ νοήσαντες.

[If some other verb be not wanting at the end of the verse, ἦσαν must be understood, ἰδόντες. ἦσαν, *i. e.* εἶδον, and so νοήσαντες and δόντες. So xix. 18. μεταφ—μεζόμενα, sc. ἦν, 2 Cor. v. 12. διδόντες, sc. ἐσμὲν, *i. e.* δίδομεν.] The latter part of this verse being the same with chap. iii. 9, should be also translated alike.]

Ver. 16. *But the righteous that is dead, shall condemn the ungodly which are living.*] Our version and the commentators understand this in the future tense, following the present accenting of the Greek; but the Vulgate reads the passage in the present tense, "Condemnat autem justus mortuus vivos impios," which all the ancient English versions follow; Junius also and Calmet render in like manner: So that probably the original reading was that of the Complut. ed. κατακρίνει. If we follow this reading, the passage may relate to any righteous person speedily taken away, whose good life condemns or leaves without excuse the wicked that outlive him, and grow old in their wickedness; or it may relate to Enoch in particular, who may be

said to condemn his cotemporaries, either *virtually* by his word and doctrine, or *judicially*, by denouncing God's judgments against the ungodly of his time. See the same expression applied to Noah upon a like occasion, Heb. xi. 7.

[This verse may depend upon the former, and be connected to it by understanding, and repeating the particle ὅτι, thus ὅτι χάρις ἐν ἔλεος— τοῖς ἐκλεκτοῖς αὐτοῦ, ὅτι κατακρίνει δὲ (the same as ἐν ὅτι κατακρίνει) δίκαιος, &c. "Unto his chosen. And that the righteous who is dead condemneth the ungodly who are living. For they will see the end of the wise, and yet will not consider what God in his counsel," &c. *i. e. for though* they see—*yet* will they not consider, &c.

Ibid. *And youth, that is soon perfected, the many years and old age of the unrighteous.*] This is what the prophet Isaiah means, when he says, chap. lxv. 20. "That the child that has an early sense of goodness and perfects holiness betimes, shall die an hundred years old; but the sinner, being an hundred years old and confirmed in wickedness, shall die as an over grown child and be accursed."

Ver. 17. *And shall not understand——— to what end the Lord hath set him in safety.*] The wicked triumph over a godly man suddenly snatched away, as if God had forgotten to be gracious, and was unmindful of his piety, or was induced through some secret fault to cut his life short; not considering (for such have not the knowledge of God or his counsels) that it was in mercy to him and for his greater safety and reward. This is assigned by learned men as the reason why Lazarus is mentioned, Luke xvi. as dying before the rich man, because God graciously removed him from the evils of life, but continued the profligate in order to his repentance, or to fill up the measure of his iniquity.

Ver. 18. *They shall see him and despise him, but God shall laugh them to scorn.*] Grotius says, that the future is used in this description for the Præteritum, and calls it a Hebraism; though it is certain that such changes are not unusual in the best classic writers—the repetition, *they shall see him*, is beautiful, upon the supposition of this book's being metrical; and is otherwise very defensible, especially as supported by the authority of all the editions; I should else have thought χωφοῦνται the true reading, which seems to make the opposition in the words following more beautiful; and so small an alteration might easily be occasioned by the nearness and affinity of the sound.

Ibid. *And they shall hereafter be a vile carcase.*] ἔσονται μετὰ τοῦτο εἰς πτῶμα ἄτιμον. Can all the wicked before referred to with propriety be said to be a vile carcase, or to compose one vile carcase? and is not this sense in some measure comprized in the sentence following? possibly σεσῶνται may be the true reading here, which opens a new sense, and yet proper to the occasion, viz. that they should be confounded and fall shamefully; which signification πτῶμα will equally admit of; and it is as certain, that εἰς is frequently to be understood in the sense of ἐν: and I have the satisfaction to find this interpretation confirmed by the authority of the Vulgate, which reads, *Erunt posthac decidentes sine honore;* and by the Syriac version, *Erunt posthac in ruinam turpissimam.* Junius also is to the same purpose; and to these agrees the Geneva Bible, which renders, "they shall fall hereafter without "honour."

[From the Vulgate and Oriental rendering, it seems more probable that ἔσονται is the true reading, as *erunt* occurs in them all. It has been thought that the author, instead of εἰς πτῶμα the present reading, wrote εἰς χῶμμα ἄτιμον, a vile laughing stock, with which εἰς ὕβριν is very well joined; ἔσονται εἰς χῶμμα, is χωφθήσονται, as εἰς ὕβριν is ὑβριθήσονται. Isaiah xxviii. 18. ἔσεσθε εἰς καταπάτημα, i. e. καταπαηθήσεσθε, ye SHALL be trod upon, Job xxvii. 14. εἰς σφαγὴν ἔσονται, i. e. σφαγισθήσονται.]

Ibid. *And a reproach among the dead for evermore.*] εἰς ὕβριν ἐν νεκροῖς δι' αἰῶνος. This expression may seem to relate to the everlasting disgrace of wicked men *in infernis*, that, like the giants of old, they shall stand upon a lasting record there; but it is more probable, it should be taken in a more limited and confined sense, for the phrase νεκροὶ αἰῶνος or δι' αἰῶνος, is a Hebraism, and may receive some light from Lamentations iii. 6. where the prophet, complaining of his terrible situation in his dungeon, says, he has made me stay in dark places, ὡς νεκροὺς αἰῶνος, *veluti mortuos sæculi*, as those that have been long dead, as those that lie buried in their graves. And that the term evermore, does not here mean eternity, strictly so called, seems the more probable from the order of the description, because the judgment, or day of accounts, is mentioned after, ver. 20.

A reproach, &c.] [Rather, among those who have been long dead, or the dead of old, according to the reading of the Alexandrian MS ἐν νεκροῖς αἰῶνος, which is the true one.]

Ver. 19. *For he shall rend them, and cast them down headlong, that they shall be speech-*

less, &c.] Rather, "dash them speechless headlong." ῥῆξει αὐτὺς ἀφώνους ἀφηνεῖς. Calmet observes, that the author here has expressed in three words three different punishments; ῥῆξει implies, that God shall beat or dash them against the ground; and the other two probably allude to a more infamous kind of death, viz. that they shall be strangled, and suffocated, and burst asunder. And thus ἀφηνὴς is used, Acts i. 18. in the description of Judas's death. See Wall's Critical Notes in loc. and Hammond. Osiander thinks ἄφνω the true reading, rather than ἀφώνους, (see his Observations on the Vulgate) but he assigns no reason, and is supported by no authority of MSS. The description of the punishment here is not unlike that supposed to be inflicted upon the Rephaim of old, to whom Enoch in his prophecy refers; and possibly such wicked ones as resembled them in their proud and blasphemous speeches and notorious acts of violence and oppression, are here meant: for can there be a properer punishment for a γιγαντώδης θυμὸς (for so the son of Sirach calls a proud and defying temper) than what is here described to be its fate; or can pride and insolence be represented under stronger circumstances of meanness and disgrace? the opposition is too beautiful in what follows not to be taken notice of; for, were they swoln with pride? the Almighty shall burst them. *Disrampet illos inflatos*, says the Vulgate. Did they aspire against heaven? they shall be cast down headlong. Did they use great swelling words and threats of defiance? they shall be speechless. Did they pride themselves in works of greatness, and trust in their strong holds of security; they shall be shaken from their foundations and become desolate. Did they love noise and disturbance, and was their name terrible upon earth; they shall "come no more into remembrance, but their memorial shall perish with them." Were they such desperate and bold wretches, as to set every thing at defiance? they shall be afraid even of their own consciences. Did they finally ridicule God and his justice? they shall tremble at the apprehension of their sad punishment.

CHAP. V.

THE ARGUMENT.—*To shew the great difference, in point of happiness, between the virtuous and the wicked, the latter are introduced as groaning under inexpressible misery, and lamenting before the tribunal of God their former ill courses, and the sad consequences of them. From hence the writer takes occasion to shew, that the vengeance of God always pursues sinners, either immediately from himself, or by the agency of second causes, his appointed instruments and executioners. Calmet thinks the six first chapters may be considered as a sort of preface to the rest of this work.*

Ver. 1. *Then shall the righteous man stand in great boldness before the face of such as have afflicted him.*] At the end of the former chapter, the wicked are represented as trembling under a sense of their guilt and the apprehension of punishment due to it: Here, by way of antithesis, is shewn the holy confidence and sweet security which will arise in the breast of every good man in the day of trial, from the justice of his cause, and the testimony and approbation of his conscience. Thus παῤῥησία is used in many places in the New Testament; see particularly, 1 John ii. 28. and iv. 17. where the righteous man is said to have boldness in the day of judgment.

Ibid. *And made no account in his labours.*] We may understand this of such as laughed at the good man's deeds as fruitless, or endeavoured to make them so by their opposition: but St Austin, and others of the fathers, understand this passage of such oppressors as by violence spoiled the righteous man's goods, which he had acquired by his honest labours. Thus St Cyprian, *diripuerunt labores eorum*; Testim. lib. iii. ad Quirin. c. 16. And the Vulgate renders accordingly, *abstulerunt labores eorum*, which Coverdale and the Geneva Bible follow. Calmet explains the passage in both these senses. [They seem to have read ἀφειλόντων instead of ἀθετήσαντων.]

Ver. 2. *When they see it, they shall be troubled with terrible fear.*] The Syriac and Arabic Versions read, *him*. The sense is, the wicked shall be confounded at the sight of him whom they have so much abused, and shall behold with amazement the sudden and wonderful turn of providence in favour of the righteous, beyond what they expected or thought of; and from the happiness conferred upon the righteous shall conclude and anticipate their own misery. To give the more lively impression of this the author represents them both as standing together before the judgment-seat of God, and as witnesses of each other's happiness or misery. The circumstances of the surprise upon the signal deliverance of the righteous, are very justly here preserved; and the consternation and despair of the wicked, from the killing

reflection of a too late and fruitless repentance, are no less beautifully described, with all the terror and exaggeration of expression. For it will be no small torment to the wicked, to see those, whom they most despised for their great advantages in piety and goodness, very highly advanced in honour by God, and rewarded by him as his faithful servants: envy at others' happiness, and despair of their own, will render them completely miserable. This is finely represented in the parable of the rich man and Lazarus.

Ibid. *Strangeness of his salvation.*] Rather, unexpectedness.

Ver. 3. *And they, repenting and groaning for anguish of spirit, shall say within themselves, this was he whom we had sometime in derision, and a proverb of reproach.*] The prosopopœia here is very natural, and may be considered either as a soliloquy in each repenting sinner's breast, or as a joint reflection made by them all, and a set discourse which they had one to another. The Greek will admit of either sense, but Calmet thinks the latter most agreeable to the context. It is very observable, that there are three words in this verse to express the same thing, viz. γέλως, παραβολὴ, ὀνειδισμὸς, which are designed to denote an excess of abuse and rudeness: but that in Psal. xliv. 14, 15. is still more remarkable, where David uses five synonymous terms upon the like occasion; ἔθου ἡμᾶς ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸν καὶ καταγέλωτα τοῖς κύκλῳ ἡμῶν· ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσι, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς. The confession of these scoffers may be applied to all others of the like turn and denomination; for it has been the unhappy fate of good men in all ages, to be thus ridiculed by libertines. It was the observation of Job long since, that "the just upright man is laughed to scorn," ch. xii. 4. And, with respect to himself, he complains particularly, that "he was made a by-word of the people; and before them, (as the margin reads,) he was a tabret," ch. xvii. 6. i. e. for them to make sport with; see Mercer in loc. which is no improbable interpretation of the place, the LXX rendering it by γέλως.

Ver. 4. *We fools counted his life madness.*] Religious men, and such as retire from the world for the opportunity of a great piety, are often represented by debauchees as melancholy and disordered; but in the end, such libertines as abuse the world, will be found to be the only fools, and religion acknowledged to be the truest wisdom. The like reflection was thrown upon such of the primitive Christians as were dead to the world; they were looked upon as senseless, for despising the pleasures that courted them, and foolishly credulous, for trusting to invisible rewards: "Let fools and idiots (says Celsus in his sneering way) come to the Christian mysteries, for such are the most agreeable disciples to the God they worship." Origen. cont. Cels. lib. iii. Nor did our Savour himself escape the censure of having a devil, and being mad, John x. 20. So certain an attendant upon extraordinary sanctity is obloquy and reproach. There is seemingly the like reflection on him, Mark iii. 21. and even uttered by his own friends, as our translation has faultily rendered it: for as the learned now generally agree in interpreting the place, ἐξέστη does not relate to our blessed Saviour, but to the clamorous multitude, whose behaviour often gives just occasion for such a suspicion. [The fault is not in our translation, but in the wrong acceptation of the word ἔλεγον, which does not mean *they* (i. e. his friends and relations) said, but men said, it was commonly said; the same as ἐλέγετο, which is very usual. Thus Luke vi. 36. δώσουσι, i. e. δοθήσεται. ibid. ver. 44. συλλέγουσι and τρυγῶσι. In like manner, Luke xii. 20. τὴν ψυχήν σου ἐπαιτοῦσιν, which our translators render, "Thy soul shall be required of thee," as they might here have rendered, ἔλεγον γὰρ, "for it was said, he is beside himself;" and the scribes, and not barely scribes, but the Scribes who came down from Jerusalem, said, &c. So the passage is to be understood, and to be distinguished in the original. ἔλεγον γὰρ ὅτι ἔξέστη, καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβαίνοντες ἔλεγον, &c. The repetition of the article οἱ is emphatical, and intimates that not ordinary Scribes, but Scribes from Jerusalem, who may be supposed to have more learning and skill than others, said, He hath Belzebub.

Ver. 5. *How is he numbered among the children of God, and his lot is among the saints!*] How different are the cool reflections of an unbodied spirit, from the wild sallies of a heated fancy; and how do the sentiments of the same persons vary, considered in this different light! the very same scoffers, who railed the just man upon his glorious title of *A Son of God*, chap. ii. 18. at length confess the truth of what he said; they perceive the invaluable privileges of such a relation in the next life, and that the true inheritance of the sons of God is among his glorified saints: ἐν ἁγίοις ὁ κλῆρος αὐτοῦ, see Dan. xii. 13. where the angel tells him, that "he

shall rest in a happy condition, and stand in his lot, at the end of the days;" *i. e.* in the resurrection of the just; which the LXX render, ἀναπήσῃ εἰς τὸν κλῆρόν σου. The phrase alludes to the division of the land of Canaan (a type of heaven) among the twelve tribes by lot.

Ver. 6. *And the Sun of righteousness rose not upon us.*] [Rather, *hath not risen upon us.*] Coverdale's and the other English versions read in like manner, following the Vulgate; but all the Greek copies omit the words, *of righteousness*, and so likewise do several of the Fathers, when they quote this passage; see particularly St Gregory, lib. xxxiv. Moral. c. 6. St Ambr. Serm. 3. & 16. and St Cyprian in many places. The Syriac and Arabic versions likewise omit them. They seem either to have been put in the margin by way of explanation, and to have crept from thence into the text, or else to have been added from the former sentence, for they are neither in the Alexandrian nor any other copy.

Ver. 7. *We wearied ourselves in the way of wickedness and destruction.*] One cannot help observing at first sight, how closely wickedness and destruction are here linked together, and that one seems to follow naturally at the heels of the other: Nor is sin, however represented to be all pleasure, without its drudgery: the prophet Jeremiah expresses himself like this writer, "They weary themselves to work iniquity," chap. ix. 5. See also Habak. ii. 13. It is a pretty observation of a very learned writer, that the Greek word πανία, which signifies *wickedness*, comes from another that signifies *labour*, viz. πόνος. Sanderson's Sermons, p. 596. And it is not without great elegance and particular good reason, that the lusts and practices of sinners are so frequently in scripture styled *works*, and sinners emphatically called "workers of iniquity," and said "to work wickedness;" expressions all implying the toil and drudgery of wicked courses. St Chrysostom is very copious on this subject, and shews, both from Scripture and reason, that the life of a wicked man has more real weariness and slavery, than all the mortifications and severity of a godly life. And this truth the wicked here confess, though too late, "ambulavimus vias difficiles," as the vulgate renders. And here again the subject suggests to me the same useful reflection, *viz.* That when men are about leaving this world, and their soul is a little more at liberty to reflect (which holds much stronger of an unbodied spirit) there will then be a strange alteration in their judgment and opinion concerning the things of this world; they will then be sensible of the extreme vanity and folly of them, and fruitlessly wish for a few hours of their irrevocable time, mis-spent in a succession of vanities. But bitter will be the remembrance of former pleasures not innocent, and so much the greater will the detestation and cursing of them be, as they have taken more delight in them. But this will appear in a stronger light from what follows. Our version follows the present reading of the Greek, ἐπλανήθημεν τρίβοις, but ἐπλανάγχθημεν seems to be more suitable, *viz.* "We wandered up and down in the paths of wickedness and destruction." [But ἐπλανήθημεν τρίβοις, I believe is not Greek. To make it so, it should be τρίβων, as Prov. xiv. 14. τῶν ἐαυτῆ ὁδῶν πλησθήσεται. The true reading seems to me to be ἐπλανήθημεν τρίβους, "we have wandered in the paths," which answers well to the foregoing verse, "We have erred from the ways of truth."]

Ver. 8. *What hath pride profited us, or what good have riches with our vaunting brought us?*] *i. e.* What good have all our proud and haughty conceits, our admiration of worldly state and riches, our pursuit of vain curiosities and unlawful pleasures, done us, since these admired trifles are so uncertain, and all vanished into nothing? It is obvious to observe, from this self-reflection of a wicked man, very naturally here represented, that the sensual person in a future state will condemn himself in the first place, that by pursuing with eagerness the uncertain pleasures of this world, he has forfeited his title to more durable and lasting delights. *2dly*, That he is for ever incapable of recovering his lost happiness; and the sad prospect or reflection upon that happiness, which he might have enjoyed, but lost through his own folly, will greatly increase his misery. *3dly*, That the remembrance of his imprudence in this respect, will be a part of his future punishment; all his favourite pleasures and enjoyments being past and gone, they will, by a miserable exchange, be succeeded with dreadful and tormenting reflections: For it will be an addition to the torments of the wicked, that they shall not be able to forget all those sins and follies which they have ever been guilty of, but must have always in their remembrance, as it were purposely to haunt and disturb them, all those once dear delights, which they would now willingly at any rate purchase the oblivion of.

Ver. 9, 10, 11, 12.] We meet with several of these similies and comparisons, with re-

spect to the shortness of life, and its satisfactions; in the Book of Job, ch. ix. 25, 26. "My days are swifter than a post, they flee away, they see no good:" "They are passed away as the swift ships, as the eagle that hasteth to the prey." And among the memorable sayings of Agur, Prov. xxx. 19. "The way of an eagle in the air, and the way of a ship in the midst of the sea," are taken notice of as so obscure and uncertain, as to leave no traces behind them. The comparisons made use of in the course of these verses, to represent the uncertainty of life and its enjoyments, we may observe, thicken apace, as if the wicked described in this chapter, took pains, and were concerned to impress upon others that lively sense of the vanity of worldly pleasures, which, by a sad experience, they had unhappily gained. The images are very natural, and placed in different lights, to be more affecting; they seem compassionately designed as notices to warn others, "lest they come also into that place of torment:" And they are each of them particularly proper to express what they are brought to illustrate. I shall only observe thus much of them further, That though they very naturally describe the licentiousness of the wicked, and the eagerness with which they abandon themselves to their lusts and passions, and the rapidity with which they are carried away by them: yet herein all the images are deficient, that they do not sufficiently point out the destructive consequences and mischievous effects of a mis-spent life: For can a wicked life be thought as harmless as a *shadow;* or will it, like that, pass away without any further notice? Is the speed of a *messenger* an adequate resemblance, without considering the consequence of his errand, and how he will be received at the end of his journey? Does the soaring of *birds* into the upper regions, and their aspiring even towards *heaven*, sufficiently denote the contrary course of sinners, and their certain tendency *downwards?* Or should a *ship* be described only as passing swiftly over the sea, and no notice taken of the danger of a *shipwreck?* And will the *great gulph* finally be as easily passed over as the *waves*, or come together like the *light air?* The propriety of our translation too in some of the foregoing similies may be a little suspected; for, ver. 9. ἀγγελία παραλλέχυσα, which in our version is rendered, "as a post that hasted by," may probably with more justice be translated, "as a flying report," (as a post that hasteth by.) And thus Calmet explains it, "comme une nouvelle qui court; comme la renommée qui vole;" and then he quotes Virgil's Description of Fame, Æneid. iv. And indeed ἀγγελία properly means the *rumor* itself, and not the *messenger* that carries it. Again, ver. 11. the *light air* is said in our version to "be parted with the violent noise of the bird's wings," σχιζόμενον βίᾳ ῥοίζῳ, (the next word expresses the motion of them:) But certainly this is inaccurate, for the noise does not part the air, but follow from it. Coverdale's, and the other ancient versions, render more justly, "parting the aire thorow the vehemency of her goinge: per vim itineris," Vulg. Our translators were led into this mistake by the double sense of ῥοῖζος, which signifies both *stridor* and *impetus*, but the latter signification is far preferable here: And thus the Syriac and Arabic interpreters understand it. (The Greek may be pointed and read thus: Σχιζόμενον βίᾳ, ῥοίζῳ κινουμένων πτερύγων διοδεύθη, &c. "impetu motarum alarum;" parted by the violent force of moving wings. The last observation is upon the Greek text, ver. 12. ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη, where I would read with Grotius, ἀνελήλυθε, which seems more proper. (It is right ἀνελύθη. See chap. ii. 1. where ἀναλύω is used in the same sense of returning, ἀναλύσας ἐξ ᾅδου. And hence the true reading, ch. xvi. 14. seems to be οὐδὲ ἀναλύει ψυχὴ παραληφθεῖσα.)

Ver. 13. *Even so we in like manner, as soon as we were born, began to draw to our end.*] i. e. Our life has been wasting ever since it was first given us, and we are continually dying by degrees; like that of the poet, "Nascentes morimur," which Seneca seems to explain, "Quotidie morimur, quotidie enim demitur aliqua pars vitæ:"—We die daily, for our life is daily decreasing. But that of St Austin is still closer, "Profecto ex quo esse incipit in hoc corpore, in morte est homo." De Civit. Dei, lib. xiii. An expression not unlike that moving one in our Burial Service, "In the midst of life, we are in death;" for life is continually exposed to so many perils, that what David says of himself, Psal. cxix. 109. is true of every man, "My soul is always in my hand;" i. e. it is always in danger to be taken from me. The Hebrew word signifies, the *palm* of the hand, out of which any thing will easily slip; and intimates, that he esteemed his life always in danger, and always was ready to resign it.

Ibid. *And had no sign of virtue to shew.*] Coverdale's translation is much better, "And have shewed no token of virtue." The Greek reads

in the present tense, "We have no sign of virtue to shew:" i. e. We have nothing to urge in our defence, no good action to produce in our favour. One cannot help observing from hence, how insignificant, even in his own confession, a wicked man is; he is born and dies, can say no good of himself, nor any body else for him.

(Ver. 10, 11, 12, 13. The connection of these four verses lies thus: "As a ship sailing—a bird flying, an arrow shot at a mark, leave no traces behind them; so we, dying as soon as we are born, have no sign of virtue to shew." This last clause contains the application of the similitudes; and the preceding, "dying as soon as we were born," (i. e. dying to all virtue, dead in trespasses and sins) gives the reason why they have no marks of virtue to shew: And it is the same in sense with that of Psal. lviii. 3. "The ungodly are froward, even from their mother's womb: As soon as they are born, they go astray and speak lies." Our translation of ἐξελίπομεν, "began to draw to our end;" has nothing peculiar (as it ought to have) to the persons here spoken of; for all men, as soon as they are born, begin to draw to their end: And it is contrary to the use of the word ἐκλείπειν, which signifies *to die*, to be quite extinguished, Luke xvi. 9. ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς, &c. "That when ye are dead, they may receive you (i. e. ye may be received) into the everlasting tabernacles, xxii. 32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σοῦ· "But I have prayed for thee, that thy faith may not be totally extinguished:" Not, that *thy faith fail not*, for Peter's faith did certainly *fail*, but it was not quite *extinguished*; ἔλιπε, but not ἐξέλιπε. Our translators have put in *And* at the beginning of the 10th verse, and have joined that verse to the 9th, neither of which should have been done; for the sense is fully ended at the 9th verse, and there is nothing in the original to countenance such connection.

Ibid. *But were consumed in our own wickedness.*] [καταναλίσκω, *have been laid out or expended.*] i. e. We spent our whole life in wickedness; and as we died in our sins, we justly suffer the reward of our evil deeds.—These and such like dreadful reflections will the wicked make in their torments.—Thus far the wicked are introduced speaking: Accordingly the Vulgate here inserts, "Talia dixerunt in inferno hi qui peccaverunt." And indeed such a soliloquy from a great sinner, or such repenting strains from a company of them in despair, seem very natural; for such is the power of a guilty conscience, that the wicked shall be self-condemned even before the "books are opened;" they will anticipate their doom, and acknowledge the justice of their sentence, before it be passed upon them. The making the scene of this long *prosopopœia*, which reaches from the beginning of ver. 3. to the end of this, to be in *hell*, as the Vulgate does; and the representing them, by an ingenious fiction, as really speaking and lamenting *there*, in the way they would have done if they had power, can never be enough admired in this writer. We have a remarkable and beautiful instance of this in Luke xvi. 24. where an imaginary discourse is carried on between Abraham and the rich man.

Ver. 15. *But the righteous live for evermore.*] The author having shewn the dreadful consequences of sin, according to the inward sense and acknowledgment of the wicked themselves, their sad prospect, and the final ruin of all their hopes; and illustrated, by several just comparisons, the shortness of life, especially of one spent in a continual round of sinful pleasures; proceeds, in this and the next verses, to set down, by way of contrast, the glory of the righteous, and their exceeding great reward; that it is not only *with*, but *in* the Lord; for so it is in the original; and the Syriac and Arabic translations render accordingly *in Domino*. It is also observable, that their reward, and even their future life, is expressed in the present tense, to denote probably the certainty of their reward, and their immediate entrance upon it.

Ibid. *And the care of them is with the Most High.*] The true and common acceptation of these words is, that God careth for the righteous, will defend them with his favourable kindness as with a shield, and will provide for them a reward, great even beyond imagination or expression. Stella understands this passage in a different sense, "That the chief care of the righteous is about the Most High; and his whole study and endeavour to please the Lord in all instances of duty." "Tota solicitudo et diligentia justorum circa id versatur, ut Deo placeant, illi enim vere justi dici possunt, qui Deo curant placere." Stell. Enarrat. cap. i. Lucæ." This sense would indeed have been very proper, if the original reading was, ἡ φροντὶς αὐτῶν περὶ ὑψίστου, as he seems to have understood it; but the true reading in all the editions is, ἡ φροντὶς αὐτῶν παρὰ ὑψίστῳ, "Cura eorum penes, altissimum," as the Arabic renders. That of the Syriac, "Cogitatio illorum in altissimo," may seem to favour either sense.

[Ver. 14. *Like as the smoke which is dispersed*

here and there with a tempest. The Greek literally is, *And is dispersed like smoke by the wind.*]

[Ver. 15. *And the care of them is with the Most High.*] In Bos's edition of the LXX, he observes, that *Ald.* has περὶ ὑψίστου.]

Ver. 16. *Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand.*] [τὸ βασίλειον, *Palace*, see on i. 14.] The Arabic reads, "Diadema pulchritudinis;" and the Syriac version more explicitly, "Diadema bonorum operum." The Greek, τὸ βασίλειον τῆς εὐπρεπείας, ἢ τὸ διάδημα τοῦ κάλλους· which manner of expression by the substantive is very beautiful. Instances of it are frequent in Scripture and profane authors: Thus, chap. i. 10. we have ὦς ζηλώσεως, for the *jealous ear;* and πνεῦμα δυνάμεως, a *mighty wind*, chap. v. 23. And in Luke xviii. 6. the *unjust judge* is, ὁ κριτὴς τῆς ἀδικίας; and the *forgetful hearer*, ἀκροατὴς ἐπιλησμονῆς, James i. 25. See more instances, John xvii. 12. James v. 15. 2 Thess. ii. 8. This must be allowed to be a fine description of future happiness, and, considering the times of this writer, very clear and distinct. The New Testament, indeed, speaks of the righteous in heaven under the idea and character of mighty kings and princes; and no wonder if there are better and clearer promises therein; but in the Old Testament, at least under the particular œconomy of Moses, we meet with no such explicit discovery of the happy and glorious state after death.

Ibid. *For with his right hand shall he cover them.*] As by the organs of sense attributed to God, the knowledge of God is set forth; so by the organs or instruments of action is his power decyphered, and most eminently by the hand: So that the hand of God, in scripture, means ordinarily the power of God; but the right-hand being more active than the left, and the more usual instrument in outward works, hence it is taken to intimate the exceeding abundance of the power of God. The sense of this passage is much the same with that of the Psalmist: "The righteous shall dwell under the defence of the Most High, and shall abide under the shadow of the Almighty: He will defend them under his wings, and they shall be safe under his feathers; his faithfulness and truth shall be their shield and buckler;" Psal. xci.

Ver. 17. *He shall take to him his jealousy for complete armour.*] I have before observed, that sin, in scripture, is often compared to spiritual adultery; see note on ch. i. 10. So that the sense is, "That his jealousy," i. e. his enraged justice, "will furnish him with complete armour." The Syriac version expresses this very fully, "In gratiam ipsorum in zelo suo armabit omnia." The following descriptions, to the end of the chapter, are full of the sublimest imagery; God is drawn in all that terrible glory with which the strongest imagination can paint him; his whole figure strikes us in the highest and most amazing manner: He is represented, as completely armed with terror; we see his helmet, his breast-plate, his invincible shield, his sharp sword, his thunderbolts, and, in fine, his whole artillery of heaven. He is more dreadful than Mars moving to battle, while he commands the creation round him (for so I would render τὴν κτίσιν in the following sentence) to execute his decreed vengeance upon his enemies, and to determine the fate of guilty nations. In Moses's song, the Lord, or *Jehovah*, is represented, in like manner, as a fierce "man of war," Exod. xv. 3. Nor is the description of the Psalmist less to be admired, where he says of God, "If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready; he hath prepared for him the instruments of death, he ordaineth his arrows against the persecutors," Psal. vii. 12, 13.

Ver. 18. *He shall put on righteousness as a breast-plate.*] [ἐνδύσεται θώρακα δικαιοσύνην· So Ephes. vi. 14. ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης· As ὡς is omitted, the author might as well have wrote δικαιοσύνης. See the notes upon Lysias, Ed. Lond. p. 579. But in Isaiah lix. 19. from whence probably this, as well as that of St Paul, is borrowed, ὡς is expressed. See ver. 19. of this chapter, and vii. 9. ψάμμος ὀλίγη, where ὡς is likewise omitted; and note on ver. 22.] The breast-plate is known to cover the heart, which is the source of all the passions; hence this writer says, that God will arm himself with justice as with a breast-plate, to intimate, that he will do nothing out of mere passion, or by an absolute uncontrouled power, without regard to the rules of equity; but that he will conduct all his proceedings and determinations, even against his enemies, according to the eternal rules of justice: and therefore it follows very properly in the next sentence, "that he will put on true judgment instead of an helmet;" i. e. as a wise judge, whose infinite wisdom searches into the secrets of every crime and action, and who cannot be mistaken or imposed upon, he will give true and impartial judgment; and as a just judge, he will observe a strict proportion be-

tween the crimes and the punishment. With great propriety therefore is true judgment here described as the ornament of his head. This can only be exceeded by that sublime description in the inspired writer upon the like occasion, "He put on righteousness as a breast-plate, and a helmet of salvation upon his head; and put on the garments of vengeance for a cloathing, and was clad with zeal as with a cloak;" Isa. lix. 17. How much more amiable is the description of this writer, representing the Almighty, cloathed with the breast-plate of righteousness, than that of Jupiter in Homer, whose Ægis grinned terribly with the figures of horror, affright, and discord?

Ibid. *Instead of a helmet.*] Καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον. The learned editor of Philo Judæus applies the epithet to κόρυθα, rather than κρίσιν, and conjectures the true reading of this place to be, περιθήσεται κόρυθα κρίσιν ἀκαθαίρετον, "Accipiet pro galea inexpugnabili judicium;" which he justifies by two parallel passages in Philo, where the same sentiment occurs, δύναμιν ἀκαθαίρετον τὸ δίκαιον ἡγούμενος; and in another place, ἀκαθαιρέτῳ χρώμενοι τῷ δικαίῳ ξυμμαχίᾳ. Phil. de Mose.

Ver. 19. *He shall take holiness for an invincible shield.*] St Bernard observes upon this passage, that at the time when this true judgment is passed, God's equity, as the margin rightly renders, will be so absolutely inflexible, that he will not suffer himself to be overcome by any arguments of pity that can be offered; nor can he possibly relent by any weakness or tenderness of nature. As the wicked have so long abused the riches of his goodness and long suffering, his dignity calls upon him to do justice to his injured honour. And since this judgment, or proceedure, is founded upon the most perfect equity, it will in all respects be so irreproachable, that even the wicked themselves shall be convinced of the justness of their sentence; and while they experience the greatness of his power, shall acknowledge the justice of all his determinations, and that his equity is no less infinite.

[Ibid. *And true judgment.* κρίσιν ἀνυπόκριτον. So xviii. 16. ἀνυπόκριτον ἐπιταγήν· κρίσιν ἀνυπόσαλον (see Maccab. lib. ii. 1. 13.) would have been nearer than ἀκαθαίρετον. had there been any need of a change.]

Ver. 20. *His severe wrath shall be sharpen for a sword.*] This is capable of two senses, either that he shall sharpen the sword of his fierce wrath, as the Syriac version understands it, "Mirum in modum exacuet lanceam iræ suæ;" [which seems to have read ἔκλοπον instead of ἀπότομον] or that he shall sharpen his wrath into a destructive sword, εἰς ἀπότομον ῥομφαίαν as the Arabic renders, "Iram suam expoliet in gladium acutum." And thus God punished the transgression of our first parents, he sharpened τὸν θυμὸν τῆς ὀργῆς, Numb. xiv. 34. into a flaming sword, to guard the avenue of Paradise against them; "to keep the delinquents, says St Chrysostom in loc. Hom. 18. in continual remembrance of what had passed, and to strike frequent terror into them, by so menacing an object." The description in this and the following verses is agreeable to the language of scripture; for when God is mentioned as angry with the wicked, he is represented as standing continually with his bow bent, with his arrow upon the string, as ready to let fly; and with his sword, not only drawn, but whetted, as if he was just about to strike; Psal. vii. 13.

Ibid. *And the world shall fight with him against the unwise.*] This is the same in effect with that sentence in the 17th verse, "He shall make the creature," *i. e.* the creation, "his weapon for the revenge of his enemies." Not that Almighty God has any need of all, or any of his creatures, to assist him in executing his vengeance, but he sometimes chuses to make use of them, as instruments of his wrath, to convince the unwise, *i. e.* the wicked, of their folly, in their immoderate, or unlawful pursuit of them; and therefore his wisdom purposely punishes them by such creatures as they have abused, and makes the objects of their pleasures become the instruments of their punishment; *Qui in cunctis deliquimus*, says St Gregory, *in cunctis ferimur;* Homil. 35. in Evang. It is an observation of the book of Job, that all the works of nature are prepared by God to be his instruments, either for judgment or for mercy; thus chap. xxxvii. 12, 13. it is said of the clouds in particular, that "they are made to do whatsoever he commandeth them upon the face of the whole earth, either for correction or for plenty." And of the treasures of snow and hail, the same writer observes, that they "are reserved by God against the time of trouble, against the day of war and battle;" ch. xxxviii. 23. In the song of Deborah it is said, "That the stars in their courses fought against Sisera." And indeed God can make all the elements in their turns to conspire against the wicked; he can discomfit them with thunderbolts and tempests, ver. 21. as Livy says it happened to the Romans in the great battle at Cannæ; or command the air to

be his destroying angel: He can make the waters to rage and swell horribly, ver. 22. and to destroy them by another deluge; he can make the fire to fulfil all the purposes of his providence, and his "flame shall burn up the ungodly:" Or, he can command the earth "to open her mouth, and death shall come hastily upon them."

Ver. 21. *Then shall the right aiming thunderbolts go abroad.*] Βολίδες ἀσφαπῶν, *the arrows of the lightnings;* and so the Syriac version has it, *Jacula lancearum ignearum ac fulgurum.* The meaning is, that the Lord shall shew his wrath and indignation against the wicked by terrible thunder from heaven, like that in the days of Samuel, 1 Sam. vii. 10. when "the Lord thundered with a great thunder upon the Philistines, and discomfited them:" And that these his instruments of destruction shall be so infallibly directed, as to execute his designed vengeance with an unerring certainty. An ingenious writer observes, "That compound epithets heighten the diction; and that even one of these is itself a short description." Pope's preface to Homer's Illiad. We see the justness of this observation in εὔστοχοι, or right-aiming; for can any thing convey a finer or more lively idea, than thunderbolts animated as it were with sense, and discharging themselves with judgment and discretion? We see the uplifted hand of vengeance, and the bolt not only grasped and levelled *rubente dextera*, but executing its fated commission with as much certainty, as if each particular stroke had its charge assigned it. Aristotle justly commends Homer, for having found out *living words*, "His hero's arrow is impatient to be on the wing, and his weapon thirsts to drink the blood of the enemy." δόρυ μαίνεται. Here the Almighty's thunder is winged with death, and his unerring wisdom guides it to the mark; Jehovah but sends out his arrows, and they know where to go, and what to do—In short, to use the words of another polite writer upon a like occasion, the description here and in the context, "is a noble picture, in which the gusts of hail, and flashes of fire, burst out from the clouds with as much spirit and force as in a real tempest."

Ibid. *And from the clouds, as from a well-drawn bow, shall they fly to the mark.*] Ὡς ἀπὸ νεφέλης τόξον τῶν νεφῶν, i. e. As from the well-arched or well-bent bow of the clouds. Not any well-drawn bow is here alluded to, but that particular bow, the τὸ τόξον ἐν τῇ νεφέλῃ, which was *at first set in the cloud*, Gen. ix. 14. And thus the Vulgate renders, "A bene curvato arcu nubium." To which agree the Syriac and Arabic, and most ancient English translations; but Coverdale's is more explicit than the rest, "Then shall the thunderboltes come out of the rayne bowe of the cloudes to the place apoynted;" *i. e.* to execute God's will, and to fulfil their own commission, as is explained above. There is an expression in the Psalmist, with respect to God's vengeance, which, if rightly understood, is much to this purpose; "He (God) made a way to his indignation," Ps. lxxviii. 51. ὥδοποίησε τρίβον τῇ ὀργῇ αὐτοῦ, LXX, i. e. He directed his anger where, or to what quarter, it should fall: It does not mean in general only, that God was angry, but that he had appointed a certain tract, or path, for his vengeance, which it must follow and pursue; the Latin version therefore expresses this with great judgment, "Libravit semitam iræ suæ;" see 2 Esdr. xvi. 13. Isaiah describes the surprizing massacre of the Assyrian army by the just vengeance of God in the like figurative way, and with a sublimity suitable to his grandeur, which the Vulgate thus expresses; "Auditam faciet Dominus gloriam vocis suæ, & terrorem brachii sui ostendit in comminatione furoris, & flammâ ignis devorantis; allidet in turbine & in lapide grandinis. A voce Domini pavebit Assur, virgâ percussus;" which the LXX expresses more properly, τῇ πληγῇ ᾗ ἂν παίσῃ (κύριος) αὐτὸς, Isa. xxx. 30, 31. See also Psal. xviii. 13, 14. In the Pagan theology the vengeance of the gods is expressed in the like manner: Thus Homer describes the wrath of Apollo, according to Mr Pope's excellent translation:

Bent was his bow, the Grecian hearts to wound;
Fierce as he mov'd, his silver shafts resound.
Breathing revenge, a sudden night he spread,
And gloomy darkness roll'd around his head.
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below.

Book i. v. 63.

Virgil has expressed the same sentiment:

Arcum intendebat Apollo
Desuper. Omnis eo terrore Ægyptus & Indi,
Omnis Arabs, omnes vertebant terga Sabæi.

Æneid. viii. v. 704.

I shall only observe further, that the comparison of lightning to arrows, as applied by this writer, is not unusual in some of the Greek poets:

Κελαδησόμεθα βροντὰν, ᾧ πυρπάλαμον ΒΕΛΟΣ
Ὀρσιλόχου Διός— Pind. Pyth. Od. x.

Ἀλλ' ἦλθεν αὐτῷ Ζεὺς ἄγχιστον βέλος
Καιόμενος κραυνός— Æschin. Prom. 358.

Ver. 22. *And hail-stones full of wrath shall be cast* (as) *out of a stone bow.*] Hailstones, the artillery of heaven, shall likewise come down upon the heads of his enemies, as in the days of Joshua, when God sent hailstones and lightning from heaven in the face of the enemies of his chosen people, Joshua, x. 11. which shall come with such fury and vehemence, as if they were discharged by the force of some machine, which our version calls a stone-bow, and among the Romans had the name of *balista*. The Vulgate renders here, "Et à petrosa ira plenæ mittentur grandines;" which is followed by Coverdale's and Pagnine's interlineary version, and is indeed a close translation of the Greek, as it is pointed in all the editions: But if I might offer a conjecture, I think, by the help of a comma only, the sense might be rendered more complete, in this manner, ὡς ἐκ πέτρας βολαὶ, θυμῷ πλήρεις μενοῦσαι χάλαζαι. ἐκ πέτρας, *sc.* ὀργάνου, or τόξου, from the preceding verse. I am aware of an objection which might be urged, that the particle ὡς, or some such-like note of comparison, is here omitted; but besides that ὡς may, without any force, be fetched from the foregoing verse, instances of this ellipsis are very frequent in scripture and profane writers. See Gen. xvi. 12. Psal. xi. 1.—xii. 6.—xlv. 2. Gen. xlix. 9. Cant. i. 15. In all which places this particle is omitted in the Hebrew, and supplied in the versions. Our translators, it is plain, understood the words in the sense which I have given them, and have inserted *as*, though this particle be not in the original. In the prophetical writings, this metaphor of hailstones is frequently used to denote an enemy's falling on a country: See Isai. xxviii. 2. and xxx. 30. It conveys a grand and terribly magnificent idea, and is but imperfectly compared with the vollies from the artillery of walls closely besieged.

Ibid. *And the water of the sea shall rage against them, and the floods shall cruelly drown them.*] i. e. God shall take such vengeance of wicked nations, that their enemies shall come pouring upon them like a flood. Rains, showers, storms, floods, and seas, are all symbols of multitudes of men in motion and disorder; or else of armies ravaging and destroying countries. Hence Servius has observed, that the sea in a storm, and people in confusion, are reciprocally compared to each other: "Virgilius tempestati populi motum comparat, Tullius populo tempestatem." Servius in Æneid. lib. i. In the inspired writings multitudes are frequently compared to waters, and the invasion of an army to the inundation of the sea, or a rapid river, which carries all before it. It is familiar with David particularly, to represent a vast hostile force under the idea of a flood of waters, a noble instance of which is to be found in Psal. xlvi. See also Isai. viii. 7. and xvii. 12. Dan. ix. 26. and xi. 22. [But may not all these denunciations be understood in the literal or natural, not metaphorical signification of the words, because of what went before, ver. 20. "The world shall fight for him against the wicked;" i. e. the whole creation shall fight, &c. And then he immediately instances in thunderbolts, hailstones, the sea, rivers, and winds. This (ver. 17.) is expressed by, "He shall make the creature (or creation) his weapon for the revenge of his enemies." [Instead of πεταμαι—ἀποτομως, I fancy the author wrote πέτραι—ἀπότομοι.]

Ver. 23. *A mighty wind shall stand up against them.*] Wars and commotions are likewise metaphorically denoted by winds; so here, by a most powerful wind blowing, πνεῦμα δυνάμεως, is signified the storm of war, and the calamity attending it, which shall be brought upon the wicked. The description of the fate of the wicked man, Job xxvii. 20, 21. is so close and parallel to this, that I shall set it down at large: "Terrors take hold of him as waters, a tempest stealeth him away in the night, the east wind carrieth him away, and he departeth, and, as a storm, hurleth him out of his place." The east wind, which is mentioned particularly in this passage, being a very blasting wind, is most frequently used in scripture, and especially in the prophetical writings, to denote the calamities of war, and such-like wasting judgments. The prophet Jeremiah often applies this metaphor to those enemies and destroyers whom God makes use of as his instruments of vengeance: See ch. iv. 11. xlix. 36. li. 1. And in Ezekiel, the destruction of Jerusalem by the Chaldean army is foretold under the figures of stormy winds, and overflowing showers, ch. xiii. 11, 13. By these, and such-like figurative expressions, God's severe judgments upon the wicked are usually denoted in Scripture. But it is not improbable that the writer of this book had in mind, and herein alluded to "a particular wicked nation," punished in this extraordinary manner, viz. the Egyptians, to whom most of these instances of vengeance happened; for "God smote their cattle with hailstones, and their

flocks with thunderbolts," Psal. lxxviii. 49. By the east wind also he plagued them with the locusts, which laid waste their whole land; and the waters of the Red Sea at last cruelly drowned them. Calmet understands by πνῶμα δυνάμεως, not a "mighty wind," as our version has it, but "un vent envoyé par la puissance de Dieu." And the sense of a mighty wind may seem perhaps not so proper here, as it is compared immediately to λαίλαψ, or a whirlwind. If we should understand this expression of the spirit of power, or the powerful breath or spirit of the Almighty, the vengeful breath of God, expressed significantly, and displayed terribly, by the desolation of a whirlwind, furnishes as grand an idea as our imaginations are perhaps capable of. This seems confirmed by ch. xi. 21. where there is the like expression.

Ibid. *And like a storm shall blow them away*]. The translators do not seem here fully to have expressed the sense of the Greek word ἐκλικμήσει; it is a technical term, and means, that God will make use of his fan, "and thoroughly purge his floor," when the wicked, in the language of the Psalmist, "shall be like the chaff, which the wind scattereth away from the face of the earth," Psal. i. 5. With what dreadful pomp is the wrath of God here displayed! How magnificently and nobly hath the writer of this book drawn the artillery of heaven, the rapidity of its motion, the terror of its appearance, the desolation occasioned by it, and the certain death attending it! What an assemblage of terrible ideas in a small compass? The earth, the sea, the rivers, the clouds, the winds, the heavens, like so many auxiliary forces, are all listed, and conspire against the wicked. What a lively idea of God's infinite power over all his creatures does this description convey! This latter part of the chapter must certainly be allowed to be a great instance of the *hypotyposis*, a figure well known to orators and poets.

Ibid. *Thus iniquity shall lay waste the whole earth.*] By this expression we may understand all the earth strictly, *terram universam*, as the Arabic renders; and thus the old world, with its inhabitants, was destroyed by water for their iniquity; and St Peter seems to intimate, that "the present earth, and all the works that are therein, shall at length be burnt up" for the same reason; 2 Pet. iii. 7, 10. or we may understand this sentence, or judgments that shall befal any particular land or country. And thus the Syriac version expounds it, "Vastabitque totam terram impiorum;" and Coverdale's translation takes it in the same sense, "Thus the unryteous dealynge of them shall bring all the land to a wylderness;" according to that observation of the Psalmist, "A fruitful land maketh he barren, for the wickedness of those that dwell therein;" Psal. cvii. 34. [But the literal translation is, "and iniquity shall lay waste the whole land;" and it is very probable that this is meant of Egypt in particular, and the clause that follows of Pharaoh.

Ibid. *And ill-dealing shall overthrow the thrones of the mighty.*] The truth of this observation cannot be better exemplified than in the fate of Nebuchadnezzar and Sennacherib; the latter prided himself in being called the great king, the king by way of excellence, and considered himself as the Lord of the earth, and the vanquisher of men and gods: this prince, so proud and haughty, God seems to despise as below an ordinary man; he treats him as a wild beast, puts his hook in his nose, and a bridle in his mouth, and turns him back with disgrace and and infamy, by the same way that he came triumphant and glorious. See Rollin on the Belles Lettres, vol. III. p. 167. [Ἡ κακοπραγία, the ill-dealing: Which looks as if the author designed the construction to be, ἡ κακοπραγία δυνασῶν περιτρέψει θρόνους δυνασῶν, or αἰῶν, "the ill-dealings of princes shall overthrow their thrones."]

CHAP. VI.

THE ARGUMENT.—*Having established the preference of wisdom or religion above vice and wickedness, the author presses upon princes and rulers, whom he addressed in the first chapter, the study and observance of it, as the means of ruling well; that through a conceit and imagined privilege of their high station, they should attempt nothing injurious; because God, careth for all alike, being the common father of small and great, and will punish them proportionably to the great trust which they abuse. He concludes with an elogium of wisdom, its general use to mankind, and the means of obtaining it.*

Ver. 1. *Hear, therefore, O ye kings.*] In Coverdale's translation this chapter begins, "Wysdom is better than strength, and a man of understandyng is more worth than one that is strong;" which he copied undoubtedly from the Vulgate, which is single in inserting this verse, and renders, "Melior est sapientia quam vires, & vir prudens quàm fortis:" but it is not

to be found in the Greek, nor in the Syriac or Arabic translations: It seems taken either from Prov. xvi. 32. or from Eccl. ix. 16. but more probably from the latter. However that be, or however true and useful the reflection may be, yet it is certainly quite out of place here; the connection between the beginning of this chapter and the conclusion of the last, is really better without it; for if ill-dealing, or wickedness, shall overthrow the thrones of the mighty, ch. v. 23. the advice here given to kings, to attend to good instruction, and to conduct themselves with religion and justice, is very seasonable and natural. From the great liberty here taken in giving advice and direction to persons in such high authority, some have inferred, that a king is the writer of this book; for who so proper to take this freedom with kings, as one of their own great rank, or who so able as the wise Solomon? But what foundation there is for this pretence, see in note on ch. ix. 7. of this book.

Ver. 3. *For power is given you of the Lord.*] [Probably the original should be pointed thus: ἀνωλίσασθε οἱ κραῖῆλες—ἐθνῶν, ὅτι ἐδόθη, &c. So that ὅτι may depend upon ἀνωλίσασθε, and be translated *that*, and not *for*. "Perceive, or learn with your ears—that power was given you," &c. See Psal. xlviii. 12, 13. and Acts i. 4, 5. where there are the same mistakes in the pointing and version.] By me kings reign, says God, Prov. viii. 15. And to the same high original does this writer ascribe their power. Irenæus very properly remarks, "That the devil never more truly proved himself to be the father of lies, than when he said to our Saviour concerning the kingdoms of the world, all this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it." The hint here given to princes concerning the original of their power is very properly inserted, lest, being exalted so high, they should be ignorant or forgetful of him from whom they received their authority; "for they are accountable to God for the abuse of their power, as well as subjects are for disobedience to it; because it was committed to them, not for their own pleasure or advantage, to gratify their pride, or to enable them to do acts of tyranny and oppression, but for the good of those who are under their charge." See Homily of Obedience to Magistrates. Cyrus has not only given in his own person a perfect model of the manner in which princes should govern their nations, and the real use they ought to make of absolute power; but he lays down excellent rules for the conduct of other princes: Ἐγὼ μὲν οἶμαι δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν, ὑ τῷ πολυτελέστερον, κ. τ. λ. "That a king ought not to be distinguished from his subjects by the splendor of riches, the pomp of equipage, or luxury of diet only, but by a superiority of merit of every kind, by an indefatigable application to make his people happy—that the very glory of their character, and the true use of their eminence and greatness, is being devoted to, and studious of the public good." Cyrop. lib. i. Tully has the same opinion of government; "Mihi quidem videntur huc omnia esse referenda ab iis qui præsunt aliis, ut ii, qui eorum in imperio erunt, sint quàm beatissimi:" Cic. epist. 1. lib. i. ad Quint. Fratr. This has been assigned by critics as the reason why Homer calls his kings by such epithets as διογενεῖς, born of the gods; or διοτρεφεῖς, bred by the gods, viz. to point out to themselves the offices they were ordained for; and to their people, the reverence that should be paid them: expressions correspondent to those places of holy Scripture where princes are called gods, and the sons of the most high: Annot. on book i. ver. 229. And the like reasoning will hold in proportion with respect to judges, magistrates, ministers of state, generals of armies, governors of provinces, and ecclesiastical superiors, and all other persons in authority.

Ver. 4. *Because, being ministers of his kingdom, you have not judged aright, nor kept the law.*] Both the Vulgate and St Austin read, "Nec custodistis legem justitiæ." The meaning is, that being appointed by God, who is your Sovereign in a much higher degree, as his ministers and vicegerents, you have acted as if you were absolute and uncontroulable, and accountable to none for your proceedings; ye have made your own wills and passions the rule of your conduct, and have forgot that for this cause God raised you up to such an eminence above the rest of his creatures, that you might resemble him in goodness, and impartially distribute justice. Tully's reproof of Verres upon this occasion is very remarkable and fine, "Nunquam tibi venit in mentem, non tibi idcirco fasces, & secures, & tantam imperii vim, tantamque ornamentorum omnium dignitatem datam, ut earùm rerum vi & auctoritate omnia repagula juris, pudoris, & officii perfringeres, & omnium bona prædam tuam duceres?" Orat. 5. But nothing can exceed that charge of King Jeho-

shaphat to the judges which he set over the land, and it ought to be considered as the urim and thummim of every public magistrate; "Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment; wherefore let the fear of the Lord be upon you, and take heed unto it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts:" 2 Chron. xix. 6.

Ver. 5. *Horribly and speedily shall he come upon you; for a sharp judgment shall be to them that be in high places.*] Not that this sharp judgment shall come upon the mighty, and such as are in high places, merely for being mighty; the expression in this sense is too lax and rigorous, for there is no offence in the office, as such, nor would God raise any of his creatures to such an honour and dignity as to be his vicegerents, and even to be called gods, Psal. lxxxii. 6. in resemblance of him, if the office and elevated state itself was faulty or punishable: the meaning is, that, if kings and rulers pervert the order and original design of their institution, and act contrary to the established rules of justice, they will then not only be answerable for this abuse of power to him that entrusted them with it, but be punished in a greater degree, in proportion to their superior station, and the weighty talents committed to them.

Ver. 6. *For mercy will soon pardon the meanest.*] *i. e.* God will sooner or more easily pardon a small fault or breach of duty in a private person, from whom so great a perfection is neither expected nor required, as having wanted perhaps opportunities of knowing his duty, and being deprived of the means of instruction; such a person's transgression, being to himself, proceeding rather from ignorance than malice, and not attended with a train of bad consequences to others, will be less regarded; but the sins of kings and rulers are, as St Austin styles them, contagious and mortal, their bad example has the most powerful influence, it is fatal through their eminence and authority, and they ruin as many as are led away by it. Hence God commanded Moses to apprehend all the princes of the people, and the rulers of thousands and of hundreds, and other principal persons in their tribes, who had been guilty of foul idolatry, and to hang them up before the Lord, i. e. before the sanctuary, as men who had forsaken the worship of their God. And this was to be done openly, or against the sun, that all the people might see and fear, when they saw persons of their distinction and authority made public examples of God's displeasure, Numb. xxv. 4. This is the sense of the LXX, who read παραδειγματισον αὐτούς. The Vulgate and Symmachus understand it in like manner, and Selden, De Synedr. lib. ii. "Nor can we better, says Calmet, account for God's severity to David, for an act of seeming curiosity only in numbering the people, 2 Sam. xxiv. and his threats to Hezekiah, 2 Kings xx. for a piece of secret vanity in shewing his treasures, than by considering them as public persons, who should rather have regarded God's glory than their own." See Comment. Literal. in loc.

Ibid. *But mighty men shall be mightily tormented.*] δυνατοὶ δὲ δυνατῶς ἐτασθήσονται. As ἐτάζω signifies tormenting by way of examination, it might not be amiss to translate, "men of great power shall be powerfully, or strictly, examined;" as is further threatened by ἰσχυρὰ ἐτασις, ver. 8. One cannot but observe many instances in this author of playing with the sound or similitude of words; see ch. v. 22. xiv. 29. Private persons seldom dare take the liberty to represent to kings, and persons in great authority, the wickedness or injustice of their proceedings, much less to remind them of the danger of such steps; this writer therefore very artfully, as St Bernard observes, assumes the borrowed character of Solomon, to give the greater weight to his reflections; as a king superior to all others of the same rank in experience and wisdom, he assures them with the greater confidence, that however they may flatter themselves from their high station, that they are out of the reach of danger, and have nothing to fear; their great eminence ought rather to possess them with contrary apprehensions; nothing being more difficult than to fill a high post with sufficiency and credit, nor any thing so easy as to abuse it and miscarry. That God, though he has established them his vicegerents, has not made them independent of himself; he considers them still as his creatures, and from the nature of their trust, accountable in a greater degree. That if at any time they abuse their authority by notorious acts of violence and oppression, they must expect that God will display his own power by punishing them very remarkably, and make them as terrible instances of his vengeance, as many others of their high rank, whose sufferings are recorded both in sacred and profane history. This is finely illustrated in Isa. xiv. 9. where all the

ghosts of deceased tyrants, condemned to the infernal mansions, are represented as rising from their thrones, called so by way of irony, and coming to meet the king of Babylon, and congratulating his arrival among them. Ver. 8. of this chapter our author again adds, "A sore trial shall come upon the mighty;" which is the very same sentiment, but is not here to be as a tautology, but as a repeated warning. It is observable, that all the ancient versions express this sore trial in stronger terms than our translation; the Vulgate reads, "Fortioribus instat fortior cruciatus," which all the old English versions follow; but the Arabic expresses it more terribly by the superlative, "potestate præditos rigidissimum obruet examen, ad vos enim spectant sermones mei, O rebelles refractarii." And this sore trial or punishment will be more disagreeable and unsupportable to princes, even upon account of their former delicate way of living, and their former absolute sway over others, because disgrace, adversity, and suffering, are far more painful and vexatious to those that have been in high stations, and lived at ease, than to those of an inferior rank, who have been inured to hardships; hence we may imagine Lucifer, the chieftain of the devils, as Mr Mede calls him, to be more deeply affected with his sore punishment than any of the rest of his inferior accomplices.

Ver. 7. *For he, which is Lord over all, shall fear no man's person, neither shall he stand in awe of any man's greatness, for he hath made the small and the great, and careth for all alike.*] There is a passage in Job xxxiv. 19, 24, 27. which very much resembles the first part of this verse, and probably this was taken from it; "God accepteth not the persons of princes, nor regardeth the rich more than the poor, for they are all the works of his hands; he shall break in pieces mighty men without number, because they turned back from him, and would not consider any of his ways." And the sense of the latter part is agreeable to that of the Psalmist, "The Lord is loving unto every man, and his mercy is over all his works," Psal. cxlv. 9. As common Father of all, he is desirous that all should be saved, and not willing that even the meanest should perish. "Magna dii curant, parva negligunt," was an unbecoming notion of God, and worthy only of an heathen: Cic. de Nat. Deor. How much better is that most excellent sentiment of St Austin, "Tu sic curas unumquemque nostrûm tanquam solum cures, & sic omnes tanquam singulos;"—"God takes as much care of every particular person, as if each were all; and as much care of all, as if all were but one." St Cyprian has a sentiment upon this occasion no less beautiful; "Deus se omnibus ad cœlestis gratiæ consecutionem æqualitate libratâ præbet parem." "A true knowledge of providence, as it is an attribute of God, is most necessary, and of the greatest importance, as it influences all events both public and private, and every man ought to have it in his view in every circumstance of life, and every action of the day: It makes us more thoroughly sensible of our entire dependence upon God, of our weakness and wants, and presents us with opportunities of exerting the greatest virtues, such as confidence in God, a grateful acknowledgment of his mercies, humility, resignation, and patience; and is the very basis of religion, and of all those holy exercises of prayers, vows, thanksgivings, sacrifices, &c." Rollin on Sacred History, Vol. III. p. 130.

Ver. 10. *For they that keep holiness holily, shall be judged holy.*] [φυλάξαντες, *have kept.*] Calmet applies this sentence to dignified ecclesiastical persons, to such as composed the Jewish Sanhedrim, and were the judges of their nation; "Le Sage parloit aux Juges de sa nation, qui etoient pour l'ordinaire de l'Ordre des Prêtres." St Bernard and St Austin de Pastor. Cur. c. 4. both apply what is said of rulers here and in the context to the Christian clergy, whose duty likewise rises in proportion to the high dignity of their office. Moses, who had the care of God's chosen people, was considered by him as their law-giver and chief ruler; and accordingly we find, that even a small transgression of his, (if any can be called so that is committed against God) was the reason, in the judgment of many learned men, of his not being permitted to enter into the Land of Promise. And the like may be said of the severity which befel the disobedient prophet, 1 Kings xiii. 21. But I think it more agreeable to the context, to understand this of good kings, who are full of zeal for the glory of God, the establishment of religion, and the security of its rights; such as are in Scripture, said to be *after God's own heart*, who consider themselves as his ministers, and whose authority is employed to make their subjects happy, by making them better. It is a reflection very commonly to be met with upon the kings mentioned in the Old Testament, that "they did evil in the sight of the Lord, according to all that their fathers had done;"

but yet there are some particular exceptions, some instances of illustrious goodness recorded there, which ought in justice to be remembered, and must with pleasure be related, for the credit of their high calling: Let any one but carefully reflect upon the sentiments of piety which David expressed in the translation of the ark; and his magnificent and almost immense preparations for the building of the temple: Jehoshaphat's pious visitation of his kingdom, and his zeal to send Levites with the princes, to instruct the people in the law, 2 Chron. xvii. 7, 8. Hezekiah's great care and concern to restore religion, to sanctify the house of the Lord God of his fathers, and carry forth the filthiness out of the holy place; and the many other good works which he began in the service of the house of God, and in the law, and in the commandments, to seek his God with all his heart, 2 Chron. xxix. 5. xxxi. 21. Josiah's indefatigable zeal from the very beginning of his reign to reform religion, and restore the true worship, not only in Judah, but in the ten tribes also, 2 Chron. xxxiv. And he will plainly see, that these princes thought themselves placed on the throne as guardians of the faith, and as nursing fathers of the church, to establish and promote the kingdom of God in their dominions. Such righteous kings, who have kept holiness holily, and been exceedingly zealous for the honour of the Lord God of Hosts, will always find what to answer; they may even dare to appeal to him for a reward of their integrity and sincerity, and with humble confidence say, with Nehemiah, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." Nehem. xiii. 14.

Ver. 12. *Yea, she is easily seen.*] Rather, *And she*, &c. ἡ θεωρεῖται.

Ver. 13. *She preventeth them that desire her.*] There is a fine elogium of Wisdom in this and the following verses, not only to raise men's curiosity after it, but likewise their desire of it; and, to encourage them the more in the pursuit of it, the author shews how easy it is to be obtained, that though she is glorious and beautiful, yet she is not so coy and backward as to hide herself, or fly away from her pursuors and admirers; but rather desires to be known to them, and even makes the first advances and overtures of familiarity and acquaintance to such as are well disposed to her. What follows in the context is a close imitation of the Book of Proverbs, where wisdom is represented as inviting men to come to her dwelling, as going into the most public places to call them to her, that such as listen to her, and watch at her gates, are happy, and those that find her, find life and happiness; expressions so like this writer, that were there not stronger arguments to the contrary, one would be almost tempted to pronounce that they came both from the same pen.

Ibid. *In making herself first known unto them.*] Rather, according to the Greek, *who desire to be known first by her.*

Ver. 15. *To think therefore upon her (wisdom) is perfection of wisdom.* Rather prudence, φρόνησις.

Ver. 17. *For the very true beginning of her is the desire of discipline.*] We have here, and in the context, the several degrees set down, by which a person well disposed towards wisdom, may rise by little and little to the perfection of it: the first step mentioned is the desire of discipline or instruction, as the first step to a cure is, being sensible that we are out of order—And the desire of instruction in virtue or wisdom, in religion or science, proceeds from the good opinion which a man entertains of it, and the love which he bears to it—And this love is the cause of his perseverance and willing obedience—And his obedience will produce the reward of happiness—which happiness consists in incorruption, i. e. in a state of immortality, and a crown of glory, that fadeth not away. This desire therefore of instruction, by a regular deduction of particulars, and a kind of logical inference and conclusion, may be said to be the principal thing which conducteth men to a kingdom, *ad regnum perpetuum*, according to the Vulgate, as that which sets the machine a going, may properly be reckoned the cause of all the other motions, and of what is effected in the conclusion by them. In this and the three following verses, the learned will easily discern the beauty of the climax, or regular gradation from one thing to another, like that of St Paul, Rom. v. 3, 4. "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." See also 2 Pet. i. 5. not unlike to which is that of St Austin, "velle meum tenebat inimicus, ex voluntate perversa facta est libido, & dum servitur libidini, facta est consuetudo, & dum consuetudini non resistitur, facta est necessitas." Confess. lib. viii. c. 5. But that of St Chrysostom, with respect to baptism, is still more

beautiful, and hardly to be paralleled; "You are herein made not only free, but holy; not only holy, but just likewise; not barely just, but children also; not children only, but heirs; not merely heirs, but brethren of Christ; not brethren only, but co-heirs; not co-heirs only, but members also; not members only, but his temple; not temples only, but organs of the holy spirit." Homil. ad Neophyt. After which instances, it may seem almost needless to mention that of Tully, "In urbe luxuries creatur, ex luxuria existat avaritia, ex avaritia erumpat audacia necesse est; inde omnia scelera & maleficia nascuntur."

Ver. 21. *If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom.*] What has been observed of the usefulness of history by a learned writer, is equally applicable to wisdom here recommended; "That it is useful both to small and great, to princes and subjects, but more necessary to princes and great men, than to all the world besides. For how can truth approach them amidst the crowd of flatterers which surround them on all sides, and are continually commending and admiring them, or, in other words, corrupting and poisoning their hearts and understandings? How can truth make her modest and feeble voice to be heard amidst such tumult and confusion? how venture to lay before them the duties and slaveries of royalty? how shew them wherein their true glory consists, and represent to them, that if they will look back to the original of their institution, they will clearly find they were made for the people, and not the people for them? how put them in mind of their faults, instil into them a dread of the just judgment of posterity, and disperse the thick cloud which the vain phantom of their greatness has formed around them? how that a Caligula, a Nero, and a Domitian, who were praised to an excess during their lives, became the horror and execration of mankind after their death; whereas Titus, Trajan, Antonius, and Marcus Aurelius, are still looked upon as the delights of the world, for having made use of their power only to do good." Rollin, Vol. III. p. 2.

Ver. 22. *And will not hide mysteries from you.*] The Vulgate here renders *Sacramenta Dei*, without authority from any of the more ancient versions, or countenance from the original; the true meaning is, that he will reveal or discover the Arcana, or secret things of wisdom, as the reason of her name, see Ecclus. vi. 22. her original and existence, her nature and properties, her effects and operations, "even from the beginning of the creation;" for so I would understand the words in the Greek text, ἀπ' ἀρχῆς γενέσεως, *viz.* that wisdom was present at, concurred in, and is displayed by the works of the creation, in a much better and loftier sense than that of our version. The Syriac translation seems to carry it still higher, understanding these words of wisdom, eternally existing with, or in God, before all creation, "quod creaturas præcessit investigabo:" the author here endeavours to discover and set down the origin of heavenly wisdom, and indirectly confutes the pretences and boastings of the heathen sages, all whose philosophy is of human invention, the work of a Socrates or a Pythagoras: but wisdom is not of so late a date, is more ancient than any historical monuments of the Greeks, has existed in all ages, may be traced through the times of the patriarchs, and its origin ultimately resolved into God himself. See Calmet in loc.

Ver. 23. *Nor will I go with consuming envy.*] Some Latin translations render, "Neque cum eo, qui invidia tabescit, &c." [Which may seem to be confirmed by the word ὅτος, namely, ὁ τηλικὰς φθόνῳ, as our translators took it, *such a man*, as if they had read ὅτι ὁ τοιοῦτος, instead of ὅτι ὅτος. Though indeed ὅτος may as well be rendered *it*, i. e. envy, which has nothing to do (ὁ κοινωνῶ. Alex.) with wisdom.] So that the meaning may either be, that he would shew no envy or narrowness of spirit, in his discoveries about wisdom, but as he had "learned diligently, he would likewise communicate liberally," chap. vii. 13. or, that he would hold no commerce or society, with a person of that selfish and inhospitable temper. For envy does not only pine and grieve at the outward prosperity of others, but is vexed at their inward accomplishment, at any attainments or happy discoveries which they may make, or have communicated to them by others: whereas charity, or a beneficent temper, which is kindly disposed towards all, envies no man's merit; nor does it pride itself in the singularity of its own knowledge, nor conceal what may be useful to others; she is not afraid that others may equal, or even exceed her in knowledge, but with pleasure opens and communicates to them what she apprehends may be of public benefit; and considers not from what quarter a useful discovery comes, only, that its advantage may be made general, and others share in the improve-

ment. St Basil's observation, upon this occasion, is very just and useful; adepts, says he, or such as have made uncommon discoveries in any science, "should be ready to impart their knowledge without envy; and such as want to be instructed, should offer themselves without any shame:" Epist. 12. And the comment of Messieurs Du Port-Royal gives the true reason for imparting the treasures of knowledge to others, "C' est pourquoy on les doit communiquer aux autres sans Envie, puis que plus on les repand sur eux, plus on en jouit, & qu' elle ne diminue point par la multitude de ceux qui la possedent."

Ver. 24. *The multitude of the wise is the welfare of the world, and a wise king is the upholding of the people.*] The Greek reads ζωὴ σοφία κόσμου, and the Vulgate, "Multitudo sapientium sanitas est orbis terrarum;" and Calmet's exposition is to the same effect, viz. "That wise men are, as it were, the physicians and recoverers of the world, especially of the wicked part of it; and that their examples and discourses are like powerful medicines to the sick." This is the very language and comparison of Philo; πᾶς ζοφὸς λύτρον ἐστὶ τῦ φαύλυ—καθάπερ ἰατροὶ τῦ νοσοῦντος. De Sacrific. Abel et Cain. Plato bears testimony to the truth of this last sentence, when he advises, "That kings should be philosophers, or philosophers kings."—"Ille quidem princeps ingenii et doctrinæ Plato, tum denique fore beatas respublicas putavit, si aut docti et sapientes homines eas regere cœpissent, aut, qui regerent, omne suum studium in doctrina ac sapientia collocassent. Hanc conjunctionem videlicet protestatis et sapientiæ saluti censuit civitatibus." Cic. Epist. 1. ad Quint. Fratr. And it was no less piously than excellently wished by Justin Martyr, that kings and rulers, together with their sovereign power, might be possessed of wisdom and a good mind.

CHAP. VII.

THE ARGUMENT.—*Under the borrowed character of Solomon, the author proceeds to shew the original and powerful effects of wisdom; that tho' all men agree in this, that all are born, and all must die, it is wisdom that puts the difference between man and man, according as the intermediate time between the cradle and the grave is improved or neglected; that the wisest man was at first as helpless as other children, and attained to the perfection of understanding by a steady pursuit of wisdom, and prayers to God for it, and that it is attainable by all others observing the same method. The chapter concludes with a fine elogium of wisdom, as essentially inherent in God, and derivative in man, as a ray from his Divinity. Calmet* says the six first chapters of this book are as the preface to the work, *which may be considered as an abridgement or paraphrase of the nine first chapters of the Book of Proverbs.* Pref. sur le Livre de la Sagesse.

I *Myself also am a mortal man like unto all.*] As nothing is so great an enemy to instruction and improvement as pride, the author, intending to communicate the secrets of wisdom, and the method of obtaining it, begins with shewing man his true original, what he is by nature, and what by grace, thereby to depreciate his conceit, and inflame his gratitude: And to humble even kings, and take away all affectation of divinity, a notion which flattery is too apt to insinuate, he assures them that they are equally the children of Adam, sprung from the same first common parent with slaves and the meanest of their subjects; and as liable to corruption and mortality as the very beggars. Well, therefore, may Pliny cry out, "O dementiam hominum, à talibus initiis existimantium ad superbiam se genitos!"

Ibid. *The offspring of him that was first made of the earth.*] Eusebius calls Adam πρῶτος γηγενὴς, Præp. Evang. lib. xi.; and to this St Paul may be thought to allude, when he says, that "the first man is of the earth, earthy," 1 Cor. xv. 47. The derivation of *homo, ab humo*, according to the etymologists, seems natural and proper; and the very name *Adam* denotes the same original. The Greek writers accordingly make use of the term γηγενὴς, to denote the great antiquity and unknown original of their first and earliest heroes. But though all men thus resemble Adam in their origination, yet may his condition, in this respect, be considered as singular, that he was created perfect at once both in soul and body, quite different from the state here described of his posterity, who arrive slowly, progressively, and with difficulty, to the perfection of either. Philo has the same observation upon Adam, whom he calls emphatically ὁ γηγενὴς, and says, that he far excelled all that came after him in the excellencies of soul and body; ἐκεῖνος ὁ πρῶτος ἄνθρωπος ὁ γηγενὴς, ὁ πάντὸς τῦ γένους ἡμῶν ἀρχηγέτης, ἑκάτερα ἄριστος, ψυχήν τε καὶ σῶμα

γεγενῆσθαι μοι δοκεῖ, ᾗ μακρῷ τινι τὰς ἑπτὰ διενεγκεῖν, κατὰ τὰς ἐν ἀμφοτέροις ὑπερβάσεις, De Mundi Opificio.

Ver. 2. *And was fashioned to be flesh in the time of ten months.*] The Alexandrian MS, and all the other versions, make the comma after flesh, and join the rest to the next sentence. As to the precise time of *ten months* mentioned here, the ancient Greek and Latin writers express themselves in like manner. Ovid speaking of the year of Romulus, which consisted only of ten months, says,

Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis.
Fast. lib. 1.

And Virgil is no less express:

Matri longa decem tulerunt fastidia menses.
Eclog. iv.

Upon which Servius makes this observation:

Mares decimo nascuntur mense, fœminæ nono.

Plautus often mentions the like time; he is particularly jocular in what follows:

Nam me illa in alvo menses gestavit decem,
At ego illam [Famem] in alvo gesto plus annos decem.
Plaut. in Sticho.

The like time is mentioned by Terence, Adelph. Act. iii. Sc. iv. and by Censorinus, De Die Natali, c. 12. Philo calls τὴν τεσσαρακοστάδα, or forty weeks, τὴν ζωογονικωτάτην ἐν ᾗ διαπλάττεσθαι ἄνθρωπον ἐν τῷ τῆς φύσεως ἐργαστηρίῳ, De Mose, lib. ii. And Menander mentions the same time as most usual, γυνὴ κυεῖ δεκάμηνος. Hippocrates reckons such as are born in the tenth month as most perfect and promising, Lib. de Septimestri partu. Theocritus accordingly mentions Hercules as born at this age, Idyll. 24.

Ibid. *Being compacted in blood.*] Παγεὶς ἐν αἵματι St Bernard expresses himself in the same manner, alluding, perhaps, to this very passage; "Quid sum ego? Homo de humore liquido: fui enim in momento conceptione de humano semine conceptus: deinde spuma illa coagulata, modicùm crescendo, caro facta est:" Meditat. c. 2. Παγεὶς occurs in the like sense, Job x. 10. in the most correct editions of the LXX, and Pliny uses coagulum upon the like occasion.

Ibid. *And the pleasure that came with sleep.*] The modesty and reservedness of this writer are here much to be admired; it is a resemblance of the great decency in the sacred writings upon the like occasion. Ὕπνος in the original, rendered *sleep* by our translators, here means *concubitus*; the Syriac version reads, *concupiscentia concubitus*. The like expression occurs, ch. iv. 6. where bastards are called τέκνα ἐξ ἀνόμων ὕπνων. See note on that passage. And in this sense, I think, we may understand that expression of Terence; Interdum propter dormias; Eunuch. Act. ii. Sc. iii. We find *sleep* understood in the like sense frequently by the Hellenist Jews, and the Platonists, and in the following line of Homer;

Πάντων μὲν κόρος ἐστὶ καὶ ὕπνου καὶ φιλότητος.

Ver. 3. *And I also, when I was born, drew in the common air, and fell upon the earth.*] It is the most general opinion, that the fœtus does not respire or breathe in its mother's womb, but as soon as it is born, it then first begins to breathe, and cannot live without it. Galen, among the ancients, thought that it breathed before its birth; but Aristotle, lib. de Spir. c. 3. is of a different opinion, and is followed herein by the moderns. This writer likewise seems to favour the negative. To point out the infant's helpless state after its birth, it is added, that he fell upon the earth. The ancient Romans seem to intimate this, by their custom of laying the new-born infant immediately upon the bare ground, and imploring the help of the goddess Ops, to assist and bring it forward. St Austin de Civit. Dei, lib. iv. and Calmet in loc.

Ibid. *And fell upon the earth, which is of like nature.*] Coverdale renders, "I fell upon the earth, which is my nature." And the Syriac, "Omnium more hominum, super terram decidi." So that probably ὁμοιοπαθὴς may be the true reading; and I have the satisfaction to find this conjecture confirmed by Junius, who renders, in the nominative case, "iisdem perpessionibus infestus." The word ὁμοιοπαθὴς, which our translators have in this place very justly rendered, occurs, Acts xiv. 15. ᾗ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, where they have as remarkably miscarried: the true rendering of it, according to Erasmus, is, "we also are of like nature with you;" and not, "men of like passions with you," as our version there has it; which destroys the beauty of the antithesis. It it judiciously rendered in the ancient Latin version, "Mortales sumus, similes vobis homines," which, in the judgment of a great critic, is far preferable to the rendering of our translators: Bentley's Boyle's Lect. p. 179. [If the author had written ὁμοιοπαθὴς, he would not have placed it where it is; and particularly the article τὴν going before it, shews that he wrote ὁμοιοπαθῆ.]

[Ibid. *Fell upon the earth.* καλίπτουσαν γήν. Instead of καλίπτουσαν the construction requires καλαπτούσαν.]

Ibid. *And the first voice which I uttered, was crying, as all others do.*] Instead of the common reading in all the editions, πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα, I would read, πρώτην κ. φωνὴν ὁμοίαν πᾶσιν ἴκα· ἴσα seems tautology after ὁμοίαν. [It is ἴκα in the Complut. Edit. in Bos's LXX. Perhaps ἴσα is the true reading. ἴσα cannot stand, because there will be no construction.] We have here, and in the context, a fine picture of human nature, and the state and condition of it very naturally represented in its several stages, viz. "That man is a creature turned naked into the wide world, and cast upon the bare ground, without any covering to shelter or defend him; that, unfurnished with what is fit and necessary for him, he is bound up and swaddled, and requires help and teaching even for the very feeding and supporting himself; that he is perfect in no other instance of nature's teaching, except that of crying; this he brings into the world along with him, and a very fit emblem it is of our fortune and condition; that infirmities and miseries make up his middle state, and rottenness and worms his latter end: and histories of good authority assure us, that some nations welcome their children into the world with this salutation, "Child, thou art come into this world to suffer, take it patiently, and hold thy peace." See Charron. de la Sagesse. And therefore Zoroasters's laughing when he was born, instead of crying, as all other children do, is remarked by many writers as a prodigy: Solin. Mirabil. lib. i. In this just representation of the condition of human nature, our author imitates the true Solomon, who has drawn man at full length in his true colours and proportions from the cradle to the grave. St Chrysostom's observation upon this first stage of life is very apposite, viz. "That nature seems, by the cries of the infant, to foretel its future misery; and when God said to our first parents before the fall, *Encrease and multiply*, he intended it as a blessing; but it was a curse and a punishment upon Eve and her posterity, when he afterwards told her, In sorrow shalt thou bring forth children." De Utilit. Lect. Script. St Austin's account is still more melancholy; "Nascuntur homines homine generante, Deo creante, peccato inficiente, diabolo possidente." But Pliny's description of the infant state is most natural, and comes nearest to this writer: "Natura hominem tantum nudum, & in nuda humo, natali die abjicit, ad vagitus statim & ploratum; nullumque tot animalium aliud ad lacrymas, & has protinus vitæ principio—Ab hoc lucis rudimento (quone feras inter nos genitas) vincula excipiunt, & omnium membrorum nexus—infeliciter natus jacet, manibus pedibusque devinctis, flens animal, cæteris imperaturum; & à suppliciis vitam auspicatur, unam tantùm ob causam, quia natum est. Plin. Nat. Hist. lib. vii. in Procem.

Ver. 4. Καὶ ἐν φρονήσει. Syriac omits ἐν, and translates it *carefully*. One can scarce help thinking, that either this should be some other word, or was a term for something used about children. F. Hardouin, who thinks the Greek Testament was translated from the Latin, would think here that *cunis* was originally in the Latin, and that the Greek translator had read *curis* instead of it.

Ver. 6. *But all men have one enterance into life, and the like going out.*] The meaning is very plain and obvious, That all are born, and all must die; not, that all depart by the same means, or in the same manner, as our version seems to countenance; for though there is but one passage into life, there are perhaps a thousand ways out of it, and almost every accident sufficient, though different, to let in death. The word ἔξοδος in the original, is the term used by sacred and profane writers for death, or a departure out of this life: See chap. iii. 2. Ecclus. xxxviii. 23. 2 Pet. i. 15. The connection of the following verse is intricate; nor is it easy to determine what διὰ τοῦτο, or *wherefore* refers to. I take the sense to be, That as his nature was the same with that of others, and wisdom was not a natural gift to him above others, therefore he prayed to God to bestow it on him.

Ver. 7. *I called upon God, and the spirit of wisdom came to me.*] Calmet observes, that throughout this book we are to understand wisdom, or the spirit of wisdom, as synonymous to religion, piety, the fear of God, &c. in a sense far different from that in which wisdom is taken in the writings of the heathen philosophers, where wisdom has no connection with, or relation to religion, nor aims at its improvement, by enforcing the practice of virtue; its chief design appears to be only to make men more knowing, to brighten and improve their natural parts, to raise and elevate the genius, and to instil some dry useless notions of an imperfect morality; "Quelques connoissances steriles d'une morale fort imparfaite:" Pref. sur le Liv. de la Sagesse.

Ver. 8. *I preferred her before sceptres and*

thrones, and esteemed riches nothing in comparison of her.] The author gives here, says the Comment of Messieurs Du Port Royal, "une excellent marque pour juger si on a veritablement l'esprit de Sagesse & l'esprit de Dieu," &c. "An excellent rule to judge whether a man has the true spirit of wisdom and piety; for a true sincere piety is that which esteems God above every thing, which desires nothing but him, which prefers his favour before thrones and sceptres, and placing its whole happiness and crown of rejoicing in him, is pleased, easy, and contented, under the loss of all other things besides." Such was that elevated piety of St Paul, which "counted all things but dung, for, or in comparison of, the excellency of the knowledge of Christ Jesus," Philip. iii. 8.

Ver. 9. *Neither compared I unto her any precious stone.*] Λίθον ἀτίμητον, ὅτι ὁ πᾶς χρυσὸς, κ. τ. λ. Perhaps the true reading may be, λίθον ἀτίμητον τοπάζιον, *I did not compare unto her the invaluable stone, the topaz:* See Job xxviii. 19. where the topaz and gold are joined together in the same verse, as not comparable to wisdom; nor does there seem any occasion for ὅτι or πᾶς, the former probably is improper, and the latter unnecessary. [I have proposed above τοπάζιον, but if the word is ever written τοπάζ (as Ελιφάζ in Job) it will be still nearer. A passage in Prov. viii. 19. of the version of Symmachus, suggests another conjecture, λίθον ἀτίμητον ὁ Ωφάζ χρυσὸς, &c. There it is, κρείσσων καρπός μου χρυσίου Ωφάζ. In Cantic. chap. v. 11. we meet with χρυσίον Κιφάζ.] But after various attempts to settle this, I am entirely persuaded that the following is the true, and undoubted reading, wherein there is little or no variation in the text, and what is, must arise from a similitude of sound or letter, and necessarily be the mistake of the copyist, I would therefore read thus; ὅτι ὁ Παζ χρυσὸς, κ. τ. λ. See particularly Psal. xxi. 3. where what is called a *crown of pure gold* in our version, and in the LXX, στέφανον ἐκ λίθου τιμίου, is, in the Hebrew, said to be a *crown of Paz.* Which Bochart, both in his Phaleg. lib. ii. c. 27. and in his Canaan, lib. i. c. 46. shews, was the Island anciently called Taprobane. Of which Stephens gives the following account: "Nascuntur in ea beryli & hyacinthi, ut Ptol. refert, lib. vi. Item. Aurum & Argentum, & marmor testudini simile; præterea gemmæ & margaritæ præcipuæ bonitatis," Dict. Hist. Geograph. in voce. The footsteps of this word *Paz* remained in Ptolemy's time, who mentions in that island the river Phasis, and the creek, or bay, Pasis; and hence probably the word *topaz*, for a jewel, or a particular species of them, and τοπάζιον in the Greek. See Castelli Lexic. in voce.

Ibid. *Is as a little sand.*] ψάμμος ὀλίγη should be translated *sand* of little value; for that is frequently the signification of ὀλίγος. So ὀλίγη νύμφη, a *bride with a small fortune*, in the epigram of Callimachus, Antholog, lib. iii. we meet with *vilis arena* in the poets in this sense.

Ver. 10. *And chose to have her instead of light.*] Ἀντὶ φωτὸς. Our version seems faulty here, for though ἀντὶ is often used in the sense it is taken by our translators, it is probably improper in this place. The meaning here is, That I determined to have her for a light or guide, in which sense ἀντὶ often occurs. The Vulgate accordingly reads, "Proposui pro luce habere illam," and the Arabic, "Elegi ut esset mihi pro luce," which is the sense of Junius. Coverdale follows the Vulgate, and renders, "I purposed to take her for my light;" to which agree the other ancient English versions. Or the meaning may be, that he chose her for the sake of her light, *gratiâ lucis.* There may be also another sense, that he chose her *præ luce*, rather than light, because, as it immediately follows, "The light that cometh from wisdom never goeth out, but after light succeeds darkness:" See ver. 29, 30. In all these senses ἀντὶ is used by good writers, whose authority will warrant our interpretation. Any of which is preferable to that in our version. This and the two preceding verses seem taken from Job xxviii. 15, &c. and are a close imitation of that ancient writer. Or they may refer to Prov. viii. 10. xi. 18, 19.

[Ibid. *For the light that cometh from her*, φέγγος, *brightness.*]

Ver. 11. *All good things together came to me with her, and innumerable riches in her hands.*] *i. e.* through her hands. So the Vulgate, "per manus illius," which the ancient English versions follow. I have before observed, that this writer often personates Solomon, and this long prosopopœia is spoken under that borrowed character. This verse refers to that grant of wisdom which is mentioned, 1 Kings iii. where Solomon, upon his advancement to the throne, prays earnestly to God for the direction and assistance of wisdom, without any mention made of wealth, honour, or long life; and God bestows upon him, for his disinterested piety, the two former in great abundance, though unasked and even unexpected by him, together with "wisdom and understanding to discern judgment." The like promise of additional

good things occurs in other parts of scripture, to such as "seek God's kingdom in the first place." And indeed, throughout the whole history of the Old Testament, and particularly under the Mosaic dispensation, rewards and promises are annexed to piety, or true wisdom, and almost all temporal advantages distributed in proportion to the degrees of it, as favourable seasons, plenty, fruitfulness, health, peace, deliverance from dangers, and victory over enemies; which though very valuable privileges, and such wherein the prosperity and welfare of any nation chiefly consist, are yet very far exceeded by those greater blessings, and more worthy of God's magnificence to bestow, reserved for the righteous in another state. On the other hand, wickedness, especially when it becomes general, draws down all the scourges of God's anger, famine, plague, war, destruction, bondage; and is the true cause of the ruin of whole kingdoms. After this account it may seem needless to mention the curse which it brings upon private families, which are often observed to dwindle away insensibly; and their prosperity, like Jonah's gourd, wither through the venom of this worm which preys upon its vitals.

[Ver. 12. *And I rejoiced in them all, or above all things.* ἐπὶ πᾶσιν, *Alex. and Complut.*]

Ibid. *Because wisdom goeth before them.*] Αὐτῶν ἡγεῖται, Σοφία, i. e. Wisdom not only brings them with her, but conducts and heads them, like their leader and commander. The Geneva Bible renders, "For wisdom was the author thereof;" but the rendering of Vatablus is more exact and judicious, "Ut quorum caput sit sapientia," that wisdom was the head or most valuable of all the gifts which God gave him. The Vulgate reads, without any authority, "Quoniam antecedebat me sapientia," which seems not so proper or agreeable to this place.

Ver 13. This verse seems to be very abrupt; probably it should be connected to the 12th in this manner, ἀγαθῶν δὲ ἀὐλὴν γενέτιν εἶναι τούτων, ἀδόλως τε ἔμαθον, ἀφθόνως τε μεταδίδωμι, &c.

Ver. 14. *Which they that use become the friends of God, being commended for the gifts that came from learning.*] i. e. recommended to God, which is the better rendering; and thus Coverdale's and the other ancient English versions understand it, which read, "And are accepted with hym for the gyfts of wysdome." Our translators followed a corrupt Greek copy in the first part of this sentence, which read, ὃν οἱ χρησάμενοι, and the Vulgate and Arabic seem to have followed the same; and so do the most ancient English versions. But we need no other argument to prove this a corrupt reading, than the badness of the Greek, for χράομαι does not admit of such a construction. The Alexandrian MS preserves the true reading, ὃν οἱ κτησάμενοι, and the Syriac renders accordingly, "qui possederint eam," i. e. they that possess wisdom enter into friendship with God, as the margin rightly has it: See ver. 27. of this chapter, and ch. vi. 19. where the like sentiment occurs. For incorruption, as it is there called, or a life led according to the rules of piety and wisdom, "maketh us near to God, and to be allied unto wisdom," is not only the way to obtain immortality, ch. viii. 13. but is called, ver. 17. immortality itself. But that passage of St Paul, "He that is joined unto the Lord is one spirit," 1 Cor. vi. 17. which can never enough be admired, points out the nearest intimacy and relation; such a happy and accomplished Christian is mystically one spirit with God, by a spiritual and more noble union than that of flesh. Our author probably refers in this passage to Abraham, who had the singular honour of so high a title; for he was called, says St James, for his faith or righteousness, the friend of God, James ii. 2. and probably he should be so styled Gen. xviii. 17. where Philo's reading is very observable μὴ ἐπικαλύψω ἐγὼ ἀπὸ Ἀβραὰμ φίλου μου. which our version wholly omits, and the LXX express not so fully. The like observation may be made upon the ancient Vulgate, Judith viii. 26. where the rendering is, "Pater noster Abraham per multas tribulationes probatus, Dei amicus effectus est;" of which there is no mention in the LXX, nor in our translation of the place; it shews, however, the sense of those interpreters. And the like appellation we find given to Abraham by Clemens Romanus, Clemens Alexandrinus, and other writers. See note on ver. 27.

Ver. 15. *God hath granted me to speak as I would.*] Ex animi sententia, according to the Vulgate; but Coverdale's rendering is, "God hath granted me to talke wysely." Ut consultè loquar, says the Syriac; and Vatablus, sententiosè" And so Calmet, "De Parler d'une maniere sententieuse, & pleine de Sagesse," which κατὰ γνώμην will admit of. [But it may be doubted if the Greek phrase is ever used in this sense; therefore it should be rendered, *as I could wish.*] Some copies express this by way of prayer, εἰμὶ δώη ὁ Θεὸς εἰπεῖν, which is the marginal reading, and of the Syriac, and of St Gregory, 23 Mor.

c. 17. but there is no reason for such an alteration, the sense of our version, which is followed by Calmet and all the commentators, exactly agreeing with the character of Solomon, whose fame for wisdom was such, that people came from all parts of the world to hear and be instructed by it: and we have the prayer for wisdom at length throughout the whole ninth chapter, so that it may seem here superfluous.

Ibid. *And to conceive as is meet for the things that are given me.*] Or, more properly, to conceive, as is meet, *of* the things that are given me, i. e. To have just and worthy sentiments of the gifts which I have received, *D'avoir des sentimens dignes des dons que j'ai reçûs*, says Calmet. [" To conceive suitably to the things that are given me." The construction is ἀξίως τῶν δεδομένων, or λεγομένων. In the other sense, to conceive, as is meet, of the things, &c. it should have been περὶ τῶν δεδομένων, as vi. 15. τῷ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς.] Our translators follow the Vatican copy, which reads δεδομένων, which is the sense likewise of the Vulgate, and of the ancient English versions. The Alexandrian MS prefers λεγομένων, which both the Syriac and Arabic interpreters follow, and seems indeed the truer reading. [Our translators badly render in the margin, or, are to be spoken of, which would be λεχθησομένων.]

[Ibid. *That leadeth unto wisdom.* τῆς Σοφίας ὁδηγὸς, i. e. *the guide of wisdom*, or, *that guideth wisdom*, not, that *leadeth unto wisdom*, which would have been εἰς τὴν σοφίαν ὁδηγὸς, see John xvi. 13. So ὁδηγὸς τυφλῶν, Rom. ii. 19. *A guide of the blind*, not, *that leadeth unto the blind.*]

Ver. 16. *All wisdom also, and knowledge of workmanship.*] [Rather, *skill, and knowledge of workmanship.*] Even wisdom itself, which men are so apt to value themselves upon, and to boast of as their own, as being the supposed fruit of their own understanding, acquired with much industry and pains, must yet be acknowledged to come from God, τῷ πατρὶ τῶν φώτων. The Heathens themselves ascribed the first invention of the several arts and sciences to supernatural assistance, and looked upon the authors of them as so many gods; as if it were out of the power of unassisted reason, or man's bare ingenuity, to make such useful discoveries. But the honour which they ignorantly ascribed to some deified benefactor, with justice belongs to the true God; for, as Job expresses it, " It is the inspiration of the Almighty that giveth men understanding," chap. xxxii. 8. But what are we to understand by " the knowledge of workmanship," in the following part of the verse? The present reading of the Alexandrian, and the other copies, is ἐρραστῶν ἐπιστήμη, which seems to be a mistake, for no such word is to be met with; I think the true reading is, ἐργασιῶν ἐπιστήμη, which is very properly expressed by, " the knowledge of workmanship," in our version. Vatablus renders with great judgment, *operum scientia.* And the Geneva Bible expresses it accordingly, " The knowledge of the works," i. e. works of art. The sense is, that the attainment to a great perfection in these is the gift of God, and cannot be complete without his inspiration and assistance; for I am rather inclined to think, from the manner of expression, that wisdom and knowledge are not to be taken here in their usual high sense, and as they generally are in this writer, and in the book of Proverbs, but mean only extraordinary skill or accomplishment in work. Thus Exod. xxxi. 3. (which I am persuaded this passage refers to, and probably ch. viii. 6.) it is said, that God called Bezaleel for the work of the tabernacle, and filled him with wisdom and understanding, and knowledge in all manner of workmanship, where ἐπιστήμη, σύνεσις, σοφία, are all used by the LXX to express a great perfection in manual skill. And what follows in ver. 6. of that chapter is very observable, " In the hearts of all that are wise hearted, or ingenious, I have put, (says God,) wisdom, that they may make all that I have commanded them;" i. e. God, by an inspiration from above upon this occasion, endued the minds of all such ingenious persons as were employed, with an extraordinary skill, which they could never have attained to by their own industry, at least not so soon, nor so perfectly as to go immediately and skilfully about the building of the tabernacle in the manner he designed it. See Patrick in loc.

Ver. 17. *To know how the world was made.*] Though philosophy, through the improvements which it has received in every age, may be able to explain the operations of the elements; how the clouds are engendered, the rain and thunder produced, the treasures of the snow and hail collected, and " where is the way in which light dwelleth," may judge of the force, qualities, and temperature of the elements, and the sensible effects which they have upon human bodies, and understand the other phænomena of nature, which follow in this chapter, and are enumerated more at large Job xxxviii. where God proposes the like questions, and challenges Job to answer them; yet this important truth of the

creation of the world can only be certainly known, and truly understood, by communication from God, or revelation in his word; for neither can reason, nor philosophy, nor the best account in profane history, which takes in only temporal facts and events, give any satisfaction about the original of the world which we inhabit, whether it had a beginning, how or when it was made, by whom or to what end it was created, how it is supported and governed, whether it is continually decaying, or to last all eternity: We learn nothing certain from thence, what we really are ourselves, what is our original, nature, design, and end. Whereas divine wisdom, imparted by God, and contained in sacred history, teaches us in a few words all these great truths; that the world was not the product of chance, but the work of God's power; that it was made in time; that he made it out of nothing, or rather called it into being by his Almighty fiat, according to, and in the manner related in the book of Genesis, so denominated from containing the true account of its creation; that his providence continues it in being, and God is Almighty in that respect likewise; that man, the Lord of the creation, sprung from the dust, and is resolvable into it at God's pleasure; that his infinite wisdom is no less displayed in the beauty, symmetry, and contrivance of the world, than his omnipotence in the act of creation. And in this latter sense I find the Vulgate understands this place, which renders "dispositionem orbis terrarum," which seems rather to include the nature and constitution of the world, its order and œconomy, the arrangement and union of the several parts, their wonderful correspondence, relation, harmony, and mutual dependance, for the good of the whole. But in either sense, divine wisdom is the best instructor, it shews when this beauty and order first existed, who is the ὁ τῶ καλλους γενεσιάρχης, chap. xiii. 3. and the fountain of all perfection. Calmet observes, that the author here designed by his elogium, to set forth the superiority of divine wisdom, and to advance it above the theology or philosophy of the heathens, "d' elever la vraye sagesse au dessus de la philosophie des Gentils." Comment. in loc.

Ver. 18. *The beginning, ending, and midst of the times, the alterations of the turnings of the sun*, &c.] [*Turnings of the sun*, i. e. the changes of the tropics.] Origen understands by *times* here, the most early, the future, and the present times, Hom. 21. in Luc. St Ambrose reads *rerum*, instead of *temporum*, and expounds the place of things done in ancient times, of events to come to pass hereafter, and the transactions of the present age: Lib. ii. de Abrah. c. 7. Grotius understands it, of the several seasons of the year, their beginning, continuance, and ending, and their successive and regular returns, which is most agreeable to the context. The sense of the whole seems to be, that Solomon knew the greatest elongation or distance of the sun from the earth, and its nearest approach to it; the "solstices, solstitiorum vicissitudines," says Vatablus, the equinoxes, and all the alterations which proceed from its course and motion through the ecliptic; as the change of the seasons, the vicissitude of day and night, the succession of time, and the revolution of years. As these phænomena succeed one another in the account of this writer, almost as regularly as they do in the heavens, it is surprizing that the Vulgate here should translate τροπῶν ἀλλαγὰς, "morum mutationes," which has no manner of connection with the subject. [Probably he read τρόπων, as in Ald. and Complut. and confounds the words.] Our translators have rightly judged in applying it to the sun, and by attending to the sense of the context, have avoided the equivocalness of the Greek.

Ver. 19. *The circuits of years, and the positions of stars.*] Ἐνιαυτῶν κύκλος. [Ald. Arab. Vulg. have ἐνιαυτὸς.] By κύκλος in the plural number I would rather understand the cycles of years, the lunar and solar cycles, especially if these were known and used in this writer's time; and ἀστέρων θέσεις I would rather translate the *places* of the stars, *i. e.* the longitude and latitude of them, which the word *position* does not so strictly express.

Ibid. *The violence of winds.*] Πνευμάτων βίας. Junius renders, *spirituum vires*, by which he understands the powers and faculties of the human soul: He thinks the mention of winds and their force very absurd in this place, and supports his conjecture from the very next sentence, which contains the reasonings of men. Origen reads, *spirituum violentias*, and understands the passage, of the power and violence of evil spirits; which is a probable interpretation enough, if there was any foundation for the tradition which he mentions of Solomon's writing several books De Exorcismis: Homil. 21. in Luc. [If the author had meant winds, he would probably have written not πνευμάτων, but ἀνέμων, as in other places. So

iv. 4. ὑπὸ βίας ἀέμων. πνεύματα in this writer never signifies winds; πνεῦμα in the singular number often does.]

Ver. 20. *The natures of living creatures and the furies of wild beasts.*] Calmet renders, "l' instinct des bêtes, ou leur penchant;" the temper, inclination, or instinct of beasts. This is agreeable to what is recorded of Solomon, 1 Kings iv. 33. that "he spake of beasts and of fowl, and of creeping things, and of fishes." And the account in the latter part of this verse, *viz.* his great skill in "the diversities of plants, and the virtues of roots," answers to the former part of the place referred to, *viz.* that "he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall." It is obvious to observe, that this writer very frequently assumes several particulars in the character of the real Solomon, with an artful design to pass for the same person, and to make his pretences more plausible, and his judgment more infallible.

Ver. 21. *And all such things as are either secret or manifest, them I know.*] Ὅσα τέ ἐστιν κρυπτὰ ἢ ἐμφανῆ ἔγνων, which is the reading in all the printed copies, and followed by our translators; but there seems to be a mistake in all the editions: For where is the great wonder in Solomon's knowing things that are manifest; or what glory is there or excellency in any man to make such a discovery? The true reading undoubtedly is ἀφανῆ, which is confirmed by the Alexandrian MS. by Eusebius, Præp. Evang. lib. ii. c. 7. and St Ambrose, De Abrah. lib. ii. c. 7. The Comment also of Messieurs Du Port Royal takes it in this sense, "J'ay appris tout ce qui estoit caché, & qui n'avoit point encore esté decouvert;" *i. e.* such things as have not yet been discovered. The Vulgate very justly renders, "Quæcunque sunt absconsa aut improvisa didici," which Coverdale's version follows, "all such thyngs as are secret and not loked for have I learned;" which is the rendering likewise of the Doway Bible. Ἔγνωκα, seems also a better reading than ἔγνων, as it agrees with οἶδα, which goes before, especially as it is connected with the conjunctive particle τε.

Ver. 22. *For wisdom, which is the worker of all things, taught me.*] Wisdom may be considered either as a divine attribute, the infinite wisdom of God, or as it is, in some measure, made known to, and participated by, a finite creature, not as the natural property of the creature, but as a superadded gift of God: It is capable therefore of very exalted epithets, as it is the wisdom of God, such as, πάντων τεχνῖτις, μονογενὲς, ἀκώλυτον, παντοδύναμον, παντεπίσκοπον, and all that follow in the 25th and 26th verses. But wisdom considered in man as the gift of God to him in proportion as he deserves it, will admit of inferior, yet proper epithets, as διὰ πάντων χωρῶν πνευμάτων, νοερῶν, καθαρῶν· εἰς ψυχὰς ὁσίας μεταβαίνουσα φίλους Θεοῦ καὶ προφήτας καθιστάνει, ver. 27. "It is a treasure that never faileth," ver. 14. It may be communicated liberally to others, ver. 13. It maketh men speak wisely, and conceive as is meet, ver. 15. It is more to be desired, as being more profitable than any thing else, and teaches the cardinal virtues, and every thing useful to be known, ch. viii. 5, 6, 7, 8. All the other epithets, as νοερὸν, ἅγιον, λεπτὸν, τρανὸν ἀμόλυντον, σαφὲς, ἀπήμαντον, φιλάγαθον, &c. will suit wisdom, either as original and essential in God, or as it is communicated to, and may be considered as derivative in man; for, as Calmet very judiciously observes, "Ce qui est dit dans ce livre touchant la Sagesse, s'entend tantôt de la Sagesse increée, & tantôt de la Sagesse créée & inspirée aux hommes:" This distinction is very necessary for the right understanding this chapter.

[Ibid. *For in her is an understanding spirit.* ἔστι γὰρ ἐν αὐτῇ πνεῦμα νοερόν. Ald. hath only αὐτὴ, which agrees well with ch. i. 6.]

Ver. 22, 23. The author here, in his enumeration of the several excellencies and perfections of wisdom, seems to use different words of the same signification, to set forth his description the more copiously, and for the stronger conveyance of his own sentiments; but perhaps, upon a nicer attention to the peculiar force of the Greek words, and to their order and situation, a separate consistent sense may be given to each epithet: thus ἅγιον, and ἀμόλυντον commonly give the same sense, but in strictness are different; as are also εὐεργετικὸν. [F. ἐνεργητικὸν,] and ἀπήμαντον. The negative in either case falls short in sense of the positive epithet. Our translators indeed, who render ἀπήμαντον, *not subject to hurt*, i. e. incapable of receiving hurt, have explained away the true meaning of the word (see the Note on ch. i. 4. where the like mistake in our version is taken notice of.) It means rather, not disposed, or inclined to do hurt, and would be better rendered harmless, *innocuus*, according to Vatablus, the same as ἄπημον. The Geneva Bible renders, *not hurtful*; and Coverdale's, and the other ancient English versions, following the Vulgate, *swete*;

which yet falls short of εὐεργετικὸν, which means, not only *inoffensiveness*, but *a readiness* to do *positive* acts of kindness. Βέβαιον and ἀσφαλὲς differ likewise in degree; for here the negative expresses more than the positive, viz. such a stedfastness as is not to be moved or shaken. Among the positives, τραχὺν and ζαφὲς give commonly one sense, but they may be understood differently; the first may be expounded *eloquent*, see ch. x. 21. the latter *clear*, or *manifest*.—The difference between λεπτὸν, εὐκίνητον, and ὀξὺ, will best be explained by a parallel passage, Heb. iv. 12. Ζῶν γὰρ ὁ λόγος τ Θ͞υ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν, καὶ διϊκνούμενος ἄχρι μερισμ͞ου ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Λεπτὸν, *subtil*, i. e. piercing into the secrets of mens hearts, answers to the latter part of that verse; εὐκίνητον answers to ἐνεργὴς in the beginning, i. e. active, or operative, which is more expressive than lively; ὀξὺ may as well signify *sharp*, and so indeed Coverdale's version has it, and the Vulgate, and Junius; and then it answers to τομώτερος ὑπὲρ πᾶσαν μάχαιραν, in the middle; which passage will equally explain the 24th verse of this chapter.—By μονογενὲς, πολυμερὲς, may be understood, that wisdom is in its origin or fountain simply one and the same in God, *la même*, says Calmet, *en substance & en nature*, but variously expressed, and infinitely diversified in his works. The thought is not very unlike that of St Paul, "There are diversities of gifts, but the same spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God that worketh all in all," 1 Cor. xii. 4, 5, 6. in which sense it is further said of wisdom, ver. 17. that, "being but one, she can do all things, and remaining in herself, she maketh all things new." See Note on that place.

Ver. 23. *Going through all understanding* (i. e. intellectual,) *pure, and most subtile spirits.*] This may be understood in two senses, according to the different reading of the Greek; our version follows the Vatican edition, which reads, διὰ πάντων χωρῶν πνευμάτων νοερῶν, καθαρῶν, λεπτοτάτων. According to that, the sense is, that wisdom, as a divine attribute, not only penetrates into things corporeal, but things spiritual and intellectual; is not only a discerner of the thoughts and intentions of the heart, but the several orders and degrees of intellectual beings, even the most pure and invisible spirits, how knowing or subtle soever, are subject to it, and within its influence.—The Vulgate reads in the nominative case, *intelligibilis, mundus, subtilis*, which Coverdale's version, and the Syriac follow, from a copy, doubtless, which read, νοερὸν καθαρὸν, λεπτότατον, still applying each particular epithet to wisdom itself, exclusive of the consideration of other spirits.

[The four words, πνευμάτων, νοερῶν, καθαρῶν, λεπτοτάτων, are, no doubt, the addition of a later hand, and the author wrote no more than διὰ πάντων χωρῶν, of which words, and the word εὐκίνητος, ver. 22. the following verse is an explication. The author had already said (ver. 22.) that wisdom had in her πνεῦμα νοερὸν, λεπτὸν, and ἀμόλυντον: Why should he repeat these same epithets, which add nothing to the sense? Besides, what are we to understand by πνευμάτων νοερῶν? Are there any spirits that are not νοερά?

Ver. 24. *For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness.*] The account of Camilla's swiftness, according to Virgil's beautiful description of it, is surprising and incredible:

> *Assueta pedum cursu prævertere ventos.*
> *Illa vel intactæ segetis per summa volaret*
> *Gramina, nec teneras cursu læsisset aristas:*
> *Vel mare per medium, fluctu suspensa tumenti,*
> *Ferret iter, celeres nec tingeret æquore plantas.*
> Æneid. lib. vii.

No bodily motion can be conceived to exceed this in quickness; but the spirit of wisdom being incorporeal, and by reason of her pureness, not meeting with any sensible resistance or impediment, far surpasses it; nay, she is quicker than thought, because she pervades the mind itself, is not only present to mens thoughts, but prevents and influences them: "She meeteth them," as this writer elegantly expresses it, "in every thought," ch. vi. 16. "Elle vient au devant d' eux dans tous les bonnes pensees qu' ils forment;" and powerfully acts upon the will to put such good thoughts and resolutions into practice. And this power she exerts in an instant, and carries her view through all things at the same time; which, perhaps, is Fulgentius's meaning, when he translates this place, "Attingit ubique propter suam munditiam," De Persona Christi, lib. ii. In this sense wisdom may be said to be "permeator universitatis;" which short sentence of Seneca is more expressive than the many metaphysical circumlocutions of the schoolmen.

Ver. 25. *She is the breath of the power of God.*] Ἀτμὶς τῆς τῦ Θεῦ δυνάμεως, i. e. the afflatus of the Almighty: where ἀτμὶς, even applied to eternal Wisdom itself, is not such a degrading or diminutive term, as Capellus, in his strictures upon this book, has represented it; for ἀτμὶς may be considered as equivalent to πνεῦμα; and our translators, we may observe, render accordingly ἀτμὶς by *breath*; but it certainly stands clear of that objection, if understood of infused or derivative wisdom, communicated from God to his saints and prophets in such degrees and proportions as were necessary. Plato makes use of the same image, and represents wisdom as a vapour, or spark of celestial fire, communicated from heaven to men; Plato in Protag. The like thought is to be met with in Philo, De Somniis.

Ibid. *A pure influence flowing from the glory of the Almighty.*] Ἀπόῤῥοια δόξης, i. e. a pure efflux or emanation issuing from God's glory; which is more agreeable to the Greek than *influence*, which our version uses. The Vulgate reads, "Emanatio quædam claritatis," which the ancient English versions follow: Or it may be rendered, in fewer words, a glorious emanation of the Deity. Some of the primitive writers express themselves in like manner concerning the λόγος, whom they style πρόσωπον Θεῦ: We meet with the like expression, Eccles. v. 6. which a learned writer translates, "The personating Shechinah of God," Tenison on Idol. p. 334. And for the same reason he is called, "The angel of his face," by Philo and the ancient Jews, because he truly reflected the glory of his person.

[Ibid. *No defiled thing can fall into her.* Εἰς αὐτὴν παρεμπίπτει, i. e. *fall into her unawares*, covertly, or by the by; as παρεισέδυσαν, Jude, ver. 4. παρεισῆλθεν, Galat. ii. 4.]

Ver. 26. *She is the brightness of the everlasting Light.*] i. e. Wisdom is an effulgence or ray streaming from the original fountain of light, the resplendence of the eternal glory, and the reflection of its brightness. St James accordingly styles God, from whom all wisdom and illumination proceed, Πατὴρ τῶν φώτων, ch. i. 17. It is observable that the word used by our author for brightness, is ἀπαύγασμα, the very same that is made use of in the Epistle to the Hebrews, ch. i. 3. which by Estius upon the place is very properly rendered *deradiatio*: See also Leigh's Critica Sacra in Voce, Ἀπαύγασμα. This similitude of a ray from the sun, or light from light, must be allowed to be a fine illustration, and a proper representation, of the infinite wisdom of God, considered as a divine attribute; and the same has been applied to illustrate the consubstantiality of the λόγος. Thus Justin Martyr says, that he proceeds from the Father, ὡς ἀπὸ τῦ ἡλίυ φῶς, as light from the sun; and in another place, ὡς ἀπὸ πυρὸς πυρὰ, as fire from fire, Dial. cum Tryph. And by the Nicene council he is called more closely, "Light of Light:" But whether any such notion is here meant, or the λογος described by our author, shall be considered in the next words.

Ibid. *The unspotted mirror of the power of God, and the image of his goodness.*] [τῆς τῦ Θεῦ ἐνεργείας, i. e. *of the operative power of God.*] "Limpidissimum divinæ virtutis speculum," according to Vatablus; i. e. she is the true and unsullied glass, in which we may discern the beauty of God's works, which therefore reflects his power in the strongest and best light, and exhibits the perfection of his goodness. One cannot help observing, that from ver. 21. to the end of the chapter, the epithets thicken, and that the character of wisdom is expressed in a very sublime style, a magnificence and grandeur of language, and in terms seemingly importing divinity itself. Hence some have taken occasion to imagine, that something more and higher is contained herein than an encomium of wisdom considered in its highest denomination, as a divine attribute, and have applied therefore these passages to the person of the λόγος, or to the Holy Spirit. And indeed it must be confessed, that however originally intended, they may, by way of accommodation, be so used and applied, and considered as expressive similies, to illustrate the eternal generation; nor is the manner of expression very unlike that of Heb. i. 3. which is very full and explicit on that occasion; and it must be further allowed, that these passages have been so understood and explained by most of the commentators, and even some of the fathers, many of whom use expressions concerning the λόγος very much resembling these, and endeavour to explain that mystery by the very same similitudes and illustrations: See Justin Martyr, Dial. cum Tryph. Epiphan. in Anomæo. Hæres. c. 3. & cont. Aëtium. Hæres. 76. Holstenii Dissert. 2. in loc. quæd. Concil. Nicæn. and Waterland's Serm. passim. And some of the primitive writers, to confirm their point, have actually quoted and argued from these very passages; see particularly Fulgentius de Persona Christi, ad Trasimund. lib. ii.

Philo, who speaks the sentiments of the ancient Jews, and is by some thought the author of this book, from its great resemblance to many of his notions, has some expressions, in relation to the λόγος, very similar to these, De Confus. Linguar. and de Monarchia, which others, with more probability, contend he borrowed from hence. But as this kind of reasoning, drawn from authorities, is precarious and inconclusive, and slender or suspicious proofs are really disserviceable to a cause; and as that great mystery, of the eternal generation and coequality of the λόγος, is sufficiently established by canonical and undoubted Scripture, and wants not to be defended by any disputed testimony, "Non tali auxilio, nec defensoribus istis;" I rather incline to the following sense, viz. That the writer of this book, who personates, and, as far as he can, imitates Solomon, observing in the Book of Proverbs, particularly chap. viii. how wisdom is praised under the character of a divine female, or celestial beauty, pursues the same figure or image in a more copious and encomiastic way, using indifferently wisdom and the spirit of wisdom, as the same beautiful object, which he loved, and desired to make his spouse, &c. But though he speaks of her as an intelligent person, and personal acts are ascribed to her, yet this seems to be a figurative way of writing, taken, as I said, from Solomon's Proverbs. And if the well known passages in the chapter above cited be scarce allowed to be understood of the λόγος, (see Bishop Patrick's argument to that chapter, and the writers in the Trinitarian controversy) much less reason have we to assert these passages of the Book of Wisdom to belong to the λόγος, or to the Holy Spirit, considered as "persons in the Godhead." For if this encomium be supposed to come from any (Hellenistic) Jew, or even from the pen of Solomon, such titles and attributes of the divinity, if interpreted of the λόγος, or Holy Spirit, seem incompatible with those times. I am therefore more inclined to understand this high encomium, of a divine attribute, the infinite wisdom of God, communicated sometimes, according to the exigence of the occasion, to his saints and prophets in different portions, as a drop from his fulness, ver. 27. and then there will be no occasion to suppose these passages to be an addition or interpolation of some Christian writer, who borrowed ideas and expressions from the New Testament, which seems to be the sentiment of Grotius with respect to many passages of this book; but how far his conjecture is right, and whether it is always safe to follow him, I shall not determine. I shall only subjoin Calmet's remark upon this assertion, and answer in his words: "Grotius s'est imaginé que ces passages y avoient êté ajoutez par quelque Chrêtien depuis la mort du Sauveur; ce qui est contre toute sorte d' apparence, ces passages êtant tellement liez avec la suite du discours, qu'on ne peut les en separer sans violence:" Pref. sur le livre de la Sagesse, i. e. "The passages objected against are so interwoven with the rest of the subject, and have such a necessary relation to the context, that they cannot be separated without manifest violence." And the same learned writer there observes, that this author often speaks of wisdom, considered as an attribute only, even in the most pompous and magnificent terms, and applies to it that which in strictness only belongs to the Deity itself. In his comment upon this place he has this further remark, which will justify my sense of it: "That as it is very common in natural cases, to assign to the effect many properties and attributes of the cause; so in matters spiritual, that perfection is frequently attributed to qualities proceeding from God, which strictly belongs only to the Holy Spirit which communicated them."

Ver. 27. *And remaining in herself, she maketh all things new.*] [καὶ μένουσα ἐν αὐτῇ. Probably it should be, καὶ μένουσα ἡ αὐτὴ, "and remaining the same,"] i. e. She is the author of all changes and spiritual renovations, though herself remains unchangeable; "Toujours immutable en elle-même, elle renouvelle toutes choses." St Austin explains this renovation, and shews from whence it proceeds; "De plenitudine ejus accipiunt animæ, ut beatæ sint, & participatione manentis in se Sapientiæ renovantur, ut Sapientes sint:" Confess. lib. vii. c. 9. The Scripture furnishes us with many instances of her good offices and kindness to men in this particular; all graces are ministered to us by her, and she purifies the soul to make it fit to receive them; she enlightens men's understandings with the knowledge of saving truths, disposes and inclines their wills to virtuous and holy actions, and comforts and supports them in the discharge of their duty under the greatest difficulties and discouragements. And though her communications are so various, and, with respect to all ages and nations, may be considered as infinite, yet her nature continues unchangeable. What Plato says of

God with a very remarkable emphasis, is very applicable to her, ὑδιπόλε, ὑδαμῆ, ὑδαμῶς, ἀλλείωσιν ὑδεμίαν ἐνδέχεθαι. Plato in Phæd.

Ibid. *And in all ages entering into holy souls, she maketh them friends of God, and prophets.*] Καθ' γενεὰς, which may be interpreted either of ages or nations; the Vulgate takes it in the latter sense. This observation is not only true of Abraham, see note on ver. 14. and Moses, whom God favoured in an especial manner, and admitted to a more particular intimacy, Exod. xxxiii. 11. Philo De Mose, lib. i. but of David, whom God "took away from the sheep-folds, that he might feed Jacob his people and Israel his inheritance, Psal. lxxviii. 71, 72. The like may be said of Joseph, and the other instances of this truth, mentioned by this writer in the tenth and eleventh chapters; from whose history it appears, that Divine wisdom, without any respect of persons, in every age and nation, makes choice of such as are well disposed, to confer her favours and blessings on, and sanctifies them, by her inhabitation and presence, for her own great purposes. True religion, indeed, seemed for some time as it were confined to Judæa, and the Jews to have been only entrusted with sacred truths; but yet we sometimes find the spirit of wisdom discovering herself to other people, and enlightening them amidst their ignorance and darkness. It is more than probable, that God made uncommon discoveries of himself to Job, and that, in proportion to the greatness of his sufferings, he was favoured with a greater degree of light, and larger communications of divine knowledge; see Bishop Sherlock, Dissertat. 2. The like may be observed of Balaam, who, according to Scripture, "heard the words of God, and knew the knowledge of the Most High, Numb. xxiv. 16. which implies some discovery of God's will to him; and as a prophet, he foresaw and foretold what should happen in the latter end; and, particularly, has left a very remarkable prophecy relating to the Messiah. We are sometimes surprised with uncommon discoveries in the writings of the heathen philosophers; and the several important truths therein scattered, seemingly above the reach of mere unassisted reason, are enough to convince us, that divine wisdom has communicated itself in all ages, and conversed with her favourites in every generation. As to the gift of prophecy here mentioned, it is certain, that the qualifications that did fit a man for the prophetical spirit, which rendered him *habilem ad prophetandum*, were inward piety, true wisdom, probity, and virtue. The rabbins universally agree in this, that the Spirit of prophecy never rested but upon a wise and good man; and no instance, says Maimonides, More Nevoc. par. 2. can be mentioned of its ever dwelling in a vicious person, unless he had first reformed himself; and among the preparatory dispositions for obtaining it, he reckons the perfection of virtuous qualities or manners, a heart purified and free from sinful affections and sensual passions. Hence we find, that anciently many were trained up in the way of school-discipline, and fitted by religious nurture to become *Candidati Prophetiæ*; see Smith's Sel. Disc. on Prophecy, c. 8, 9. And the several schools of education at Naioth, Jerusalem, Bethel, Jericho, Gilgal, were only so many colleges for disciplining and training up young scholars in those preparatory qualifications which might more dispose them for the gift of prophecy.

[Ver. 28. *For God loveth none but him that dwelleth with wisdom*, ὑθὲν γὰρ ἀγαπᾷ ὁ Θεὸς, &c. rather, ὑθένα, *no man*, which is confirmed by the following τὸν συνοικοῦντα, not τὸ συνοικοῦν, as it ought to have been, if the author had written ὑθέν.]

Ver. 29. *For she is more beautiful than the sun—being compared with light, she is found before it.*] This is true of wisdom, considered as a divine attribute, in many respects: 1*st*, Because the sun, the stars, and the whole system of inanimate bodies, are not fit to be opposed in value to the human mind or spirit; for the enlarged intellectual powers, and improved faculties of the mind, can arrive at the knowledge, and explain the glories of the firmament; whereas the sun, though a most glorious body, is utterly insensible, and has no consciousness of that light which he gives to others; which prerogative of the mind, Tully finely remarks: "Nec vero illa parva vis est rationis, quod eorum ipsorum, quæ adspectu sentiuntur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit," Cic. De Offic. lib. i. 2*dly*, As divine wisdom formed and fashioned the glorious body of the sun, it is not only prior to it, or before it in point of time, which is the sense of the Vulgate, but it must be, in the order of causes and effects, more beautiful and excellent than any, or all the creatures. Vatablus therefore renders with great judgment, *Luci comparata, potior deprehenditur*. 3*dly*, The sun cannot make that which is deformed or ugly to be beautiful, and his light is often hurtful and injurious to tender and diseased eyes;

his beams are sometimes too bright to be borne, they not only dazzle and confound, but frequently hurt and weaken the sense. But wisdom never offends by its excess; the brighter and more heavenly it is, the more she pleases; and where she finds any more defects or imperfections, she removes, or amends them. Is the soul polluted and disfigured by trespasses and sin? divine Wisdom purifies it, by the infusion of her supernatural grace. Do any wander in darkness and error? she guides and assists them by the brightness of her saving truths. Are any sensible of their sad estate, and really desirous of a cure? she giveth medicine to heal their sickness. So that what was said by Tully of virtue, and has been so justly applauded, is equally applicable to the Spirit of wisdom, "That could we behold all her charms, the whole world would be infinitely in love with her." Cic. Off. lib. i.

Ver. 30. *For after this cometh night.*] That wisdom does thus exceed the light, is manifest from this further argument, because night constantly succeeds the day, and therefore the light is as constantly interrupted by darkness. But divine wisdom admits of no such privations or inequalities; it has no mixture of light and darkness, of good and evil, but is always the same, "yesterday, to-day, and for ever." St Austin reasons in like manner upon the transitoriness of worldly things; "Omnis iste ordo pulcherrimus rerum valdè bonarum, modis suis peractis transiturus est, mane quippe in eis factum est & vespera:" Confess. lib. xiii. c. 35. But St Chrysostom comes nearest this writer, and has the very same thought applied to grace; οὐχ οὕτως ὁ κόσμος ἐσὶ λαμπρὸς, κ. τ. λ. "Non sic mundus clarus est oriente sole, ut anima illustratur & spendidior fit, à Spiritu gratiam recipiens: Hanc nempe lucem, & volentibus nobis & nolentibus, nox subsequitur," (τῦτο μὲν γὰρ διαδέχεται νύξ, which are the very words of our author) "illum verò radium tenebræ non nòrunt:" Homil. 21. ad Pop. Antioch.

Ibid. *But vice shall not prevail against wisdom.*] [Σοφίας δὲ ὐκ ἀϊσχύει κακία. Probably the true reading of the Greek here is, σοφίαν δὲ ὐ κατισχύει κακία, as x. 11. and elsewhere.] If we attend only to what passes ordinarily in this life, this observation may perhaps seem not to be altogether just or well grounded, for human wisdom, or that which God is pleased to communicate to mankind, is subject to many frailties; as "the bewitching of naughtiness" will obscure men's reason, so the wandering of concupiscence quite perverts and undermines it, chap. iv. 12. Such as have been admired in all other instances for their wisdom, have been hurried away by sinful passions; and the finest understanding has been found a weak fence against a criminal passion. Solomon himself is a lamentable instance of this truth, who fell shamefully, notwithstanding his singular accomplishments; and his wisdom served only to heighten his transgression and disgrace. We must understand this writer therefore of divine wisdom, which sin cannot approach, nor its contagion sully, much less can the power of it prevail over her. Grotius understands this place of adversity, and refers to Matth. vi. 34. where κακία, the term here used, is taken in that sense. According to this acceptation the opposition is no less just and beautiful, for as prosperity is the sunshine of fortune, so adversity may be considered as its shade. In this view, the meaning is, that however dark the cloud may be, which hangs over a good man, yet shall it not overwhelm him; though misery be his lot, as it is too often the fate of goodness, yet shall it not get the better of him: "We are troubled on every side," says St Paul, speaking of himself and other suffering Christians, "yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" 2 Cor. iv. 8, 9. And even in such a sad catastrophe, when vice is so triumphant and successful as to destroy a good and virtuous man, yet if we take in the consideration of another life, the righteous, however afflicted or tormented, will be found to have come off conqueror.

CHAP. VIII.

THE ARGUMENT.—*The praise of wisdom is continued, which, upon a comparison of the most desirable things in life, is shewn to be preferable to them; and from an induction of several valuable and weighty particulars, she appears to be the procurer of such great advantages, and ought therefore to be honoured and followed after by such as have the greatest regard to their own happiness. The chapter concludes with the proper dispositions to obtain wisdom.*

Ver. 1. *Wisdom reacheth from one end to another mightily, and sweetly doth she order all things.*] *i. e.* The divine wisdom is infinite and immense, extends itself throughout the whole world, and does every thing in it *mightily*, that

is, effectually, in respect of the end, and *sweetly*, that is, without any violence or difficulty, in the use of the means. This is the sense of the Arabic version: "Porrigit autem sese, ab extremo terrarum orbe ad extremum usque integrè." St Bernard expounds it in the same manner: "Attingit à fine usque ad finem, i. e. à summo cœlo usque ad inferiores partes terræ; à maximo angelo usque ad minimum vermiculum, substantiali quâdam & ubique præsenti fortitudine, quæ utique universa potentissime movet, ordinat, & administrat suaviter, i. e. sine necessitate aut difficultate:" Bern. Lib. de Grat. & Lib. Arbitr. See also Fulgentius de Persona Christi, lib. ii. But by *sweetly*, we may further understand the manner in which the divine wisdom works upon men's minds; for she begins the great work of salvation in men's hearts, by over-ruling them through her motions and impressions, inclining them to their duty, and assisting them in the performance of it; and at length, having happily perfected it, she conducts them to glory and a blessed end of their labours. But though she reaches from one end to the other of this important event, and acts powerfully upon the soul to bring it to pass; yet she does it sweetly, and without any violence or inconsistence with men's free agency; she encourages them by all the endearing methods, and in the most engaging manner, to their duty; and by this amiable mixture of sweetness, tempers and softens the yoke, which would otherwise be complained of as hard and rigorous.—Some have understood these words of God's fore-knowledge, that his prescience reacheth to the ends of the world, and by it he foresaw from all eternity all future events, even to the consummation of all things; so that when the whole mystery of God's dispensations shall be finished and unravelled, it will appear, that nothing is contained in them but what God had formerly foretold and declared by his prophets. (See Louth's Preface to his Comments.) And to this purpose he applies what Isaiah says of God's foreknowledge, chap. xlvi. 10. that "he declares the end from the beginning;" an expression, it must be owned, not very unlike that of this writer. I shall only observe further, that this verse in some copies is made the conclusion of the former chapter.

Ver. 3. *In that she is conversant with God, she magnifieth her nobility.*] This is but indifferently expressed; it would be better rendered literally thus: "herein she displays her high birth, that she exists with God, and is intimately united to him." "Elle fait voir la gloire de son origine, en ce qu'elle est étroitement unie à Dieu," says Calmet. Vatablus very properly renders, "Nobilitatem generis ejus hoc illustrat, quod convictu Dei utitur;" συμβίωσιν Θεοῦ ἔχουσα, which is imperfectly rendered in our version, *conversant with God*, as that phrase is now commonly understood, for it implies much more, viz. that wisdom, as a divine attribute (for I would understand the place of this principally) is intimately united with God, lives always in and with him, and is inseparable from him, as his spouse and partner; and thus συμβίωσις is used ver. 9. (see more in that note.) Nor is it better expressed in the Vulgate by *contubernium*. The Syriac version uses *consortium*; but those interpreters, as if they were sensible of some defect, and that they had not reached the force of the original, add immediately after, by way of explanation, "Quoniam Deus est pater ejus." Philo, in his allegorical way, explains the nearness of this relation between God and wisdom; his words are a close and excellent comment upon this place, τὸν γοῦν τόδε τὸ πᾶν ἐρgασάμενον δημιεργὸν ὁμοῦ καὶ πατέρα εἶναι τῶν γεγονότος, μήτηρα δὲ τῆν τῶ ποιηκότος ἐπιστήμην, ἢ συνὼν ὁ Θεὸς ἔσπειρε γένεσιν, Phil. De Ebriet. & alibi. In a lower sense we may understand this passage of human or derivative wisdom, that this likewise shews her great worth and singular excellence, in that God himself vouchsafes to communicate himself to, and converse with, a truly wise soul, not in dreams by night, as with Joseph; not by an audible voice, as with St Paul; but with the still small voice, speaking to the soul, in breathings not to be uttered.

Ibid. *She magnifies* (her) *nobility.* To the senses above given of this passage, that of Grotius is worthy notice, viz. "Nobilitatem hominis decorat," "wisdom adorns high birth." There is nothing to answer (her) in the original.

Ver. 4. *She is privy to the mysteries of God.*] The marginal reading is, teacher, which agrees with the Vulgate; "Doctrix enim est disciplinæ Dei," and with Μύστις ἐπιστήμης in the Greek; for Μύστις is a technical term, and, according to Budæus, signifies an interpreter of sacred mysteries; the sense here is, that divine wisdom can best teach the knowledge of God, reveal its mysteries, and initiate men into them, as knowing the deep things of God, and being in his bosom, cannot but be privy to them. And so the Syriac happily renders, "Ipsa est à secretis Dei, & à consiliis ejus."

Ibid. *And a lover of his works.*] Αἱρετὶς, with which agrees the marginal reading; and the Vulgate renders in like manner, "Electrix operum ejus,"—chooser of his works. Dr Grabe and Budæus read ὑφετὶς. According to either reading the sense seems to be, that the divine wisdom designed, contrived, and appointed God's works, as is declared more explicitly in the two following verses. Calmet understands it in a more extensive sense, of wisdom's superintendency and direction of his works, "qui est la directrice de ses ouvrages." The Syriac and Arabic versions understand this passage of wisdom in the most exalted sense; the former reads, "Gloria cunctorum operum ejus," and the latter, "Sublimior dignitate cunctis operibus ejus." [Perhaps ὑπηρέτις, ministra, may be the true reading. See x. 9.]

Ver. 5. *What is richer than wisdom, which worketh all things?*] "Sapientiâ omnium rerum artifice," according to the Arabic; and the Syriac renders, "Quandoquidem ipsa fecit omnia." [The argument, seemingly, would have been more regular, had the author written, which possesseth all things: for her working all things does not seem to be so great a proof of riches, as of power or skill. See, however, ver. 18. where this is somewhat explained, in the works of her hands are infinite riches.] But the meaning probably here is, that skill and wisdom make men successful and thriving in every business and calling, and are the most likely means to procure men reputation and a good fortune. Riches and honour are with wisdom, says the true Solomon, Prov. viii. 18. who could confirm this truth from his own plentiful experience of both, which God annexed to his gift of wisdom. But we must observe at the same time of wisdom, that she teaches men rather the contempt, than an immoderate and eager pursuit of riches; to be content with a little, and to esteem spiritual attainments, and the improvements of the soul, as their chiefest good, their truest riches.

Ver. 6. *And if prudence work.*] Εἰ δὲ φρόνησις ἐργάζεται, *i. e.* If skill and industry produce the most admired works of art, who is so justly to be esteemed the author of them, as wisdom, the most accomplished, and I may add, universal artist? and is therefore, with great propriety, called, πάντων τεχνῖτις σοφία, ch. vii. 22. for she presides over every instance of science, directs and perfects it. Instead of ἐργάζεται, which is the common reading, and followed by our translators, Dr Grabe reads ἐράζεται, as more agreeable to what goes before and follows after, viz. εἰ δὲ πλοῦτος ἐπιθυμητὸν κτῆμα. ver. 5. εἰ δικαιοσύνην ἀγαπᾷ τις, ver. 7. εἰ πολυπειρίαν πρεσβεῖ τις. Expressions all equivalent to ἐράζεται. See Prolegom. c. 4. In the midst of these he thinks it comes in very properly, "And if prudence is admired and loved;" the only objection with him is, that ἐράζεται is a poetical word, which will indeed have but little weight, if what that learned critic seems to insinuate be true, that the Book of Wisdom was originally wrote in metre. It is certain, he has placed it among the metrical books, and in the Alexandrian MS it preserves the appearance of verse, as well as the book of Psalms, Song of Solomon, Ecclesiastes, &c. Calmet also is of opinion, that it was wrote in metre; see his Dictionary in voce Wisdom. However the learned may determine about this nicety, still I am of opinion, that ἐρζάζεται is not only the true, but the better reading; for φρόνησις without it, is too general, and may be applied to any thing else as well as work, and for want of it the beauty of the next sentence is lost. The same words very nearly occur together, ch. vii. 16. See Note on that place; and in Exod. xxxi. where works of different sorts are mentioned, ἐργάζεται is the term used often upon the occasion. [Perhaps it should be εἰ δὲ φρόνησις ἐρζασιῶν (scil. ἐστὶν) ἐπιθυμητὸν κτῆμα, from the foregoing verse, τίς σοφίας, &c. But if skill in workmanship be a thing to be desired, who, &c. So vii. 16. πᾶσά τε φρόνησις ἢ ἐρζασιῶν ἐπιστήμη· which seems to confirm this conjecture.] Φρόνησις relates here to practical knowledge, the mention of speculative follows, ver. 8.

Ibid. *Who of all that are, is a more cunning workman than she?*] Τίς αὐτῆς τῶν ὄντων μᾶλλόν ἐστι τεχνίτης; the ancient Vulgate reads, "Quis horum, quæ sunt, magis quam illa est artifex?" which can neither relate to persons nor things, as different interpreters have understood the place; not to the former, as our version takes it, for then the reading should be "Quis horum qui sunt, &c." not to the latter, as Coverdale's version and the Geneva Bible have it; for then it should be, "Ecquid horum quæ sunt, &c." or something to that effect, and in the Greek, Τί τῶν ὄντων, as in the verse foregoing it is, Τί σοφίας πλουσιώτερον. I think, therefore, the sense of this place has hitherto been mistaken, and that the true rendering of it, as it stands connected with the context, is, "If wisdom is so good a worker as to work all things, who has a better claim, or is more likely to be the maker, τῶν ὄντων, of all things existing?" this sense the very placing and structure of the Greek points out to us; it

is likewise the meaning of the Vulgate quoted above, and probably of Junius, who renders, "Quis eorum quæ in natura sunt, artifex potius est quam ipsa?" Messieurs Du Port Royal understands it of wisdom, as being the supreme directress and architect, by whom all things were made, "Qui a plus de part qu'elle dans cet art, avec lequel toutes choses ont esté faites?" See Rom. iv. 17.

Ver. 7. *If a man love righteousness, her labours are virtues.*] This is obscurely expressed: the meaning is, that wisdom produces the several following virtues, or that they are her work; for the very end and scope of wisdom is, to make men just and virtuous, considerate and resigned; and that which does not propose this as its object, may be looked upon as curiosity, folly, or vanity. The pursuit therefore of wisdom, necessarily leads to the four cardinal virtues, as they are distinguished, which compose righteousness, considered in its largest sense; and the following virtues, or graces, are so many branches of it: for temperance teaches men moderation, and a restrained use of pleasures and the good things of the world; fortitude, how to bear and behave under the evils and afflictions of it; prudence is employed in finding out and making use of proper ways and means; and justice, in a fair and impartial rendering to all their due. Philo has exactly the same thought and distinction, expressed only in his allegorical way, upon Gen. ii. 10. "A river went out of Eden, and from thence it was parted, and became into four heads:" which he thus allegorizes, "Fluvius est virtus generalis, quatuor autem derivationes sunt totidem virtutes ex Edene, id est sapientiâ Dei, effluentes; nimirum, Prudentia, Temperantia, Fortitudo, Justitia. Prudentia circa agenda, terminos illis ponens; fortitudo sustinendo; Temperantia eligendo; Justitia suum cuique tribuendo:" SS. Legum Allegoriarum, lib. i. Which are the four species here enumerated, arising from one common fountain-head, viz. righteousness.

[Δικαιοσύνη here signifies all moral virtues in general: but in this same verse, δικαιοσύνη is put for justice, a species—of what? of δικαιοσύνη. This is certainly very inaccurate. The Author might have avoided this, if instead of δικαιοσύνη, he had put τὰς ἀρίστας. The end of the verse might be better translated thus, "There is nothing more useful to men in life than these."]

Ver. 8. *If a man desire much experience.*] Πολυπειρίαν. The Vulgate render more justly, *Multitudinem scientiæ*, to which Coverdale's version agrees, "If a man desyre much knowledge:" The Syriac is to the same effect, "Si quis item cupiat admodum esse peritus," which Vatablus also favours. The word *experience* seems here improper and disagreeable to what follows; for experience cannot possibly relate to what is to come, nor foresee any future events; but wisdom can prognosticate what shall happen, can foresee the change of weather, and foretel eclipses of the sun and moon, which are called here signs and wonders: For anciently such discoveries were extremely rare, and the ignorance of the people was so great, that they looked upon such phænomena as prodigies. Plutarch remarks, that "Anaxagoras, and such as first discovered and explained the cause of them, durst not speak in public, for fear of being thought atheists or magicians, but instructed their disciples in the reason of them privately, and by word of mouth, without committing their observations to writing." In vit. Niciæ.

[Ibid. Εἰκάζων] In this verse, and ch. ix. 16. The verb εἰκάζω is translated to *guess aright*, from what authority it does not appear: For εἰκάζω of itself no more signifies to guess *aright*, than to guess *wrong*. Εἰκάζειν καλῶς is to *guess aright*, as in the noted verse of Euripides, Μάντις γ' ἄριστος ὅστις εἰκάζει καλῶς· and in Thucydides concerning Pericles, τῶν μελλόντων ἄριστος εἰκαστής.]

Ver. 9. *I purposed to take her to live with me.*] Ἔκρινα ταύτην ἀγαγέσθαι πρὸς συμβίωσιν. "I purposed to take her to be my partner for life, to be my spouse," as is expressed, ver. 2. For I understand ἀγαγέσθαι in both places to refer to the marriage ceremony of leading the bride to the bridegroom's house. What follows seems to confirm this acceptation, for she was to be to him his bosom-counsellor, "bona daturam consilia," says Vatablus, one that would faithfully advise him in all difficulties, comfort him tenderly in all afflictions, and kindly divide his cares and griefs with him; which is the description of a happy marriage. The reading of all the copies is, παραίνεσις φρονήσεως, possibly παραμύθιος may be the true reading agreeably to μύσις, εὑρετὴς, σύμβουλος, which go just before, *adhortatrix*.

Ver. 9. *A counsellor of good things.*] σύμβουλος ἀγαθῶν. The opposite part of the sentence, a "comfort or an encourager in cares and griefs," shews that ἀγαθῶν here means *in prosperity*.

Ver. 11. *I shall be found of quick conceit, and shall be admired in the sight of great men.*] This was eminently true of the real Solomon, as appears by that distinguishing judgment which

he shewed in the case of the two contending harlots, when by a nice decision he brought to light what artifice and dissimulation had concealed, and artfully found a way to come at even the bottom of the heart, and to unravel its most secret intentions; for by an appearance of severity only, without any violence to the parent or the child, nature herself at once declared, by the motions and sentiments of either tenderness or indifference, which were then visible without disguise, which was the counterfeit, and which the real mother; upon which the text adds, "that all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment," 1 Kings iii. 28.

Ver. 12. *If I talk much, they shall lay their hands upon their mouth.*] It is a proverbial expression, and implies silence: See the like, Ecclus. v. 12. Prov. xxx. 32. The poet well expresses it, "Digito compesce labellum." Accordingly Harpocrates, by the ancients feigned to be the god of silence is pictured with his finger on his mouth, to recommend, by this expressive gesture, either a well-timed silence, or at least a discreet government of the tongue. See Stephan. Dict. Histor. in voce.

Ver. 15. *I shall be found good among the multitude and valiant in war.*] We have here the two essential qualities to constitute a complete prince, goodness in the care and management of his own people, and valour to head them in any warlike expedition against others. Alexander the Great is said to have studied much, and repeated often that fine maxim of Homer, which the expression of this writer very much resembles, and is worthy indeed of the true Solomon:

Ἀμφότερον, βασιλεύς τ' ἀγαθὸς, κρατερός τ' αἰχμητής.

Virgil has happily expressed the same thought in the following line;

Parcere subjectis, & debellare superbos:

Where both those celebrated poets agree with our author, in making the excellence of a king consist in goodness and clemency to his own subjects, and in martial courage to reduce an insulting enemy; in being amiable to the one, and terrible to the other. So that even according to the notions of Paganism, a prince is only so far great, as he is tender and careful of his subjects; nor should he think of his power but with a view to do good, and, in imitation of the title of the gods, to place the character of *very good*, before *very great*, to be *optimus maximus*, like Jupiter, from whom he derives his power. Seneca has an observation to the same purpose, "Proximum Diis locum tenet, qui se ex Deorum natura gerit; hoc affectare, hoc imitari decet, maximum ita haberi, ut optimus simul habeare:" Senec. lib. i. De Clem. c. 19. But upon the comparison, a prince ought to prefer the amiable name of *Pater Patriæ*, or father of his country, to all the pompous titles and appellations which victory and triumph can heap upon him, and not so much to aim at his own glory, or the enlargement of his dominions through ambition, as to protect his subjects, and labour to make them happy; For the trophies of even a successful war are not so much to be coveted, as the blessings of a settled peace; nor the conquest of foreign nations, as the love, preservation, and good order of his own people.

Ver. 16. *After I am come into my house.*] Better thus, "I will go into mine house, and will repose."

Ver. 18. *In the works of her hands are infinite riches.*] Πλοῦτος ἀνεκλιπὴς, i. e. Riches which are durable, and fade not away. *Vatablus* renders accordingly, *perennes divitias*, and the Vulgate is to the same effect. Calmet understands it of riches, "Qui ne manquent jamais." And that this is the true rendering, appears from the like expression upon the same subject, ch. vii. 14. where wisdom is called θησαυρὸς ἀνεκλιπὴς, which our translators rightly there render, "A treasure that never faileth." The expression, in our version, seems rather to denote the *quantity*, than the *quality* of the riches, and so it is commonly understood. The sense of the passage is, that true wisdom, which is from above, and makes us wise unto salvation, will procure for us riches which fade not away, together with that glory, satisfaction, and pleasure, which preferment, honour, and wealth, the rewards of other studies, are only faint resemblances of. For such is the excellency of divine knowledge, that it will not only forward our admission into heaven, but accompany us thither: St Jerom therefore well advises, "Discamus in terris, quorum nobis scientia perseveret in cœlo." Epist. ad Paulin.

[Ibid. *Great pleasure.* Τέρψις ἀγαθὴ, *good* or *profitable delight*, not hurtful, as most other delights commonly are. Τέρψις ἀγαθὴ is Horace's *Utile dulci.*]

Ver. 19. *For I was a witty child, and had a good spirit.*] Παῖς ἤμην εὐφυὴς, ψυχῆς τε ἔλαχον ἀγαθῆς. Εὐφυὴς answers to *bona indoles*, and in Junius's version is properly expressed by it, i. e. I was naturally well disposed towards wisdom, and of a good capacity, had a quicknes of parts, and readiness of apprehension, and a soul more susceptible of instruction than many others, and superior to them in its natural talents and endowments. That all souls are not equal as to their disposition, nor equally capable of, or inclined to wisdom, is the sentiment of most writers, particularly St Austin says, "Alii fatui, alii tardissimi ingenii, & ad intelligendum quodammodo plumbei, alii obliviosi, alii acuti memoresque nascuntur, alii utroque munere præditi:" Aug. lib. iv. cont. Jul. c. 3. But I rather chuse to understand this of moral dispositions, and of the inclination of the soul to goodness. But Philo's notion comes nearest our author, "Who acknowledges two sorts or species of souls, placed in the air; that some always continue there, and others descend into and inhabit bodies; of the latter, some apply themselves to sublime and useful knowledge, which, even after the death of the body, they continue to pursue, to purchase a life incorruptible and eternal; but others, overwhelmed by the weight of the flesh, neglect the care and study of wisdom, are intent upon riches and vanity, and attached wholly to things sensible and corporeal." *De Gigantibus.* Our author mentions it as his good luck and fortune to have a soul well inclined, and of the better sort, with the additional happiness of its being joined to a body pure and undefiled. I say *good fortune*, for the learned father above observes upon ἔλαχον, which the Vulgate renders *sortitus sum*, that "it intimates, that he received his good spirit, or disposition as it were by accident, by the free donation and undeserved bounty of God's goodness, to exclude and guard against the least surmise of any precedent merit, *Ad auferendam suspicionem præcedentium meritorum sortis nomen accersit.*" De Gen. ad Lit. lib. x. c. 18. How justly this remark is grounded, and whether this writer intended such a sense, the learned will determine.

[Ibid. *For I was a witty child.—But*, or *now*—δὲ ἤμην.] This and the following verse should be put in a parenthesis.

Ver. 20. *Yea, rather being good, I came into a body undefiled.*] This sentence seems to favour the opinion of a pre-existence of souls. It was a notion of the Pythagoreans and Platonists, of the Jewish doctors and Rabbinical writers, and after them entertained by Origen, and some other Christian writers, that all souls were created by God at the beginning of the world out of nothing, and were reserved and deposited in some of the heavenly regions; that, according to their good or ill behaviour in the state and region above, antecedent to their being incorporated with mortal and earthly vehicles, they were afterwards, as infinite wisdom saw occasion, sent down into bodies ready fitted for, and properly disposed to receive them, and were accordingly lodged here below, either in sickly or healthful, in vicious or well-inclined bodies. This notion, that souls pre-existed and descended into suitable bodies, was the opinion of the Pharisees particularly, which they are thought to have borrowed from the Platonists, Joseph. de Bell. Jud. lib. ii. c. 12. Philo, who upon all occasions speaks the sentiments of the ancient Jews, favours this notion in many places; "De Confus. Linguarum, De Gigantibus, De Abraham;" but he is most express in the following passage, Τούτων τῶν ψυχῶν, αἱ μὲν κατίασιν ἐνδεθησόμεναι σώμασι θνητοῖς, ὅσαι προσδεέσταται ἢ φιλοσώματοι——" Harum aliæ descendunt illigandæ corporibus mortalibus, quotquot viciniores sunt terræ, amantioresque corporum." De Somniis. To this notion, that question of our Saviour's disciples is generally thought to allude, John ix. 2. "Did this man sin, or his parents, that he was born blind?" And some have interpreted to the same sense ἀναλυσαι, Philip. i. 23. and ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, 2 Tim. iv. 6. But ἀνάλυσις, even though we should understand it in these and other places where it occurs, in the sense of *return*, rather than *departure*, does not countenance the notion of a pre-existence, as it is commonly understood. It is further objected against this passage, that it is inconsistent with the doctrine of original sin; for we cannot suppose the body of any descendant of Adam to be pure, untainted, or undefiled, as is here asserted, nor any soul to enter into an earthly vehicle that is entirely clean and perfect, and altogether free from any original leaven: *Nemo mundus à peccato*, says St Austin, *nec infans, cujus est unus diei vita super terram.* Confess. lib. i. c. 7. In the Belgic version, the translators, in their preface prefixed to the Apocrypha, single out this passage as exceptionable on this account, see Limborch. Theol. Christ. lib. i. c. 3. To obviate this objection, founded upon a truth which we must all own, and do sensibly experience, as being equally

by nature sinners, and children of wrath. Calmet observes, that this writer is not to be understood as speaking of a body absolutely pure and undefiled, and entirely free from any hereditary infection, but of a body less corrupt and less disposed to evil than many others, *Moins corrumpu & moins porté au mal que beaucoup d' autres.* Comment. in loc. But the justness of this solution itself will perhaps be disputed; and it may probably be questioned, whether a body less vicious, or less subject to human corruptions, can, with any more propriety, be said to be both pure and undefiled, than a body can be said to be chaste that is less unclean, or sound and healthful that is less infirm and sickly. Lyrannus, and some other commentators, have attempted another interpretation of the place to the following sense, "Encreasing more and more in virtue and goodness, I came to have a body chaste and undefiled," which is founded upon the rendering of the Vulgate, "Et cum essem magis bonus veni ad corpus incoinquinatum;" *i. e.* says Tirinus, "Cum magis magisque per virtutum exercitium crescerem in bonitate, eo deveni ut etiam corpus mihi esset bene temperatum, mundum, & castum:" Comment. in loc. And even Messieurs du Port Royal take it in the same sense, "Devenant bon de plus en plus." But neither does this remedy seem quite to heal the sore; for the true rendering of the Greek, μᾶλλον δὲ ἀγαθὸς ὤν, is not "cùm essem magis bonus," but literally, "magis vero," or rather, "imo vere cum essem bonus;" so that *magis* is transposed in the Vulgate, either designedly or by accident: Nor is μᾶλλον ἀγαθὸς the usual comparative way of expression among the Greeks, but ἀμείνων, or βελτίων, as in the Latin tongue, we do not usually say *magis bonus*, but *melior*, or *emendatior*: Nor does ἦλθον εἰς σῶμα ἀμίαντον signify, "I came at length to have a body undefiled," but, "I entered into a body at first undefiled." Upon the whole, as the expressions here seem to favour a pre-existence, and this writer labours as it were to establish that notion, using an ἐπανόρθωσις or a rhetorical correction of himself, as if he had said too little, in the words ψυχῆς ἔλαχον ἀγαθῆς; as the Syriac and Arabic versions both understand and render this passage in a sense rather favouring the notion of a pre-existence; the former very expressly, "Propter bonitatem meam veni in corpus purum;" and the latter, "Imo bonus eram, ideoque immaculatus ingressus sum in corpus;" and lastly, as the solutions offered to evade the objections urged against this place, seem weak and unsatisfactory, I must ingenuously acknowledge, that it seems to me to favour of Platonism; nor is it improbable that this writer, who was undoubtedly a Jew, received a tincture in this and some other instances to be met with in this book, from the prevailing notions among his countrymen. This however is certain, that whether we understand this verse of a body absolutely and originally chaste and undefiled, free from all taint of original sin; or of one subject to its frailties, lusts, and corruptions, but subdued and freed from the power and dominion of them by temperance, prayer, and religious exercises; in either respect we cannot well understand or apply this to the true Solomon, whose purity more especially cannot be mentioned to his honour.

[Ibid. *Being good.*] ἀγαθὸς ὤν. The author speaks of the soul here in the same gender as if it were the whole person, according to that of Cicero in Somn. Scip. mens cujusque is est quisque. Strictly speaking, he should have written, ἀγαθὴ ὅσα (ἡ ψυχὴ) ἦλθεν εἰς σῶμα ἀμίαντον. The difficulty of this passage, which is thought to be insuperable as the context stands at present, is removed by the change of a single letter, ἦλθον εἰς σῶμα ἀμίαντος; or rather, *being good* (in my pre-existent state,) *I came undefiled into a body.* And that ἀμίαντος was formerly in some copies is certain, because the Arabic version has, "Immaculatus ingressus sum in Corpus;" ἀμίαντος probably was changed into ἀμίαντον, to make it agree with the neuter σῶμα.]

Ver. 21. *Nevertheless, when I perceived that I could not otherwise obtain her.*] Γνὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατὴς, which the Vulgate renders, "Ut scivi quoniam aliter non possem esse continens, nisi Deus det, adii Dominum;"—And knowing that the gift of continency was from God, and that his grace could alone preserve me chaste, I prayed unto him; which Coverdale follows in his version, "When I perceaved that I coulde not kepe myself chaste," &c. The Syriac also takes the words in the same sense, "Sciens quod non possim me ipsum domare;" and St Austin, Confess. lib. x. c. 31. It is surprising that an interpretation, which is by no means agreeable to the context, and founded probably upon a mistake, should be supported by so great authorities; for it seems to have taken its rise from a misunderstanding of the meaning of the Greek word ἐγκρατὴς, which signifies both *continens* and *compos;* but the latter

sense, which is followed by our translators, the Arabic version, Vatablus, and the Geneva Bible, is far preferable, as will appear, if we include the 19th and 20th verses in a parenthesis, as indeed they ought to be; and then the true sense of this passage will be clearer, and the connection more visible; for the meaning will then plainly be, "I went about seeking wisdom, to "take her to me, and I, when I found that I "could not otherwise obtain wisdom, "Me non "aliter fore compotem illius, nisi Deus dederit," says Junius, "I prayed unto the Lord for it." There is the same mistake in the Vulgate, and upon the very same occasion, Ecclus. vi. 27. where ἐὰν σὺ γενόμενος, in the Vulgate, *continens factus*, is much more justly rendered in our version, "When thou hast got hold of her (wisdom) let her not go," in the sense which the context necessarily requires. Vatablus and Junius expound the place in the same manner; the latter expressly renders, "Compos factus, eam ne dimittito." See also Ecclus. xv. 1. where there is the like mistake in the Vulgate.

Ibid. *Except God gave her me.*] Wisdom, which is here meant, and not the gift of continency, (see the Note above,) like other good and perfect gifts, is "from above, and cometh down from the Father of lights," James i. 17. It is a pretty observation which Bishop Sanderson makes on these words, and very applicable, "That those perfections and virtues which the "heathen moralists call ἕξεις, or habits, the a-"postle by a far better name calls δόσεις, or gifts, "to intimate to us how we came by them, and "whom we ought to thank for them." Serm. 3. ad Clerum. And the same inspired writer has a more particular direction as to the very point before us, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him," ch. i. 5. The ingenious Mr Cowley observes of Virgil, "That "his first wish was to be a good philosopher; "and that God, whom he seemed to under-"stand better than most of the learned heathens, "dealt with him just as he did with Solomon; "because he prayed for wisdom in the first "place, he added all things else which were "subordinately to be desired." See Martyn's Georgicks, lib. ii. p. 198.

Ibid. *I prayed unto the Lord, and besought him.*] To apply to God for the gift of wisdom, who has the sole disposal of it, was not only an instance of it, but a sure and infallible way of obtaining it. Philo has a fine observation upon God's disposal of his gifts and graces, Αἱ τῶν χαρίτων αὐτῷ πηγαὶ ἄφθονοι, καὶ πᾶσαι δ' ἀνεμέναι, ἀλλὰ μόνοις ἱκέταις. The efficacy of prayer was what the heathens themselves greatly depended upon in most of their great undertakings. It has been observed by critics, that Homer hardly ever makes his heroes succeed, unless they have first offered a prayer to heaven; whether they engage in war, go upon an embassy, undertake a voyage, or whatever they enterprize, they almost always supplicate some god; and whenever we find this omitted, we may expect some adversity to befal them in the course of the story. We must likewise mention it to their honour, that they prayed to, and thanked the gods for the advantages of riches, honour, and health; but I cannot find that the heathens ever acknowledged God for the author and giver of wisdom, or indeed of any virtue. Thus Cotta in Tully, "Num quis, quod vir bonus esset, gratias diis egit unquam? Jovemque Optimum Maximum appellant, non quod nos Justos, Temperatos, Sapientes efficiat, sed quod salvos, incolumes, opulentos, copiosos. Neque Herculi quisquam decimas vovit unquam, si Sapiens factus esset:" De Natura Deor. lib. iii. How much finer is this writer's description of wisdom than that of a conceited Stoick; and how much more deservedly is he to be admired for referring wisdom so justly to its true original, and acquainting us with its divine extraction? Herein our author agrees with the Scripture account of the original of wisdom, which assures us, that it is he who "giveth to all men liberally, and upbraideth not," and "commanded the light to shine out of darkness," that must, in this case more particularly, "shine in our hearts, to give the light of the knowledge of the glory of God." I shall shut up this chapter with an apposite and fine reflexion of Messieurs du Port Royal, in their comment upon this place: "Happy are those "that have this knowledge, that wisdom and "all perfection come from God, which may be "called the knowledge of the truly humble.—"They know all things, because they are per-"suaded and sensible that they know nothing; "they can do all things, because they are con-"vinced that of themselves they can do no-"thing. We ought therefore to put up often "to God that excellent prayer of St Austin's, "not very unlike the beginning of this, "Da "mihi, Domine, gratiam tuam, quâ potens est "omnis infirmus qui sibi per illam conscius sit "infirmitatis suæ."

CHAP. IX.

THE ARGUMENT.—*The author's prayer for wisdom is set down, wherein is shewn particular-*

ly, how necessary the gift of wisdom is to enable kings and rulers to discharge their high office with sufficiency and credit. The prayer itself is so like that of the real Solomon, 1 Kings iii. 9. *which he made to God in the beginning of his reign, that some from hence have been induced to ascribe this book to him. Calmet says, This prayer is continued from the beginning of this chapter to the end of the book, and is of opinion, that the book itself was never finished, or at least, that the conclusion of it is lost; for the author does not conclude his prayer, as it is natural to suppose he should have done, according to his first design.* Preface sur la Livre de la Sagesse.

O God of my fathers.] It is very observable, that Solomon, or rather this writer, under that borrowed character, begins his prayer with great humility, and a religious spirit of meekness. He beseeches God to hear him, not for his own merit sake, but for the worthiness of the ancient patriarchs, for Abraham and David his father's sake. He builds all his hopes upon the pure goodness of God, as knowing that humility is an essential in prayer, and the most likely means of success.

Ibid. *Lord of mercy, who hast made all things with thy word.*] Κύριε τυ ἐλέυς συ. All the editions which retain this pronoun, which may as well be omitted, have the same corrupt reading, the true one probably, instead of σῦ may be Κύριε τυ ἐλέυς, συ ὁ ποιήσας, κ. τ. λ. [This reading συ ὁ ποιήσας is confirmed by Acts iv. 24. Δέσποτα, συ ὁ Θεὸς ὁ ποιήσας τὸν ὐρανόν: And then in the next verse must be read καλασκευάσας, with the best copies, (for καλεσκεύασας) which further confirms this conjecture.] Coverdale seems to have followed a copy which read so, "O Lord of mercyes, thou that hast made all thynges with thy word," *i. e.* who spakest all things into being, and "by thy almighty fiat they are and were created." Or, who madest all things by thy word, thine eternal λόγος, that same word, who was "in the beginning with thee, and without whom was not any thing made that was made," John i. 3. In this latter sense Calmet understands it, "Le Seigneur a créé l'Univers par son Verbe, par son Fils;" and so do many of the fathers.

[Ibid. Ἐν ὁσιότηλι ϗ δικαιοσύνῃ. *According to equity and righteousness* in our version. Rather, in holiness and righteousness. So Luke i. 75. ἐν ὁσιότηλι ϗ δικαιοσύνῃ, and Ephes. iv. 24. in both which places it is rightly rendered, *in holiness and righteousness.* Ὁσιότης here relates to things sacred; δικαιοσύνη to things civil, or justice between man and man. The notion of equity in our language is different from that of ὁσιότη in Greek.]

Ver. 4. *Give me wisdom that sitteth by thy throne.*] *i. e.* The assessor of thy throne, which may mean more than being present with God, *viz.* assisting in his counsels, and presiding over them. Sitting here may be considered as a technical forensic term, and not only to imply a right of judicature, in which sense it is used in many places of Scripture, Prov. xx. 8. Isa. xvi. 5. but even dominion and sovereignty, according to St Jerome, Comm. ad Ephes. by which supreme dignity of place, wisdom is distinguished from ministering spirits; for when angels, principalities, and powers, are described as attending about the throne of God, they are generally represented as standing or falling down before it, 2 Chron. xviii. 18. Isa. vi. 2. Rev. iv. 10. In this high sense some primitive writers have explained this passage, as implying a joint sovereignty of the λόγος with God: See ver. 9, 10. of this chapter, where the same exalted character is continued, which seems a very close imitation of Prov. viii. especially ver. 27, ὁτε ἡτοίμαζε τὸν ὐρανὸν, συμπαρήμην αὐτῷ. But for the reasons before given, (see note on chap. vii. 26. I think the meaning rather to be, that wisdom, as a Divine attribute is always present with God, as his joint-counseller, his assistant, if I may be allowed the expression, and the partner of his throne, or tribunal, that she always exists in the eternal mind, is privy to its sovereign decrees, and influences all its deliberations and actions; that wisdom therefore is not only the ornament, but the support and basis of God's throne, in as high, exalted, and proper a manner, as righteousness and equity are by the Psalmist said to be "the habitation of his seat," Psal. lxxxix. 15. Philo describes justice in the same manner, τὴν παρεδρον δίκην τυ παντὸς ἡγεμόνος. Philo, De Justitia.—& de Joseph. And the heathens made her equally an assessor on Jupiter's throne, δίκη σύνεδρος Ζηνὸς, Sophocl. in Oedip. But Plutarch expresses himself concerning her in a manner which most resembles this writer; "Justice, according to his description, does not only sit like a queen, at the right hand of Jupiter, when he is upon his throne; but she is in his bosom, and one with himself."

Ver. 5. Ἐλάσσων ἰν συνέσει κρίσεως ϗ νόμων. This is not rightly translated *too young for the un-*

derstanding, &c. It means, deficient in the understanding of judgment and laws.]

Ver. 6. *For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.*] This observation according to the Comment of Messieurs du Port Royal, holds true, applied to rulers in the church, as well as those in the state: "For though a man have all knowledge, and be so consummate in wisdom as to discourse even with the tongue of angels, though he have the gift of prophecy, and understand all mysteries, though he could work miracles, even to the removing mountains, and though he give all his goods to feed the poor, yet if he is devoid of the only true wisdom, that wisdom which proceedeth from God, and should be employed in his service, he may appear great indeed in the eyes of men, but, according to St Paul, he is nothing, or will be accounted as nothing, in the sight of God." 1 Cor. xiii. 2.

Ver. 7. *Thou hast chosen me to be a king of thy people.*] Melchior Canus and Sixtus Senensis lay great stress upon this passage, to prove Solomon the writer of this book; but their way of reasoning will prove too much, for if a bare assertion, the mere assuming the person of another, shall be thought sufficient to establish this point, then the Apostolical canons may, for the same reason, be pronounced canonical, for in the last of them we meet with these words, *γράφει ἡμῖν τοῖς Ἀποστόλοις.* And yet, notwithstanding this assertion, and though the title itself seemingly bespeaks them to be the authors, they are now generally decried and disclaimed, even by some of the Romanists themselves: see Rainald's Cens. Libr. Apocr. Præl. 15. It is most probable this passage of our author is spoken *μιμήσεως, i. e.* by a feigned representation of a person, to take away any odium from the speaker, and to give the greater weight to what is delivered. Upon this occasion, no character was so proper to be assumed as that of Solomon, who himself was a king, and eminent above all others for his understanding and wisdom; because instruction offered and inculcated under so great a name, would be more regarded and attended to by persons of the same high rank and authority. Such a rhetorical artifice we often meet with in books of oratory: Thus Tully sometimes argues under the person of Cato the elder, "Omnem sermonem tribuimus Catoni Seni, quo majorem autoritatem habeat oratio." But what comes nearest the point is, that Isocrates inscribes a whole oration, Nicocles, and speaks in the person of that king, as if he really was the author, to give the greater sanction, and procure more reverence, to the duties enjoined in it: and yet no body, from that name or title, supposes it to belong to Nicocles, or that it was any thing else but an ingenious fiction of Isocrates. "The ancients, says Calmet, do often call their works by the names of the persons they introduce as speaking: Thus Plato has given to his dialogues the names of Socrates, Timæus, Protogoras, &c. And Cicero, in the same way, gives to one of his pieces the title of Brutus, and to another that of Hortensius. Xenophon styles the history in which he has drawn the model of a complete prince, Cyrus, as being the principal person or character in it: but none will pretend that these were wrote by the persons whose names they bear, for it is agreed on all hands, that Plato, Cicero, Xenophon, were the true authors who composed those pieces under feigned names:" Dissert. sur l' auteur du livre de la Sagesse. And in another place the same learned writer gives the reason for this artifice and invention; "It may be considered as a prosopopœia, as a sort of device, wherein a person, to give more weight to what is delivered, speaks in the name, and assumes the person, of some other more ancient. The Scripture has some instances of this sort, as that artful fiction of the widow of Tekoah, 2 Sam xiv. to incline David to fetch home Absalom; that of the prophet, 1 Kings xx. 35. to rebuke Ahab; and that of Nathan, reproving David by that significant and fine parable of the ewe-lamb, 2 Sam. xii. And thus the prophets sometimes introduce God, Moses, Abraham, &c. speaking, to make their discourses more lively and more affecting." Pref. sur le livre de la Sagesse.

Ver. 8. *A resemblance of the holy tabernacle, which thou hast prepared from the beginning.*] i. e. Upon the model, says Calmet, of the tabernacle, which Moses, by God's direction, erected for the people in the wilderness; and the temple was a true resemblance of it in all respects; only what was small, and, as it were in miniature in the one, was inconceivably grand and magnificent in the other; but the disposition in both was nearly the same, and framed according to the pattern which God at first exhibited in the mount, Exod. xxv. 40. The Arabic version understands it in the same sense, "Simile tabernaculo sancto, cujus delineamentum ab initio præmisisti." But Grotius, and

other writers, understand these words in a higher sense, viz. that the temple was a resemblance of heaven itself, prepared by God from the beginning for the righteous. And indeed the Jews seem to have had the same notion, for they fancied three heavens, and the third or highest heaven to be the habitation of God, and of the blessed angels; and to this distinction they imagined the *Atrium*, *Sanctuarium*, and *Sanctum Sanctorum*, answered in the temple and tabernacle: the encampment of the twelve tribes about the tabernacle, they fancied likewise to be a representation of the angels and heavenly host about the throne of God: Philo has the same sentiment in several places, and Josephus, lib. iii. c. 7. No wonder therefore that this writer, from the great analogy and agreement which the Jews supposed betwixt them, should call the temple, in which was the *Sanctum Sanctorum*, the resemblance, or image of heaven itself, prepared by God from everlasting. This is the language of an inspired pen, even the writer to the Hebrews, who speaking, ch. viii. 5. of the tabernacle, calls it the exemplar and pattern of heavenly things; and ch. ix. 24. he calls the holy places made with hands, the figures of the true, or celestial ones. St Chrysostom, speaking of the temple, calls it, "the great and typical fabric, the image of the whole world, both sensible and intellectual;" and he justifies his notion from these canonical passages: Homil. de Nativ. And as the comparison in all these places is made to heavenly things, so St John in the Revelations describes the heavenly sanctuary, by representations taken from the Jewish temple, particularly the throne of God, with his ministering spirits, is represented like that over the ark, where the Shechinah, or divine glory, sat encompassed with the cherubims. See Spencer de Leg. Hebr. tom. i. p. 215. It may not be amiss to observe upon the Greek reading of this passage, viz. μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς, that however the passage itself be understood, whether of the heavenly or earthly tabernacle, ἀπ' ἀρχῆς seems unnecessary after προητοίμασας. I would therefore carry these words forwards to the beginning of the next verse, and read ἀπ' ἀρχῆς ᾗ μετὰ σου ἡ σοφία, κ. τ. λ. [The present construction of the Greek is right, inasmuch as the author's intent was to tell us, that the holy tabernacle was not only prepared, but prepared too from the beginning: however, to make the sense clearer, it seems necessary to separate the 8th and 9th verses only by a comma.]

Ver. 11. Καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς. Perhaps the true reading may rather be, ἐν τῇ δεξιᾷ αὐτῆς, by her right-hand. As ch. v. 16. τῇ δεξιᾷ σκεπάσει αὐτούς. xix. 8. ὡς ἐν τῷ σκεπαζόμενοι χαρᾷ. However, the present reading may receive some countenance from Ecclus. xiv. 27.

Ver. 13. *For what man is he that can know the counsel of God? or who can think what the will of the Lord is?*] From this passage some confidently affirm St Paul borrowed the 34th verse of the eleventh chapter to the Romans, and therefore they would infer this book to be canonical. But this is a groundless pretence: for, 1*st*, we do not perceive in any part of the New Testament, this, or any other ecclesiastical book, cited or referred to as Scripture. 2*dly*, It does not follow by any necessary consequence, that such sentences in Scripture as are like and parallel to some others in apocryphal or ecclesiastical writings, should be really taken from thence; nothing being more common, than for different authors to hit upon and agree in the same moral maxims, without having read, or ever seen one another's writings. 3*dly*, Some of those very sentences which are said to be taken out of the book of Wisdom or Ecclesiasticus, occur in some part of those books which are confessedly canonical; and particularly this passage of St Paul is in the same terms, or to the same effect, Isai. xl. 13, 14. where the words are, "who hath directed the spirit of the Lord, or, being his counsellor, hath taught him? with whom took he counsel? and who instructed him, and taught him in the path of judgment?" That St Paul had this place of the prophet in view is the opinion of many learned men: Tertull. cont. Marc. lib. v. Basil de Sp. Sanct. cap. 5. Dupin's Hist. can. 4*thly*, Supposing St Paul does actually refer to this passage in the book of Wisdom, does not the same St Paul confessedly quote the Heathen poets, and some ancient apocryphal book for the story of Jannes and Jambres, 2 Tim. iii. 8. And does not our Saviour himself, in the opinion of some learned men, (see Bp. Sherlock, Dissert. 1.) quote another such apocryphal book, under the title of the Wisdom of God, and appeal to it as containing ancient prophecies, Luke xi. 49. did apocryphal writings receive any higher sanction or authority from hence, or ever any one imagine the canon of Scripture imperfect for the

want of them? One may easily see the design of the Romanists, in endeavouring to bring the aprocryphal books into the canon; they hope by their authority to establish some favourite notions of their church, which yet, if examined and compared with the original, upon which they are pretended to be grounded, will be often found to have no other foundation than in a wrong version, as may be proved more particularly from the books of Maccabees.

Ver. 15. *For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.*] Γεῶδες σκῆνος. This expression is manifestly borrowed from the Platonists. Thus Clemens Alexandrinus, Τὸ σῶμα, γήϊνόν ϕησιν ὁ Πλάτων σκῆνος, Strom. 5. We meet with the like expression, 2 Pet. i. 14. Where death is called ἡ ἀπόθεσις τοῦ σκηνώματος. But the description of the body is most remarkably exaggerated by St Paul, 2 Cor. v. 1. ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους. Philo, Hippocrates, and other Greek writers, in like manner, use τὸ σκῆνος for a human body; and Lucretius, in imitation of the Greeks, uses *vas* in the same sense, lib. iii. v. 441. We may hence therefore very properly render ἐσκήνωσεν ἐν ἡμῖν, John i. 14. "he dwelt in a human body amongst us." See Pearce in Longin. p. 102. This powerful pressure of the body is so apparent, that it is acknowledged by all the wiser heathens: Hence the Platonists frequently impute the diminutions of the powers of the soul to its conjunction with the body. And in the ancient Academical philosophy it was much disputed, whether that corporeal and animal life, which was always drawing down the soul into terrene and material things, was not more properly to be styled death than life: See Smith's Sel. Desc. p. 447. There is a thought not unlike this in Philo, which he seems to have taken from Plato in Cratyl. οἳ γὰρ σῶμα τινὲς ϕασὶν αὐτὸ [σῶμα] εἶναι τῆς ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. S. Leg. Allegor. lib. i. The Pythagoreans looked upon the body as no better than the prison of the soul, τῆς ψυχῆς δεσμωτήριον, as Philo expressly calls it, De Migrat. Abrah. And to this agrees that of Scipio, "Imo vero, inquit, ii vivunt qui è corporum vinclis, tanquam é carcere, evolaverunt; vestra vero quæ dicitur vita, mors est:" Somn. Scip. c. 3. Xenophon introduces Cyrus speaking after the same manner to his children just before his death; "I could never think that the soul while in a mortal body lives, and when departed out of it, dies, or that its consciousness is lost, when it is discharged out of an unconscious habitation; but that it then truly exists, when it is freed from all corporeal alliance." In the same contemptible manner the saints and martyrs speak of the flesh, calling it the chain and burden of the spirit; hence we find them praying and longing with St Paul, to be dissolved and set at liberty from it, as soon as God pleased: Theophyl. in Luc. ii. Arnob. adv. Gent. lib. ii. Ambrose De Bon. Mortis. "This state of human imperfection is finely represented, says St Austin, by that woman which had a spirit of infirmity eighteen years," Luke xiii. 11. "and was bowed together, and could in no wise lift up herself, who was immediately made straight and loosed from her infirmity," by the powerful Spirit of our Saviour working on her, whose cure is a figure or emblem of man's recovery from the bondage of sin through the power of grace. It is for this reason, and because mens thoughts are apt to wander and grovel upon the earth, through the infirmity of the flesh, that the priest calls upon us, in the celebration of the holy mysteries, to lift up our hearts, Sursum Corda." Aug. De vera Relig. —De bono Perseverant. So likewise Antonin. lib. iii. Horace exactly expresses our author in what follows:

Corpus onustum
Hesternis vitiis animum quoque prægravat unà,
Atque affigit humo divinæ particulam auræ.
SAT. lib. ii.

Virgil too has some fine thoughts upon this occasion; he shews how the Vigor Animæ is impeded by the body in the following lines,

Noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque auras
Respiciunt, clausæ tenebris & carcere cæco.

And even after death, he imagines some Sordes contracted from its union with the body, still to adhere to it, and therefore supposes it to undergo a sort of purgation in another state:

Quin & supremo cum lumine vita reliquit,
Non tamen omne malum miseris, nec funditùs omnes
Corporeæ excedunt pestes; penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis. Æn. vi.

[Ibid. Βρίθει νοῦν. This verb is here used transitively, which, I believe, is not common.

Ver. 16. *Hardly do we guess aright at things that are upon earth .... But the things that are in heaven, who hath searched out?*] This writer

argues very justly here from our ignorance of natural causes, which we every day see and experience, to our imperfect views and conjectures of things spiritual and invisible; for since the most illuminated understanding in this world sees only in part, and cannot have a perfect or adequate idea of things that shall be revealed more fully hereafter, reason should confine itself within its own province, and not attempt the knowledge or explanation of such arcana as are confessedly out of its reach. "If I have told you earthly things," says our blessed Saviour, "and ye believed them not, how shall ye believe, if I tell you of heavenly things?" John iii. 12. It is a very just observation, therefore, of Lord Bacon's, "That he laboured in vain, who shall endeavour to draw down heavenly mysteries to human reason; it rather becomes us, says that great philosopher, to bring our reason to the adorable throne of divine truth." The heathens have prettily couched this moral in that excellent fable of the golden chain, with which neither gods nor men were able to draw Jupiter down to the earth, but he could with ease draw them up to heaven. If this observation, even of an apocryphal writer, was but well weighed, the great advocates for the all-sufficiency of reason, would surely be more modest and humble, nor would the credibility of mysteries be so obstinately disputed.

[Ver. 17. Βυλὴν δὲ σε τις ἔγνω, εἰμὴ σὺ ἔδωκας, &c. I think the particle ἄν is wanting to the sense, and the Greek, τίς ἂν ἔγνω, εἰ μὴ, &c. "And who could have known thy counsel, if thou hadst not given," &c. So ch. xi. 25. Πῶς δὲ ἔμεινεν ἄν τι, εἰ μὴ σὺ ἠθέλησας; "And how could any thing have endured, if it had not been thy will?" where the construction is the same.]

Ver. 18. *For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee.*] Τὰ ἀρεσά σε. Would not this be more corrected if we read, τὰ ἀρεσά σοι? The sense is sufficiently clear, viz. that through the help and instruction of wisdom, mankind, from the beginning of the world, have been informed in their duty, and attained to the knowledge of the divine will and pleasure, by the careful observance of which they were preserved both from sin and punishment. The Vulgate very properly restrains this to good men, which otherwise might seem too general. This appears from the ancient patriarchs, who lived before and after the flood, and through wisdom kept themselves free from the general corruption, and escaped those evils which others suffered; many of whom, as instances of this truth, are mentioned in the next chapter, which in some editions begins with this verse. The ancient versions differ very much in the rendering of it, some understand it of the future, some of the present; but it seems best to refer these words to the times past, from the very early instances which immediately follow.

CHAP. X.

THE ARGUMENT.—*The great advantages of wisdom are enumerated from the earliest account of time; that such as would not be conducted by it have been miserable, exemplified in Cain and his descendants; and such as have followed its guidance have remarkably prospered, from Adam to Moses inclusively.*

SHE preserved the first-formed father of the world that was created alone.] Μόνον κλισθέντα. Does this mean, that Adam alone was created by a true and proper creation, and that all others, as being descended from him, were formed out of him, as from a pre-existing principle? or does it mean, that Adam was created when nothing else existed? This cannot be the sense, as the works of the former days, and even the serpent amongst the rest, were confessedly before him: Or are we to understand this of the creation of Adam before the existence of Eve, or any of the human species? But is not as much implied in his being called here πρωτόπλαστος, and πατὴρ κόσμου? Or is it usual to express one and the same thing by three synonimous terms? I am inclined to conjecture, that the true reading here is, μόνον τεθέντα, and not μόνον κλισθέντα, as all the copies have it; which mistake might easily happen from the likeness and affinity of the sound: i. e. wisdom preserved Adam free from all harm and danger, when he was placed alone and by himself in paradise, see Gen. ii. 8. where the LXX read, ἐφύτευσεν ὁ Θεὸς Παράδεισον, ᾗ ἔθετο ἐκεῖ τὸν ἄνθρωπον. Nor am I quite singular in this interpretation; Tirinus expounds the passage in the same manner, "Quamdiu solus fuit, nec à consorte solicitatus ad malum." See Comment. in Loc. [Alone, i. e. single.]

Ibid. *And brought him out of his fall.*] It was wisdom which preserved Adam in paradise when alone, and after his fall, by particular grace vouchsafed to him, produced in him humiliation and repentance proportionate to his great transgression. He was sensible, upon his expulsion from paradise, that all that sad train of evils and miseries which he saw entering into

the world, and now are natural and hereditary to the whole species, were so many punishments brought into it, and imposed upon his posterity, purely on his account; he considered the growing wickedness of the world as introduced and occasioned by him; he considered the mortality of his descendants, their frequent, and often violent deaths, as the consequence of his sin. These reflections, arising from his ingratitude to God, and his affectionate concern for his unhappy race, sunk so deep into the mind of the first-formed father of the world, that, during the nine hundred and thirty years which he lived upon earth after his fall, he continued under such a lively sense of his sin, and God's just displeasure, that he became an humble and remarkable penitent. This penitence, or recovery of our first parents from their fall, which seems here referred to, has, by some of the fathers, been represented as the effect of the grace of the second Adam, to whom the glory of being the deliverer of the first was justly due, and been maintained by the church, in the most early times, as a catholic truth. Irenæus, who lived at the end of the second century, reckons it accordingly (lib. i. c. 31.) among the heresies of Tatian, that he held, that Adam and Eve were not saved: "For, says that Father, as Jesus Christ had undertaken to redeem man from the power and dominion of sin, it is but reasonable to give him the glory of the delivery of our first parents from it; for he would not have been so entirely victorious over the devil, if he had left them under the hands of that apostate spirit, who, by his subtilty, had taken them out of God's hands." Iren. lib. iii. c. 34. St Aug. Epist. 99. ad Evod. Tertull. lib. ii. cont. Marcion. Epiphan. Hæres. 46. This was the sense of antiquity concerning Adam's fall, and his happy recovery from it. Milton has finely represented Adam's tender concern for his unhappy posterity in the following lines:

All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, Encrease and multiply,
Now death to hear! for what can I encrease,
Or multiply, but curses on my head?
Who, of all ages to succeed, but feeling
The evil on him brought by me, will curse
My head: Ill fare our ancestor impure
For this we may thank Adam. Book x.

Which concludes with Adam's seeking peace and forgiveness of God, whom he had offended, by supplication and repentance:

So spake our father penitent, nor Eve
Felt less remorse: They forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

It is observable, that Moses, in the Book of Genesis, where he mentions Adam's fall, says nothing of his repentance, which, though it be not expressly asserted in the text, yet neither can any thing certain or conclusive to the contrary be inferred from Moses's silence: This author has supplied what is there wanting, and acquainted us with the opinion of those of his time, with respect to this very important inquiry. "The church of God hath always believed that Adam repented and laid hold on the mercy of a second covenant, and was received again into divine favour, though there be no express mention of this in his history. Thus we do not read of any precept or law given by God to Adam after his fall, but we find the practice of sacrificing in his family. And it is scarce to be imagined, that he invented that right of his own head; he was taught it, therefore, by the command and institution of God. And it is highly reasonable to think, that at the same time, when God gave a second law and institution, he encouraged him also to the obedience of it, by a promise of acceptance and restitution to his former favour. Upon this hope, doubtless, he renewed his allegiance to his Creator, and devoted himself to the worship and service of God, and taught his sons, Cain and Abel, to do so likewise." Bishop Bull's Sermons, vol. i. p. 340, 341.

Ver. 2. *And gave him power to rule over all things.*] Before his fall God gave to Adam the dominion over the creation, Gen. i. 28.; and it is not improbable, that upon his transgression God deprived him of it by way of punishment, at least for a time, or in part, and upon his sincere repentance, restored him to his full sovereignty and power. This seems to be the sentiment of this writer, who, after the mention of Adam's recovery from the sad consequences of his fall, says, that God "gave him power to rule all things," which cannot relate to the original grant, which was previous to his misfortune. Perhaps, instead of the present reading, ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων, the true one may be, ἀνέδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων· or thus, ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι αὖ πάντων,

i. e. "She restored to him the power of ruling all things," or, "She gave him the power again to rule all things." And such a fresh donation of power seems necessary; for, as Calmet judiciously observes, "Avant son peché, toutes choses lui etoient soumises; il exercoit sur elles un empire libre, aisé, agreable, volontaire, tant de sa part, que de la leur: mais depuis sa chûte, il ne conserva qu' avec peine le reste de domaine que Dieu lui avoit laissé;" i. e. "Before the fall, Adam's government of the creatures was free, easy, and agreeable, and their submission voluntary and willing; but after the fall, he with difficulty maintained his sovereignty; and the state of his affairs being altered, called for the same or a greater power." Comment. in Loc.

Ver. 3. *When the unrighteous went away from her in his anger.*] *i. e.* Cain, who had no regard either to wisdom, piety, or even humanity: He is eminently called the unrighteous here, because he committed the first act of violence in the world, as the Scripture calls him, for the same reason, "the offspring of the wicked one, who was a murderer from the beginning," ἐκ τȣ πονηρȣ̃ ἦν, 1 John iii. 12. And his brother is there denominated, *righteous Abel*, from his extraordinary and exemplary goodness, Matth. xxiii. 35.

Ibid. *He perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood.*] The Scripture makes no mention of the perishing, or death, of Cain; on the contrary, we read that God prolonged his life in a miserable estate, as an example of his vengeance, and to continue Cain's punishment: and for this reason he gave a strict charge, that no one should for this fact destroy him, threatening to take vengeance sevenfold upon any that should kill him, Gen. iv. 15. God is said also to have set a mark upon Cain, i. e. to have given him a sign or token to assure him, that none should take away his life. See Shuckford's Connect. vol. i. p. 8. How therefore are we to understand this writer, when he says here, that Cain perished also in the fury wherewith he murdered his brother? did Cain then perish at the same time, and by the sudden and violent effects of the same fury and passion? or shall we imagine him to allude to a traditional story among the Rabbins, that "Lamech being blind, took his son Tubal Cain to hunt with him in the woods, where Cain used to lurk up and down in the thickets, afraid of the commerce and society of men; that the lad mistook him for some beast stirring in the bushes; and that Lamech, by the direction of Tubal Cain, with a dart, or arrow, killed him." I cannot persuade myself to think that our author refers to this uncertain tradition, which has no countenance from any good history, and is generally exploded as an idle and unsupported conceit. Nor can the meaning be, that Cain perished in the deluge, which happened, as is generally agreed, about ann. mun. 1656. see Usher's annals; long before which time Cain was dead. Much less reason is there to assert, that the deluge happened purely upon his account, or was occasioned by his single transgression, as the sense seems to be of our present version. I think therefore that our translators have quite mistaken the sense of this place, which is not to be understood of Cain solely or exclusively, which seems manifest from the following reasons: 1*st*, Ἄδικος is improperly joined with συναπώλετο, except we suppose that more persons perished. 2*dly*, Ἀδελφοκτόνȣ θυμοῦ, expressed in the plural number, relates not to Cain's fury, which is mentioned immediately before, but to persons of the like bloody temper and disposition. 3*dly*, The Arabic version expressly understands it of such persons, which renders, "Periit unà cum animabus fratricidis." 4*thly*, Coverdale's version, following the ancient Vulgate, renders, "The brotherhed perished throw the wrath of murthur:" which means a number of persons, probably a whole fraternity or kindred, that perished on that account. It remains then to enquire next, what wicked and unhappy persons are here meant in particular. This difficulty Origen, who incidentally mentions this passage, helps us to explain, who understands it of the descendants of Cain: for in the antediluvian world there was not only a general neglect of virtue, and pursuit of wickedness, but there was one reigning crime, which Moses takes notice of in particular, viz. that the earth was filled with violence. This expression, and the severe law made against murder soon after the flood, makes it probable, that the men of this first world, especially the descendants of Cain, had, in imitation of him, and by the evil influence of his example, taken great and unwarrantable liberties in usurping upon, and destroying the lives of one another; these seem to be the persons whom this writer, for their unnatural and bloody temper, styles ἀδελφοκτόνȣ θυμοῦ, for whose sake, and upon account of whose violence and blood-shedding, the deluge really happened. Hence then I am induced to offer a conjecture,

that the true reading of the next verse is not, δι' ὃν, but δι' ὃ, and most probably the copy which Origen made use of read so; for he expressly renders, "Hanc ob causam diluvium fit, ut deleatur Cain semen," that God's purpose in bringing the deluge, was to extinguish the posterity of Cain; Orig. in Evang. Joh. See also St Basil. Orat. 6. St Aug. De Civit. Dei, lib. xv. c. 24. And the Comment of Messieurs du Port Royal, which understands it, "De Cain, & des autres mechans qui l'avoient imité." This is further confirmed from the testimony of the son of Sirach, Ecclus. xl. 10. who, enumerating the several instruments of God's vengeance against the wicked, as the sword, famine, &c. immediately adds, καὶ δι' αὐτὸς ἐγένετο ὁ κατακλυσμός; that for their sakes came the deluge, *i. e.* for the wickedness of such ungodly and bloody minded men as went in the ways of Cain, as St Jude expresses it. For the single fact of Cain, though very shocking, was not a sufficient cause alone of bringing the universal deluge, nor of consequence enough to involve the whole earth in it: but when the earth was filled with violence, through the wicked manners and attempts of Cain's descendants, then, or on that account, God destroyed the earth with a flood. We may lastly add the authority of the Arabic version, to establish this conjecture, which reads, as I before observed, "Periit una cum animabus fratricidis," and then adds, "ob id obrutam diluvio terram," &c. and Vatablus, I observe, renders in like manner. Such being then the fate of Cain's descendants, Cain himself may with propriety enough be said to have perished with them, inasmuch as his whole race thereby became extinct. The words therefore ἄδικος συναπώλετο are not to be understood of Cain personally, as our version takes them, but as consequentially suffering in the destruction of his posterity. From this general calamity of the flood, we may make this useful reflection, that it is no security to ungodly persons that there are great numbers of them, they ought rather for that cause to be so much the more apprehensive of speedy and dreadful judgments. For, because of the greatness of their number, because all flesh, as the Scripture expresses it, had corrupted themselves, the inhabitants of the old world were so much the nearer destruction, and it involved them for that reason. [Ἄδικος and δίκαιος are often used by this author, and always express no more than one single person: so that συναπώλετο is, undoubtedly, to be referred to ἀδελφοκτόνους θυμοῖς. But how this last word can signify *animabus*, or persons, I do not well apprehend; and am inclined to think that the author wrote ἀδελφοκτόνοις θυμικοῖς· "Periit unà cum iracundis fratricidis:" he perished together with the passionate murderers of their brethren, i. e. with the men of that age, whose predominant vice was that of anger and rage (arising from ὑπερηφανία, pride) and the consequence of it, violence and murder.]

Ver. 4. *Wisdom again preserved it.* i. e. By preserving Noah and his family, by whom, and their posterity in successive ages, the earth was replenished by degrees, and the several parts of the world at length inhabited. We may also, with Messieurs du Port Royal, consider this preservation mystically, for the ark was a figure and type of the church, as Noah and his family were of the members of it, whose preservation in the flood prefigured also our redemption by the laver of regeneration, or baptism, as St Peter explains it, 1 Pet. iii. 21. So that the power of one and the same element, may be considered as the end or destruction of vice, and as the original and fountain of virtue.

Ibid. *And directed the course of the righteous in a piece of wood of small value.*] "Per contemptibile lignum," according to the Vulgate; see note on ch. xiv. 6. Our author intends here no reflection on the structure or usefulness of the ark, which was the design of infinite wisdom, and the work of a whole century, and so conveniently contrived, as to contain Noah, (whose very name, according to Philo, signifies *righteous,*) and his family, and all living creatures, according to the appointed number of them; he speaks only as to appearance, and as it was then judged; for while it was building it appeared so contemptible, that Noah and his sons were laughed at for their design, as being seemingly unable to endure such a conflux of waters. And, indeed, that such a piece of wood should ride safely when all the high hills were covered, and not be overset by winds or waves, or the many violent shocks it must necessarily meet with; that it should not be dashed to pieces against rocks which were invisible, nor sink under so prodigious a weight as it contained, displays most illustriously the power and providence of God, who chuses to effect his purposes oftentimes by means the most unpromising and unlikely. Nor is the wisdom of God less to be admired in the contrivance of the ark, which may truly be said to be a world within itself, than his infinite power in directing it; for it has been demon-

strated mathematically, that there was sufficient room in it to contain all the things, animate and inanimate, which it was designed for; and that the measure and capacity of the ark, which some sceptics have made use of as an argument against the Scripture, ought rather to be esteemed a most rational confirmation of the truth of it, and of the wisdom that designed it: See Bishop Wilkins's Essay on a Real Character. Nor is Aratus to be understood as designing to cast any reflection upon the ark, or its structure, when he calls it in what follows, ὀλίγον ξύλον, a term as diminutive as that used by our author,

Οἱ δ' ὅτι πάντα
Κλίζοιλαι, ὀλίγον ᾗ διὰ ξύλον, ἄλλο δ' ἐρύκει.
Phænom. p. 32. *Ed. Oxon.*

Ver. 5. *Moreover the nations in their wicked conspiracy being confounded.*] Our version here is faulty, the true rendering seems to be, "When the nations around conspired or joined together in wickedness:" "Lorsque les nations conspirerent ensemble pour s' abandonner au mal," says Calmet, and with him agree Messieurs du Port Royal; and the Vulgate renders accordingly, "In consensu nequitiæ cùm se nationes contullissent;" i. e. when they were over-run with idolatry; for neither the creation of the world, nor the universal deluge, nor the confusion of languages, could preserve the belief of one supreme God only; but the new world was as universally over-run with polytheism and idolatry, as the old world was with violence, and the very dispersion of mankind probably contributed to it. Then, when all the nations around were sunk into idolatry, God called Abraham from Chaldea, whom the context shews to be here meant. This I take to be a truer sense of the place, than with some to interpret it of the conspiracy to build the tower of Babel. The learned Usher, it must be confessed, seems to understand it in this latter sense, for in his account of that bold and presumptuous design, he refers to this very place, which is somewhat surprising; for this cannot be reconciled even with his own chronology, for the building this tower was A. M. 1757, and Abraham was not born till A. M. 2008. Calmet therefore mentions this in his Preface, as an objection against our author, "Il semble croire qu' Abraham étoit au tems de la construction de la tour de Babel:" But this anachronism is removed by the sense which I have given of this passage.

Ibid. *She found out the righteous, and preserved him blameless unto God.*] Some have asserted, that Abraham not only lived blameless in the midst of idolatrous nations, but that, even in his father's house, where he spent the first part of his life, he preserved himself free from the idolatrous worship which infected all the rest of the family; see Sherlock on Div. Provid. p. 293. But others, with more probability, say, that he was at first engaged in this wrong way of worship, and, like other Chaldæans, adored the sun; Phil. De Abrah. Clem. Recogn. lib. i. Cyril. cont. Jul. lib. iii. Suidas voce Ἀβραάμ; but that by God's giving him a better understanding he renounced it; and on this account he is said to have suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously rescued him; Hieron. Tradit. Hebr. in Genes. And indeed the text of the ancient Vulgate, Nehem. ix. 7. seems to confirm this tradition, which reads, "Eduxisti eum de igne Chaldæorum;" and the Jews generally assert the same. However this be, which probably is a mistake from confounding the word *ur*, which signifies both fire, and the city from which God called Abraham, it is certain that Abraham, from the time of his call, A. M. 2083, (see Usher's Annals,) became the great restorer and reviver both of natural and revealed religion to a corrupt world; and we cannot have a stronger proof of his extraordinary piety and virtue, than that God thought him the fittest person to reveal himself to, and to begin a new reformation of the world by. It is very likely Abraham demonstrated to his father the vanity of idols, since he engaged him to forsake the city where he was settled; see Calmet's Dict. in voce ABRAM. And by his own sons and his nephew Lot, he spread the true religion far and wide, and their very numerous descendants carried the knowledge of it still farther. After all this care, we cannot think that Abraham relapsed, but that God preserved him blameless ever after. We are not therefore to understand this passage, as if Abraham was always free from idolatry, for that Terah and all his children were infected with, by living among the Chaldæans and sorcerers, which are synonimous terms in the book of Daniel; see Usher's Annals, tom. i. p. 7. But the meaning here is, that when God removed him from the infection of Chaldæa, and vouchsafed to him the knowledge of the true religion; through his assistance he continued pure, and was not any more polluted.

Ibid. *And kept him strong against his tender compassion towards his son.*] The rendering literally is, "She kept him strong in his bowels towards his son," as the marginal reading is; i. e. she gave him strength to vanquish the tenderness which he had for his son; [But ἐπὶ may here signify *against*, as well as *in*, Luke xii. 52. τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισὶ, "and kept him firm against his tenderness towards his son."] for Abraham was so entirely devoted to God, that he was dead to all the moving calls of nature and instinct. Nor is such an instance of obedience to be wondered at in him, whose faith was so strong, that he was verily persuaded that God was able to raise Isaac from the dead again after the sacrifice, to make good his promise to him of a numerous progeny. "What a number "of virtues meet," says St Ambrose, "in this "single action! the piety of the patriarch ap- "pears, in his readiness to offer up his son at "God's command; his courage is displayed, in "resisting the sentiments of nature on so trying "an occasion; his justice, in returning to God "that which he had received from his liberality; "and his faith, in believing that God could re- "store him from the dead, and bring him from "the deep of the earth again." Ambros. De Offic. lib. i. c. 2.

Ver. 6, 7. *When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities; of whose wickedness, even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness.*] Καρποφορήματα φυτὰ ἀτελέσιν ὥραις. Philo describes the destruction of the cities where Lot dwelt in the same terms, ἡ φλὸξ, κ. τ. λ. "Vim vitalem in summam sterilitatem convertit flamma, ita ut nihil superesset, unde vel fructus vel herba germinaret, in hodiernum usque malo durante;" where the learned editor, referring to this place, very judiciously conjectures, that the true reading of it is, ἀτελέσιν ὀπώραις, Mangey's Philo, De Abrah. vol. ii. Grotius thinks it probable, that by *plants bearing fruit that never come to ripeness*, may be meant fruits in appearance only; and in this sense the author seems to allude to the apples of Sodom in particular, which are said to have been beautiful in appearance to the eye, but within were full of rottenness. Messieurs du Port Royal understand it in like manner of trees, "Qui portent des fruits bastards semblables aux autres en apparence, mais qui se reduissent en cendre lors qu'on les ouvre." Comment. in loc. And this Tertullian confirms, "Sodoman & Gomorram igneus imber exussit, olet adhuc incendio terra, & si qua illic arborum poma, oculis tenus, cæterùm contactu cinerescunt:" And thus Solinus describes them: "Pomum quod gignitur, habeat licet speciem maturitatis, mandi tamen non potest, nam fuliginem intrinsecus favillaceam, ambitus tantùm extimæ cutis cohibet, quæ vel levi pressa tactu, fumum exhalat, & fatiscit in vagum pulverem;" Solin. Polyhistor. c. 37. But Josephus's account comes nearest our author, who, speaking of this once happy region, says, Φασὶ ὡς δι' ἀσέβειαν οἰκητόρων πεφανῆναι καλαφλέγη, κ. τ. λ. "Fertur eam ob incolarum impietatem fulminibus conflagrasse. Adhuc ignis à Deo immissi reliquias, & oppidorum quinque isthic videre licet umbram: Insuper & fructus, specie quidem & colore edulibus similes sunt, manibus autem decerpti, in favillam & cinerem resolvuntur." Lib. v. de Bello Jud. c. 8. Nothing was more known or celebrated among authors, sacred and profane, than this fire which fell down upon Pentapolis, or the five cities of Sodom. Diodorus Siculus, lib. xix. Strabo, lib. xvi. and Philo, speak of it as burning in their times; and some have thought St Jude alludes to the continuance of this fire, ver. 7. and that he calls it, πῦρ αἰώνιον, because it continued burning; see Tacit. Hist. lib. v. Chrysost. Hom. xix. ad. pop. Antioch. Maccab. lib. iii. But I shall not be so disingenuous as to omit what Mr Maundrel, who was upon that spot, says, *viz.* "That he "never saw or heard of any such fruit here- "abouts; nor was there any tree to be seen, "from whence one might expect such a fruit; "and adds, that he believes its very being, as "well as its beauty, is a fiction:"—Journey from Aleppo to Jerusalem, p. 85. The Vulgate renders "Incerto tempore fructus habentes arbores," intimating, that the fruit growing here was, on this account, unlike all other fruit, which has a certain and fixed season of being ripe, but this never came to perfection; see Tirin. in loc. We find that Homer had a notion of this great truth, that God sometimes exerts his judgments upon guilty cities, by sending a real fire from heaven upon them in a signal and terrible manner. See Iliad. lib. xxi. And the fate of these cities suggests a very useful reflection, That though the patience of God bears with the crimes and impenitence of mankind, even for several ages, yet, when his justice shews itself at last, it is so destructive and inexorable, that nothing can withstand or avert it. From this destruction of Sodom, we may likewise further see the truth of our author's obser-

vation, that the punishment is usually proportioned and adapted to the nature of the crime; for these wretched cities, burning with unnatural lust, and impure fires, are, by a correspondent vengeance, overthrown and consumed by fire.

Ibid. *And a standing pillar of salt.*] The Vulgate renders, *figmentum salis*, others call it, *cumulus*, and some *columna salis*; the last is most agreeable to the Greek, στήλη ἁλός. [It should be thus, "And a pillar of salt fixed as a monument," &c. or, "and a fixed pillar of salt, a monument of an unbelieving soul," or person. For ἑστηκώς, when a thing is spoken of, hath a passive signification, *stare factus*, *fixus*: which the Vulgate shewed he understood, in making use of the word *figmentum* from *figo*. Our version puts in *is*, which is not understood or wanted in the original, when rightly read and pointed, *viz.* ἡ ἀτελέσιν ὑπώραις καρποφορεῖα φυλὰ, ἡ ἀπισώσης ψυχῆς, &c.] Sulpitius Severus says, "Reflexit oculos, statimque in molem conversa traditur." It has been thought by some authors probable, that the statue retained her own form; so St Cyprian seems to have imagined,

Stetit ipsa sepulcrum,
Ipsaque imago sibi, formam sine corpore servans.

This pillar was subsisting in the time of Josephus, who says, that it was then standing, and that he himself saw it, ἱστόρηκα δὲ αὐτὴν, ἔτι καὶ νῦν διαμένει, Antiq. lib. i. c. 11. Later writers attest the same of their times; Benjamin the Jew, who lived in the twelfth century, mentions it in his Itinerary; and some more modern authors speak of it as yet existing, *Suo quasi sale condita*, as Bishop Fell jocularly speaks of it. Adricomius quotes three authors that were eye-witnesses of it; and he particularly tells us its situation, that it stands between Engaddi and the Dead Sea; Theatrum terræ sanctæ, p. 55. Mr Maundrell, on the other side, gave so little credit to the reality of this pillar, that, though he wanted not curiosity, yet he wanted faith to induce him to go to see this monument of Lot's metamorphosed wife; Journey from Aleppo, p. 85. Various have been the conjectures of learned men about the reality of this pillar of salt. Some, with much subtilty, understand a pillar of salt to signify only an everlasting pillar, of what matter soever made, in the same sense as they interpret the covenant of salt, Num. xviii. 19. Others have fancied that this history, like that of Nabal, 1 Sam. xxv. 37. is to be understood comparatively, that Lot's wife was *as* a pillar of salt; as Niobe, according to the fable, which most probably took its rise from this history, is said to have been turned, through grief, into a sort of stone; but there is more reason to understand this literally. But it will then perhaps be asked, how it happened that this woman was not destroyed with fire and consumed to nothing, as the Sodomites were, but was converted by the powerful wrath of God into this pillar of salt, a perpetual spectacle for all beholders. To this enquiry I shall return an answer in the words of a polite writer, who explains this accident in the following manner: "That as "thunder, or rather lightning, stiffens all ani- "mals it strikes in an instant, and leaves them "dead in the same posture in which it found "them alive, this unhappy woman's body being "prepared by heat, and penetrated and en- "crusted with salt, which fell down from hea- "ven in great quantities upon this devoted re- "gion, might long subsist as a statue of salt, in "the very posture in which this judgment from "heaven found her. Nor is there much dif- "ficulty in conceiving how salt should continue "so long undissolved in the open air, since it "is well known to naturalists, that rocks of salt "are as lasting as any other rocks;" Revelation Examined, vol. ii. p. 229. Pliny mentions a mineral kind of salt, which never melts, and serves for building as well as stone, lib. xxxi. c. 7. The reason which Tertullian assigns for the durableness of this pillar, "Quod perpetuis temporibus reparetur, & si quis advena formam mutilaverit, vulnera ex sese complet," is so surprising and incredible, that it can be considered in no other light than as a fable or legend, handed down by an imperfect tradition, upon no better foundation than another story relating to this woman, which for decency sake I forbear to mention.

Ibid. *A monument of an unbelieving soul.*] It would be better rendered, "A monument of the unbelieving soul." And so Coverdale's and the ancient English versions render, "A token of remembrance of the unfaythful solue." [Then τῆς must have been in the Greek. *The*, emphatical, cannot possibly be expressed without the article, either here or p. 13. or indeed any where.] The transgression of Lot's wife is greatly aggravated by the following particulars: 1. She was delivered, with her husband and daughters, out of Sodom, and brought forth by the angel's own hands. 2. She was warned that she should not look back, nor abide in all the plain, lest she perished. 3. There was a city very near to them appointed, which she might

easily have reached, and been in safety. 4. She had her husband and children with her, whom she ought to have accompanied; but she neglects these, and not believing the angels that Sodom would be so soon destroyed, would indulge a criminal curiosity of looking back; her punishment, therefore, for these reasons, was just. Many useful reflections, for the conduct of others, have been raised from the signal misfortune of this woman. Our Saviour, we may observe, to guard his disciples against any hardness of heart, bids them to remember Lot's wife, Luke xvii. 32. lest they also should perish thro' unbelief. St Austin says, "That God chose this public punishment for the sake of others, to proclaim to them to beware, by her example, not to look back to a wicked Sodom, i. e. not to return to their old vices, from which they have been called away by some gracious means that God hath afforded them: "Quo pertinet quod prohibiti sunt qui liberabantur ab angelis retro respicere, nisi quia non est animo redeundum ad veterem vitam, qua per gratiam regenerati exuimur?" De Civit. Dei, lib. xvi. c. 30. The like useful inference St Cyprian draws from this accident, Epist. xi. But St Clement most fully expresses the sense of this and the former verse, and how we should improve by the history of their misfortunes: "By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone; the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the disobedient to punishment and correction: For his wife, who went out with him, being of a distrustful mind, and not continuing in the same obedience, was for that reason set forth for an example, being turned into a pillar of salt unto this day; that so all men may know, that those that are double-minded and distrustful of the power of God are prepared for condemnation." Clement. Epist. i. c. 11. See also Cyr. Catechet. Mystag. i.

Ver. 8. *So that in the things wherein they offended, they could not so much as be hid.*] This reflection refers not to Lot's wife only, but regards equally the Sodomites, Cain, and his descendants, and the several faulty instances before mentioned; all of whom, through their ignorance of, or disregard for, true wisdom, fell into very grievous transgressions, and are recorded as so many standing monuments of the just judgment of God against such abominable practices, the shame whereof they inherit even at this day. Calmet applies this even to Lot himself, who slighting the direction of the angels, who ordered him to escape to the mountains, retired into a cave, was overtaken with drunkenness, and committed incest with his daughters; crimes which arose from his neglect of true wisdom, and are a lasting reproach upon this otherwise righteous man.

Ver. 10. *When the righteous fled from his brother's wrath, she guided him in right paths.*] i. e. When Jacob fled from the wrath of Esau into Mesopotamia, he was delivered from great dangers through wisdom that attended upon him, according to God's promise to him, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of," Gen. xxviii. 15. Herein Jacob is an image of all the faithful, whom God separates from the rest of mankind, protects with his favourable kindness, and conducts, as his chosen, in the right way to happiness; which the wicked, through a fatal mistake, and irregular wandering out of the true path, cannot arrive at.

Ibid. *Shewed him the kingdom of God.*] i. e. When he beheld in his dream a ladder, the foot whereof stood upon the earth, and the top reached to heaven, and the angels of God were ascending and descending upon it; at the sight whereof, awaking from his sleep, and being amazed at the glory of the vision, he could not contain himself from crying out, "How dreadful is this place! for the Lord is here, tho' I knew it not: This is none other but the house of God, and this is the gate of heaven;" Gen. xxviii. 12, 17. [Perhaps it was βασίλειον (for βασιλείαν) the *palace;* because in Gen. xxviii. 17. it is οἶκος Θεοῦ. Prov. xviii. 19. τεθεμελιωμένον βασίλειον. This mystical ladder, according to the sense of the fathers, represents to us the care which the divine providence, in all ages, takes of the righteous; that God is present with them in the time of their affliction, and in the place of their exile and pilgrimage; and that, in their sad and solitary condition, in a state of desertion as to all outward appearance, they shall not want the assistance and comfort of the holy angels, who are God's ministering spirits, to attend and succour the saints in all their difficulties and necessities whatsoever.

Ibid. *And gave him knowledge of holy things.*] This contains something more than the former sentence, for wisdom taught Jacob moreover things relating to the service of God. It is proba-

ble that, in this vision, he received from God himself, who then appeared to him, Gen. xxviii. 13. instruction of this nature, by his erecting a pillar instantly, that very stone upon which he had rested his weariness, and poured oil upon the top of it, to consecrate it as a monument of God's great mercy to him: By his dedicating the place to God's service under the name of *Bethel*, or God's house, by his vowing a vow, the first probably of that nature, and promising to restore to God the tenth of all that he should give him.

Ibid. *Made him rich in his travels, and multiplied* (the fruit of) *his labours.*] Dr Grabe thinks that ὑπόρησεν, which is the reading in all the editions, should be ὑπόρισεν, because the former signifies only *to grow rich*, but the latter *to make rich*, which is the sense of the author in this place; and thus ὑπορίζειν is used in Lucian, Quomodo Hist. scribenda sit, tom. ii. p. 395. edit. Basil. though all the lexicographers omit this sense. Grab. Proleg. tom. ult. cap. 4. Καὶ ἐπλήθυνε τοὺς πόνους αὐτῆς. The literal rendering of the place is, that wisdom multiplied his labours, and made him rich by them: and so Junius understands it, "Locupletavit eum in ærumnis, quum multiplicaret labores ejus." All the commentators and ancient versions take it in another sense, that she prospered the fruits of his labours; which is apparently the sense of our translators. This blessing Jacob happily experienced, as a reward of his hard and continual labour; for though Laban defrauded him of his wages ten times when he had served him twenty years faithfully in his house, and through constant and painful watching was "consumed by the drought in the day, and by the frost in the night, yet God suffered him not to be sent away thus empty, but gave him success and riches equal to his labours; for it was he that gave that extraordinary blessing to the artifice of laying the rods before the cattle, and, as the learned think, (see Bishop Patrick in loc.) directed him by an angel to that invention, and promised to give success to it, Gen. xxxi. 10, 11, 12. intending to transfer unto Jacob a good share of the wealth of Laban; which was accordingly effected by this contrivance, and Laban's injustice hereby punished, and his policy over-ruled. And to this agrees the Arabic version of this place, "Sinus ejus implevit opibus eorum qui insultaverant ipsi." [He read κόπους instead of κόπους (which the Alexandrian MS retains) and joined the two verses together, mistaking πλεονεξία for *opes*.] In this sense one cannot help observing the propriety of the word ἐπλήθυνε, which seems to intimate the manner of Jacob's coming by his riches, *viz.* that it was by the multiplying, or surprizing fruitfulness of the cattle.

Ver. 11. *In the covetousness of such as oppressed him, she stood by him, and made him rich.*] Ἐν πλεονεξίᾳ καλυπτούντων αὐτὸν σοφίσῃ. Calmet says the true reading of the Greek is, αὐτῷ σοφίσῃ, and explains it accordingly, "Elle l'assista contre l'avarice de ceux qui vouloient user de violence, ou qui avoient l'avantage." [This alteration is not at all necessary. The construction is, ἀνθρώπων or τινῶν καλυπτούντων αὐτὸν ἐν πλεονεξίᾳ, σοφίσῃ, &c. "When some out of covetousness oppressed him, she stood by him." Καλυπτοῦν has an accusative case after it in several places of this author.] In the book of Genesis we meet with the several ways and stratagems by which Laban, who had a greater regard to his own interest than to justice, endeavoured to surprize Jacob, and hinder him from receiving the fruits of his labours: for when Laban, to his surprize, found the contract very advantageous to Jacob, and had the mortification to see the cattle bring forth their young directly against his interest, he dissolved his own agreement, and made a new one with Jacob. Coverdale therefore very properly renders, "in the deceatfulness of such as defrauded him, she stode by him," which is more agreeable to what Jacob himself says, Gen. xxxi. 7. "Your Father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." For it was impossible but Jacob must have been greatly injured by a man of that profound subtilty, had not the extraordinary interposition of God wonderfully prevented it, and disappointed the deceiver, which the patriarch very gratefully acknowledges.

Ver. 12. *She defended him from his enemies, and kept him safe from those that lay in wait.*] *i. e.* Either by turning away the wrath of his brother Esau, which, through his prudent conduct and humble submission, was at length mollified and changed into love and tenderness; or by God's threatening Laban, in a dream, from attempting any thing against Jacob, or seizing upon any of his possessions, when he pursued after him. In Gen. xxxii. we read, that the angels of God met Jacob in his journey, to encourage and comfort him, no doubt, with the assurance that God was with him; and that he called the name of the place, *Mahanaim*, i. e. "two hosts or camps;" for

it is probably supposed, that the angels might appear to him as distinguished into two armies, the better to defend him against his enemies on all sides. See Well's Geography of the Old Testament, vol. i. p. 361.

Ibid. *And in a sore conflict gave him the victory, that he might know that godliness is stronger than all.*] [This is a wrong translation, it should be, "and appointed (or adjudged to) him a strong conflict; that he might know that piety is more powerful than any thing." I wonder how our translators construed the former part of this sentence. It relates to that conflict or wrestling which Jacob had with the angel, over whom he was at last victorious; nor would he quit his hold till he had obtained a blessing. The struggling of an angel with a man may seem *impar congressus*, and the victory of the latter is still more surprising: But many worthy ends were implied in this combat, and several useful reflections may be drawn from it. 1. Jacob having such power with God as to be able to prevail over one of his ministers, was hence reminded not to fear his brother Esau, nor any attempt that he should make against him. 2. God enabled Jacob to prevail over the angel whom he contended with, to shew the great power that those saints have who put their whole trust and confidence in him. 3. We further from hence learn, that when God suffers his saints to be exposed to great trials and severe temptations, it is with a design to teach them, by an experience of their own weakness and his might, that it is *he* alone that makes them victorious: and that he whom they have preferred to the world is greater than the world, and more powerful than all things and persons in it. The fine observation contained in the conclusion of the verse, *viz.* "that godliness is stronger than all," though true in an eminent degree of Jacob, as has been shewn, and is indeed implied in his victory, need not be confined to his single person; there are many other signal instances in the Old Testament to confirm this truth. It was by godliness that Jonathan, with his armour-bearer alone, put a whole garrison to flight; that David, unarmed, overthrew Goliah, and prevailed against the artifices of, and violence of Saul; that Jehosaphat, without drawing a sword, triumphed over three confederate nations; that Hezekiah saved Jerusalem, and the kingdom of Judah, against an hundred fourscore and five thousand Assyrians that came against it: It was piety that determined constantly the fate of the Jewish people, and according to their observance of this, was the public happiness and condition of that state. And the same observation will hold with respect to any other nation or people, who will be always found to be successful or otherwise, according as they regard God, and encourage and promote a true sense of piety. So that the advice of the Psalmist is, at all times, best to be followed, and will be found, upon trial, to be even the truest policy, "Some put their trust in chariots, and some in horses; but we will remember the name of the Lord our God," Psal. xx. 7. This power of piety, or truth, as it is called, is finely displayed by the Apocryphal Esdras, in that contest before Darius, 1 Esdras iii. iv. where, after the arguments used in favour of wine, women, and kings, at length truth beareth away the victory, as being "stronger than all things; for truth endureth, and is always strong, it liveth and conquereth for evermore; neither in her judgment is any unrighteousness, she is the strength, kingdom, power, and majesty of all ages. And all the people shouted, and said, Great is truth, and mighty above all things."

Ver. 13. *When the righteous was sold, she forsook him not.*] ["When a righteous man was sold;" the article is wanting. See on ver. 7.] Joseph is another remarkable instance of God's protection and care of his afflicted servants. Joseph was sent to his brethren upon a friendly message; and his coming was even beneficial to them; but the recompence he met with was treachery and violence; it was unnatural to sell their brother, but is was an aggravation of their cruelty, to sell him, an innocent and tender youth, to rough barbarians, and by them to be carried away into such a country as Egypt. Ephraim Syrus is very pathetic upon this occasion; he makes the unhappy Joseph to stop at his mother Rachel's monument, as he was going with the merchants into Egypt; his complaint there, and the deep and melting impression it made, even upon his Ishmaelite masters, is very moving and affecting: De Laud. Jos. Nor is his eloquence and invention less to be admired upon the other parts of Joseph's sad history. The affliction of Joseph is a common allusion in Scripture, and the standard, as it were, to try others' afflictions by. It is recorded of him, that he was but seventeen years old when his troubles first began; and though the patriarchs that were before him underwent their respective trials and calamities,

yet the Holy Spirit mentions none of their afflictions with the same emphasis as that of Joseph, as if they were to be the badge and characteristic by which he was to be distinguished from the rest: But through the favour of providence, and its secret but wonderful œconomy, his very afflictions were made the means of his advancement. This so remarkable an instance of the guidance of divine providence, another father applies to the afflicted and unfortunate, for their comfort and encouragement: "Joseph, a single person, sold a bondsman into Egypt, there destitute, imprisoned, enslaved; at length went forth a multitude from thence, even to the number of six hundred thousand souls, which grew up to be a great and very powerful people." Greg. Nazian. Orat. 32.

Ibid. *But delivered him from sin.*] This relates to Joseph withstanding the solicitations of his mistress, Potiphar's wife, who, through a criminal love, would have tempted him to adultery; but by a strict regard to chastity, and a religious adherence to his duty, he was deaf to her entreaties, and proof against her amorous violence. The reflection of Rollin upon this part of Joseph's character is so fine, and the advice therein given of such consequence to young and unguarded minds, that I cannot better illustrate this place, or more please well-disposed readers, than by transcribing it: "We find in his (Joseph's) conduct an excellent model of what we should do when we are tempted. Joseph defends himself at first by the remembrance of God and his duty: "How, (says he to that bold and shameless woman,) can I commit such an action, who have God for my Witness and my Judge? It is in his sight that you and I shall both become criminal: It is he who commands me to disobey you upon this occasion. How can I escape his view or corrupt his justice, or be covered from his indignation? How then can I do this great wickedness and sin against God?" But when the temptation became so strong, that he had cause to fear his weakness might yield to it, he prudently betakes himself to flight, rather than parly any longer, or continue in such a state of danger and temptation, as might at length incline him to offend against God." Method of Studying Belles Lettres, vol. iii. p. 141.

Ibid. *She went down with him into the pit.*] Joseph's noble resistance provoked his impudent mistress, who wrongfully accused him to her husband, and was the occasion of his being cast into the prison; over whom God was, under this unhappy circumstance, more abundantly watchful. For the Scripture seems to be particularly careful to make us take notice, how God protected this his servant, by informing us, that "the Lord was with Joseph;" or, according to the Chaldee paraphrase of the place, that "the Word of the Lord was with him," Gen. xxxix. 21. This expression, that "the Lord was with Joseph in the prison," seems to intimate, that when Joseph was thrown into it, and seemingly forsaken of all, God descended with him into the obscure dungeon; and the expression of our author, that "wisdom went down with him into the pit, and left him not in bonds," is to the same purpose, viz. That the eternal wisdom became in a manner prisoner with him; i. e. according to the same polite writer, "She softened the tediousness of his nights, which were spent in watching and suffering; she was a light in that darkness where the rays of the sun could not penetrate; she took away from the solitude of his confinement, which neither reading nor business could amuse or suspend the disagreeable sense of; and she diffused a calmness and serenity over his mind, which arose from an invisible and inexhaustible spring. In this his miserable confinement she was nearest to Joseph, as she is to every man in adversity that has faith: Nor is it said, when Joseph was made a partner in the throne of Pharaoh, that wisdom ascended with him thither, as it is said, that she descended with him into prison, and assisted him in his bonds." Vol. iii. p. 139. St Ambrose has the like reflection upon the same occasion: "Non turbantur innocentes cum falsis criminibus impetuntur, & oppressa innocentia detruduntur in carcerem; visitat Deus & in carcere suos, & ibi est plus auxilii, ubi est plus periculi." De Joseph. c. 5.

Ver. 14. *And left him not in bonds, till she brought him the sceptre of the kingdom.*] This is no where mentioned in the Books of Moses; it is there only said, that "Joseph was made governor over all the land of Egypt:" Philo says, indeed, speaking of Joseph, that Pharaoh made him his viceroy, or, to speak more truly, (says he,) king; μᾶλλον δὲ, εἰ χρὴ τ' ἀληθὲς εἰπεῖν, βασιλέα. But we are not to understand our author, as if he meant by the Sceptre of the kingdom, a truly royal power, a sovereignty strictly so called, "Un regne, un empire absolu," says Calmet; but only, that he was the second per-

son in the kingdom, and had a most extensive power and authority. Some make him to be a partner in the throne with Pharaoh, and think he was invested with this power when Pharaoh took off his ring, which was the royal seal, from his hand, and put it upon Joseph's, and they cried before him, Bow the knee. But notnotwithstanding these ceremonies, and the supreme honours paid him therein, Joseph was still a subject; he was indeed his prime, or chief minister, governor over all the country; but as his power came from Pharaoh, so was it subject to him. Grotius says it was usual with the Hebrews to give the name of king to such as were raised to some very extraordinary honour, and invested with great authority; and refers to ver. 16. of this chapter, which he understands in the like sense: *Comment. in loc.* And thus governors of provinces, and persons of chief note and authority in countries of small extent, are called in Scripture, see Judg. i. 7. where the threescore and ten kings, mentioned to have had their thumbs and their great toes cut off by Adonibezek, are not to be understood as real kings and princes, but as so many rulers of cities or small territories, called indeed *kings*, as having a resemblance of kingly power, by their jurisdiction in such places. Many such petty kings were in Canaan in Joshua's time, who were very numerous: "Tous les Seigneurs qui governoient une ville," says Calmet in loc. "s'appelloient du nom de Rois:" Till at length the greater overcame, and, as it were, devoured the rest. The like may be said of the thirty and two kings which went up with Ben-hadad the king of Syria, to besiege Samaria, 1 Kings xx. 1. Isa. xix. 2. And some of the ancients have given this name even to Abraham, Moses, and Israel; see Justin, lib. xxxvi. c. 2. and Nicol. Damascen. apud Joseph. Antiq. lib. i. c. 7. and Calmet in loc. This seems confirmed likewise by the new name which Pharaoh gave him; which he conferred, not only because he was a foreigner, and intended to honour him, but to denote him to be his subject, though ruler of every body else: See Pat. in loc. A name, which, according to St Jerom and the Vulgar Latin, signified, "The Saviour of the world:" See Gregory's Notes, p. 65. probably in allusion to the services done by him in the time of the famine. But perhaps this name may mystically include something higher; for some learned men have remarked, that there are few saints of the Old Testament, in whom God has been pleased to express so many circumstances of resemblance with his son, as in Joseph: See the particulars of the agreement, and the parallel drawn by Rollin, Vol. III. on the Belles Lettres, p. 155. This is doing the greatest honour to Joseph, and strictly giving him *perpetual glory*.

Ibid. *And gave him perpetual glory.*] By the term *perpetual*, we may understand, that Joseph's glory did not die with him, but was preserved and handed down to posterity, by some public monument in his favour, or by some symbol representing him. Dr Spencer contends, that the ark and cherubims were honourable hieroglyphics of Joseph; both of which had a symbolical reference to him, and preserved his memory; "Æquum est opinari, Deum Cherubim & Arcam, præ aliis omnibus instituisse, eo quod Josephi piissimi & charissimi monimentum extarent. Nam Arca non tantum nomine, sed & figura cum Josephi Arca, & Cherubim cum bove, Josephi nomine & insigni, maxime conveniebant—ut utraque ejus vitam & mortem ab oblivione in æternum vindicarent." Tom. ii. de Orig. Arcæ & Cherub. p. 878, 9. But the learned Vossius has made it appear, with more probability, from the testimonies of Ruffin and Suidas, and other authorities and arguments, that the memory of Joseph was preserved under the Egyptian Apis: For he observes, first, that it is highly probable so extraordinary a person, so great a prophet and statesman, and so public a benefactor as Joseph was, would have his memory consecrated to posterity: That the Egyptians were most likely to do this, by some symbolical representation of the kindness; and that no symbol was more proper for this, than the Egyptian Apis, because the famine was prefigured by the lean kine, and the time of plenty by the fat, the ox being a known symbol of fruitfulness and plenty, which Joseph was in a very great degree the happy occasion of. It is evident, likewise, from Pharaoh's rewarding Joseph, that the Egyptians were desirous of shewing their gratitude; and it is no less certain, that it was the common practice among them, to perpetuate the memory of benefactors by some symbols, which, though at first designed only for civil use, were afterwards abused into idolatry and superstition. And lastly, the very names, Apis and Serapis give great light and probability to the conjecture: For Vossius conceives Apis to be the sacred name of Joseph among the Egyptians, and answers to the Hebrew אב *ab*, *i. e. father*, and such indeed he was to Pharaoh and his people, and Joseph expressly calls himself

so, Gen. xlv. 8. The Scripture likewise informs us, that, by the order of Pharaoh, they cried before him, *abrech*, which is a compound word, and means, according to the rabbins, both *king* and *father*. Serapis it is well known, had a bushel on his head, another very significant symbol of Joseph; and the very name of Serapis, is probably derived from שור *sor*, which signifies a *bull*, and *apis*. So that we seem here to have the sacred story of Joseph visibly traced through all the Egyptian darkness and superstition. Vossius de Idololat. lib. i. Sulpic. Sever. lib. ii. c. 21. in notis. Gregory's Observations, p. 65. Reeves's Apology, vol. ii. p. 39.

[Ibid. *Power against those who oppressed him.*] Greek ἐξουσίαν τυραννούντων αὐτὸν, *Power over those who oppress him; viz.* Potiphar and his wife, and others who had used him ill. Τυραννούντων for τυραννησάντων, as ch. v. 1. ἀθετούντων, for ἀθετησάντων.]

Ver. 15. *She delivered the righteous people and blameless seed from the nation that oppressed them.*] It has been an objection against this writer, that he represents the Hebrews, when they were in Egypt under the bondage of Pharaoh, as a just and irreproachable people; which is not agreeable to what Ezekiel says of them, and some others of the prophets, who accuse them as given to idolatry, in that place, and at that time, Ezek. xx. 8. xxiii. 3. Others think, that, as a Jew, he speaks of them in general, according to the notion which they had conceived of themselves; for they were full of spiritual presumption, looked upon all other nations with the utmost contempt, as imagining themselves to be the only righteous and accepted, and thought every thing their due, and that as God had shewn particular honour and kindness to the Jews, in chusing them to be his people, he would never reject them. In this latter sense the profoundly learned Dr Jackson understands this place; for he observes of our Author, "That though he was a man of an excellent contemplative spirit, as full as the moon, in points of high speculation of God's general providence in governing the world; yet when he comes to discuss the different manner of God's dealing with the righteous (which in his language are the seed of Abraham,) and the wicked heathen, he betrays himself, in some measure, to be infected with a disease common unto his countrymen the Jews." The radical disease which was common to the whole Jewish nation at that time, and to this author in particular, he says, was this, "That because they were the seed of Abraham, they were the only righteous and blameless seed. And however the Lord God of their fathers did often chastise and correct them, yet all his corrections were filial; ch. xi. 10. xii. 22. That he would not, or could not, at any time plague them, as he had done the unrighteous heathen, or punish them with the like blindness of mind, or hardness of heart, as he had done the Egyptians. But St Paul has given a receipt or medicine for curing this disease in his countrymen then living, and for preventing the like in after ages, whether in Jew or Gentile, Rom. ix. 18. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." The extract of which aphorism is this, that the Lord was not so tied by oath or promise unto Abraham, but that he might and would harden the hearts, and blind the eyes of his seed, after the same manner he had done Pharaoh's and the Egyptians, if at any time they should become as obstinate as Pharaoh and his people had been. —To harden the seed of Abraham, upon the like pride of heart, obstinacy, and contempt of God's forewarnings, could be no prejudice to God's oath to Abraham, no impeachment of his promised loving-kindness to David, but rather a proof to all the world, that the God of Abraham was no respecter of persons; but as they, who in every nation fear him and love righteousness, shall be accepted of him; so all those of any nation, that despise him, and work unrighteousness, shall be rejected by him:" tom. iii. p. 206, 7. And the history of the Jewish people justifies this observation; for as they grew still more corrupt, wicked, and idolatrous in the promised land, than they had been in Egypt, notwithstanding the many instructions, invitations, reproofs, and miracles of their prophets and holy guides to reclaim them, God was at last obliged to send them captive to Nineveh and Babylon; and at length, when neither corrections nor benefits, nor even the coming of their own Messiah, could overcome their obstinacy, God was pleased to reject his once beloved, and to call and adopt the Gentiles that were afar off. But perhaps we may explain this passage of our author, which hath been excepted against for the reasons before given, in a good consistent sense, without supposing any prejudice or partiality to his countrymen, as the latter objection does, or that the author maintains any false fact in the instance before us, as is the sense of the former: For, 1. This writer may probably call the Jews a *righteous*, or, as the margin has it, a *holy people* λαὸν ὅσιον, upon account of their external holiness, as being a peculiar people, a chosen generation, a holy nation, separated more immedi-

ately to God's service, and called with a holy calling. 2. The Jews may be here, not improperly, called, a *blameless seed*, σπέρμα ἄμεμπτον, upon account of the imputative righteousness of the patriarchs, Abraham, Isaac, and Jacob, their fore-fathers: The root therefore being holy, the branches may be considered so in like manner. 3. Though the Jews cannot indeed properly be said to be a righteous and blameless seed, with respect to God, who permitted their disgrace and punishment in Egypt, upon the account of their wickedness; yet with respect to Pharaoh and the Egyptians, they may be said to be righteous and blameless, just and irreproachable; "Qui n' avoient jamais offensé les Egyptiens," as having never injured or offended them, though greatly oppressed by them: This is Calmet's Exposition, see Pref. sur la Livre de la Sagesse, & Comment. in loc.

Ver. 16. *She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs.*] i. e. She entered into the soul of Moses, here called *the servant of the Lord*, by way of eminence, as he is in many places of scripture. It is observable, that this writer speaks of *dreadful kings* in the plural number, though he only appeared before Pharaoh; nor is there any reason to imagine more kings than one in Egypt, except we should, with De Muis, include some neighbouring kings, then captive or tributary to Pharaoh: Comment. in Psal. cv. But this author, as I have before observed, (see note on ver. 14.) gives the names of kings to great men and nobles. We have an instance of the like plural expression, and upon the same occasion, Psal. cv. 30. "Their land brought forth frogs, yea, even in their kings chambers." Ἐν τοῖς ταμείοις τῶν βασιλέων αὐτῶν, LXX. Coverdale's translation refers it to Pharaoh only, "She stode by him in wonders and tokens agaynst the horrible kyng." The sense of the whole verse is, that wisdom entered into the soul of Moses, and spake by his mouth, and made him even a god unto Pharaoh, before whom, his royal issue, and his nobles, he wrought so many surprising miracles, as might have convinced them, that God was the sovereign ruler, not only over all the kingdoms of the earth, but even over the elements and universal nature.

Ver. 17. *Rendered to the righteous a reward of their labours:*] God gave the Israelites, at their departure, the goods of the Egyptians, as the reward of their labour among them, and as their just due for their past services. Many of the ancient fathers, as Irenæus, Tertullian, Epiphanius, &c. understand the case in this light, and look upon the spoiling of the Egyptians, as a piece of justice only due to themselves: For undoubtedly the Israelites ought, both in equity and strict right, to have had some wages or recompence for the labours and hardships they underwent in their service; to which they seem more entitled, considering the great benefits the Egyptians received from them in general, and from Joseph in particular. Saint Austin therefore well observes, speaking of the Egyptians, "Homines peregrinos labore gratuito injustè & vehementer afflixerant; digni ergo erant & Hebræi quibus talia juberentur, & Egyptii, qui talia paterentur:" Lib. xxii. cont. Faust. We may add further in vindication of this fact, that it was done by the appointment and command of God himself, who thus punished the Egyptians for their injustice and cruelty to the Israelites. And though it is contrary to the law of nature, as well as positive law, to take away the just goods of another, because no man has a right for that purpose, yet the case is quite altered, when such an action is done by the command of God, who has an unquestionable right in, and power over, all persons and things, as the maker, and giver, and Lord of all. There could be therefore no injustice in this particular, as God had an undoubted right to transfer the property of the Egyptians to the Hebrews. Nor does Scripture any where condemn or disapprove this fact; it is rather a confirmation of Scripture, for thus the promise to Abraham was fulfilled, "That nation whom they shall serve will I judge, and afterward shall they come out with great substance;" Gen. xv. 14.—I shall not enter any further into this argument: such as desire to see it discussed more at large, may consult Shuckford, Connec. Sacr. & Prof. Hist. vol. ii. p. 495. Waterland's Scripture vindicated, Par. ii. p. 10. Grotius De Jure Belli & Pacis, and other writers, who justify this fact by a great number of good reasons.

Ibid. *Guided them in a marvellous way, and was unto them for a cover by day.*] This refers to the divine protection exhibited to the Israelites in their journeying through the wilderness, when God led them by a pillar, which stood still when they were to rest, and moved forward when and which way they were to march. This pillar appeared as a cloud in the day, and served for a covering over them to defend them from the scorching heat of the

sun; which the writer of Ecclesiasticus expresses very strongly, when he calls it, σκέπη ἀπὸ καύσωνος, ἢ σκέπη ἀπὸ μεσημβρίας, c. xxxiv. 16. It was a cloud erected towards heaven, like a pillar upwards, but downwards flat and broad, spread over the body of the people, as afterwards more eminently over the tabernacle; and, though but one pillar, had two different appearances and uses; of a cloud by day, to defend them from the heat, which in those parts was very excessive; and of a fire by night, to direct and illuminate them. Coverdale's and the Geneva Bibles express the first very properly, "On the daye-tyme she was a shadowe unto them." This darkness of the cloud had also another use, *viz.* that it blinded and confounded their enemies, that they might not come near to assault them. Mr Toland's account for one and the same thing, giving both light and darkness to different parties, is very odd and singular, to say no worse of it: "He supposes a fire was made by order of the Hebrew general, for a blind to the enemy, that they might be suspected to be where indeed they were not:" See his Hodegus, and note on ch. xix. 7.

Ibid. *And a light of stars in the night-season.*] The Greek reads, εἰς φλόγα ἀστέρων τὴν νύκτα, according to Grabe's and some other editions; but ἄστρων, which the Vatican copy preserves, seems more proper and expressive; for ἄστρον signifies a *constellation*, or a great collection of stars together, according to Didymus, ἀστὴρ δὲ ἄστρου διαφέρει, ὅτι ὁ μὲν ἀστὴρ, ἓν τι ἐστὶ· τὸ δὲ ἄστρον ἐκ πολλῶν συνέστηκεν ἀστέρων, ζῴδιον ὄν, ὃ καὶ ἀστροθέτημα καλεῖται. In Notis ad Il. Δ. ver. 75. Many of which constellations, by their joint and united light, might imitate a torch, or a flame, as the margin renders. But could the light of common stars, scattered here and there confusedly, assist the Israelites, travelling in a vast and pathless wilderness? Or would so feeble a light serve for their direction, and be sufficient for all their purposes? Calmet compares to this light the ὁ ἀστὴρ, or the star which appeared at our Saviour's birth, Matt. ii. 9. "Which, says he, was a light that moved in the air before the magi, something like the pillar of the cloud in the wilderness, which either stopt, or went forward, in such a manner, as was necessary for the conduct of the wise-men to the proper place." This he takes to be an inflamed meteor in the middle region of the air, with miraculous and extraordinary circumstances attending it. As our version, following the Greek, seems to make the real light of the stars to be the guide of the Israelites in the night-season; ἀστέρων, taken in this sense, may be sufficient for their direction. But the Syriac and Arabic versions understand this pillar in a different sense, that it was as a light of stars in the night season; the former reads, *vice splendoris syderii;* and the latter more fully, *noctù verò, vice fulgoris stellarum, splendor.* We may therefore understand this place, either of a number of constellations placed together, shining with a natural but very extraordinary light; or of a collection of meteors with a preternatural light; or, lastly, comparatively, that this light imitated that of the brightest stars, in the sense of the Oriental versions. [Perhaps the moon may be comprehended in the word ἀστέρων or ἄστρων. See xvii. 5. where it certainly may.] In the Scripture, this appearance is described in much stronger terms; for the pillar, which appeared in the day like a cloud, is there mentioned to be like a light, or pillar of fire: And thus the Psalmist, "In the daytime he led them with a cloud, and all the night through with a light of fire;" Psal. lxxviii. 14. And to this the prophet alludes, when he says, "The Lord will create upon every dwelling place on mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of flaming fire by night;" Isa. iv. 5. Salvian rightly describes this pillar, with its different appearances, when he calls it, "Mobilem columnam, nubilam die, igneam nocte, congruas colorum diversitates pro temporum diversitate sumentem: scilicet ut & diei lucem lutea obscuritate distingueret, & caliginem noctis flammeo splendore claritatis radiaret." De Gubern. Dei. lib. i. It seems, after all, best, without aiming at explaining the nature of this appearance, to say, that the glorious Schechinah itself, in this pillar, gave light and comfort to God's own *peculium;* for the regent of this cloudy pillar was he that forms the light and creates darkness; and as "there was the hiding of his power, so his brightness there was as the light," Habak. iii. 4. where the reading of the LXX is too particular not to be taken notice of, ἢ ἐθέλω ἀγάπησιν κραταιὰν ἰσχύος αὐτῶ; for it intimates the principle upon which the great *Goel*, or deliverer, proceeded to exert this his might under these different appearances, *viz.* his strong and powerful love towards his people. See note on ch. xix. 7. Messieurs du Port Royal, besides the literal, gives us a very useful allegorical sense of this pillar, *viz.* "That, as the cloud by its overshadowing sheltered the

Hebrews from the extremity of heat, so the assistance of the Holy Spirit defends us against the burnings and flames of concupiscence; and as that light of fire guided them in a marvellous way in the very darkness of the night, so the Holy Spirit illuminates men's minds with its heavenly light, under their sad state of spiritual darkness; and with its holy fire cheers and comforts the saints in their greatest afflictions." Comment. in loc. And, indeed, according to the mystical sense of the fathers, the whole people of Israel, and that which befel them, were types or figures of Christ and his church, as the apostle himself makes them, 1 Cor. x. their bondage in Egypt was a type of the slavery of sin, and their deliverance from thence, of our redemption from Satan. The desart through which they passed, and the difficulties they encountered in it, were a lively figure of the miseries of this life; as Moses their leader was of Christ; Canaan, of heaven; the Red Sea, of baptism; and manna of his heavenly doctrine, which came down from heaven, and nourishes unto eternal life.

Ver. 19, 20. *And cast them up out of the bottom of the deep. therefore the righteous spoiled the ungodly.*] The expression here is ambiguous, and the interpreters are accordingly divided about the true sense of it; the far greater part of them understand it, either of the Israelites' happy escape from the Egyptian bondage, or from the dangers of the Red Sea. This seems to be the sense of all the old English translations, of the Oriental versions, and of the Vulgate, which metaphorically renders, " & ab altitudine inferorum eduxit illos," as if their escape from thence was like a return from the grave. Calmet renders very expressly, " elle a retiré les siens du fond des abysmes;" and among the sacred critics, Grotius and Badwell are of the same opinion. But there is another, and I think, with submission, a better sense, and more agreeable to the context, which applies these words to the Egyptians, which is favoured by the comment of Messieurs du Port Royal, which renders, " Qui les a rejettez morts du fond des abysmes;" i. e. that after they were drowned, they were cast by the tide, or by God's appointment, from the bottom of the sea to the shore, where the Israelites were encamped; by which means they possessed themselves of their spoils. And to this agrees, in great measure, the account which Josephus gives, " That the winds and the waves forced their arms ashore just at the place where the Hebrews had pitched their tents: which Moses understood to be another providence, in furnishing the people with arms in this manner, that they so much wanted, which were gathered together, and distributed among the Hebrews:" Antiq. lib. ii. c. 16. That the first sense, which applies these words to the Israelites' escape from the dangers of the Red Sea, cannot be the true one, seems manifest from the context, and the following reasons: 1. That the spoiling of the Egyptians, by the borrowing of their valuable goods, is mentioned just before, ver. 17. 2. That the mention of it follows very improperly, after the relation of the drowning of their enemies; for can any thing be more absurd than this reason, that, because they were happily escaped from the Red Sea, therefore they spoiled the Egyptians before they came to it? διὰ τοῦτο, therefore ver. 20. cannot relate to this first spoiling of the Egyptians. 3. At their departure from Egypt, when they went out, laden with the goods of their oppressors, there was no hymn composed on that occasion, nor do we find any recorded in their history. But in the sense when I contend for, all is right and easy; for after the account of the Egyptians being drowned, and that they were cast up from the bottom of the sea to the side where the Israelites were, it follows very naturally, that the dead bodies coming by this means into their power, they therefore spoiled them, διὰ τοῦτο ἰσχύσαντες ἀσεβεῖς, i. e. stripped them, and took their arms from them, which they most wanted. And what confirms this is, that a hymn was actually composed and sung upon this signal overthrow of their enemies: see note following. 4. Ἀνέβρασεν is not to be taken in the sense of *leaping*, as Grotius seems to understand it, making it synonymous to σκιρτᾶν, and ἐξάλλεσθαι, but is a metaphor taken from water issuing from its source, or fountain; or rather, from the bubbles rising in boiling water. Our translation is too flat, when it barely renders *cast them up;* for the bodies rising in the act of drowning, are here, by a beautiful and expressive allusion, compared to bubbles rising in boiling water: and the true sense is, that he made the bodies of the Egyptians rise up like bubbles from the bottom of the sea. In the sense of our version the reading should be ἐξέβρασε. See 2 Maccab. i. 12.

Ver. 21. *For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.*] The ancient English versions read in the present tense, " Wysdome openeth

the mouthe of the domme, maketh the tonges of the babes to speake;" which is the rendering of Coverdale's and the Geneva Bible, and may be considered as a judicious Epiphonema, or useful reflection, wherewith the author concludes the chapter, to shew the great power of God, that he "who removeth away the speech of the trusty, and taketh away the understanding of the aged, who leadeth counsellors away spoiled, and maketh the judges fools; Job xii. 17, 20. can with equal ease make the dumb eloquent, and the mouth of babes and sucklings to chant forth Hosanna and praise. But I think this verse relates rather to the foregoing, and concerns the same persons: The sense, according to the original, and the Oriental versions seems to be, that the Israelites, who before were silent through fear of the Egyptians, and were not, by the many former miracles wrought in their favour, induced to bless and praise God for them, upon a sight of the sudden and universal destruction of their enemies, from a sense of the danger which themselves had escaped, and out of gratitude for the unexpected spoils which they were possessed of, sang unto the Lord, upon the happy occasion, that hymn of thanksgiving, or Eucharistical ode, which has been so justly celebrated by all antiquity, which Archbishop Usher styles, "Omnium, quorum uspiam memoria extat, primum & antiquissimum:" "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider shall be thrown into the sea:" Which was seconded by Miriam the prophetess, and all the Israelitish women, with timbrels and with dances, Exod. xv. 1. And, according to Grotius, the children joined in, and completed the harmony. Comment. in loc.

CHAP. XI.

THE ARGUMENT.—*The account of what wisdom did for the Israelites after their departure out of Egypt is continued. God's different dispensations towards the Egyptians and the Israelites in the Wilderness are recited, and a parallel, or comparison drawn between the plagues with which God smote the former, and the great mercies which he vouchsafed to the latter, even in the same instances. That the Egyptians were deprived of water, by the river and all their springs being turned into blood, by which plague great numbers died through thirst; but the Israelites were supplied with the same element at the same time that they were afflicted, and afterwards, in a more extraordinary and miraculous manner, from the rock, which flowed like a stream, or river, and even followed them from place to place in their travels through the wilderness.*

Ver. 3. *THEY stood against their enemies, and were avenged of their adversaries.*] Such as the Amalekites, who fell upon those of the Israelites, who through weakness or fatigue could not keep up with the rest of the army, Deut. xxv. 18. and endeavoured to oppose their passage, and hinder their settlement in Canaan; the king of Arad, who attacked the Israelites as they passed that way, and took some of them prisoners, without any provocation, Numb. xxi. 1. Og, the king of Bashan, and Sihon, king of the Amorites, who were likewise the aggressors, and opposed their march: For in this sense we are to understand the place that the Israelites did not act offensively till they were assaulted; and thus the Arabic version takes it, "Bellum contra se gerentibus restiterunt," and ἀμύνομαι is so used in the best Greek writers.

Ver. 4. *When they were thirsty they called upon thee.*] This happened twice in the wilderness, at Rephidim they first murmured for water, Exod. xvii. 1. and then at Kadesh, Numb. xx. But though this miraculous supply of water seems mentioned twice in this verse, there is no necessity to suppose, that both these times are referred to. There is the like repetition, Psal. lxxviii. 16. which seems, according to the rendering of the LXX, to relate to the same miracle. See also Psal. cxiv. 8. One may often observe in this Book, and the like may be said of Ecclesiasticus, and the Book of Proverbs, that the same sense is frequently expressed in two periods, or members of the same verse, with no other difference, but a variation of the phrase. This observation will be found not without its use; but there are two others in this chapter, which it may be proper to mention, as being more material, and even necessary, for the right understanding this book, and may indeed be considered as the very keys of it, at least of the remaining part: We have the first in the next verse, "That by what things the Egyptians were punished, by the same the Israelites, in their need, were benefited;" which parallel is almost constantly pursued, and strongly drawn, by way of contrast or opposition, to acquaint us, as it were, in one view, with the joint history of those people, and God's

respective dealing with each of them: The second is in ver. 16. viz. "Wherewithal a man sinneth, by the same also shall he be punished;" which aphorism, well weighed and attended to, will be of great service for unravelling and explaining the ten plagues in particular, and the reason why God chose to afflict that people with them, rather than with any other.

Ibid. *And water was given them out of the flinty rock.*] It is not without good reason that water is said to be given to the Israelites from the rock. That this miracle is mysterious, is evident from the circumstances related of it: for if there had been no other design but the relieving their necessity, that might have been supplied by rain from heaven; or if only a visible effect of the divine power was intended to have been displayed, that had been as easily discovered, in causing new springs to rise from the earth: but Israel was not supplied with water from the clouds or the vallies, but from the rock. Hence therefore learned men have drawn a parallel between the *rock* and *Christ*: 1. Because a rock is the ordinary title of God in Scripture, and in a special manner it resembles Christ; Psal. cxviii. 22. 1 Pet. ii. 7, 8. 2. It was the Son of God, the Angel of his presence, the Conductor of his people, that then spake to Moses, and stood upon the rock, to signify the relation it had to himself, Exod. xvii. 6. 3. The Apostle himself so explains it, "They drank of that spiritual Rock which followed them, and that rock was Christ," 1 Cor. x. 4. See Bates's Harmony, p. 438.

Ver. 6. *For instead of a fountain of a perpetual running river.*] Ἀντὶ μὲν πηγῆς ἀενάου ποταμοῦ. Πηγὴ ποταμοῦ is not a very usual expression, and seems to relate, if it be the true reading here, to the source or fountain-head of the Nile, the river here intended; for thus much must be allowed, that the ancients enquired after nothing more than the fountains of the Nile; see Stephan. Dict. Histor. Geograph. in voce NILUS. And Strabo and other Greek writers constantly use the word πηγὴ in speaking of them, and even whole treatises have been wrote concerning them; and when any streams are corrupted, it is natural to ascribe the fault to the corruption of the fountains whence they flow, though perhaps the accident proceeds from some other cause. There may also be, possibly, an allusion in this expression to the fountain and river in the wilderness; for the place where the water issued from the rock in Horeb, was, in the strictest sense, πηγὴ ποταμοῦ; and indeed the stream flowing thence is expressly called by the LXX πηγαὶ ὑδάτων, Psal. cxiv. 8. See also Joseph. Antiq. lib. iii. c. 1. And the stream that followed (as St Paul words it,) the Israelites in the desart wherever they went (or, as some conjecture the fact, they followed the river which way soever God directed its course, whereby he ordered their journies as he pleased,) was to them ἀέναος ποταμός. In allusion, I say, to this stream in the wilderness, πηγὴ ἀέναος may here perhaps be ascribed to the Nile. The Arabic version applies ἀενάου to πηγῆς, and renders, "Pro fonte fluminis abundè manante;" i. e. instead of a clear and perpetual running spring, they were troubled with a river foul with blood. But as all the other versions join this epithet to ποταμῷ, and as the opposition lies not between what the river was in its natural state, and after it was turned into blood, but between the Egyptians being deprived of water, and the Israelites supplied with it, in the same miraculous manner, and, which is of great moment in the present enquiry, by the very self-same instrument; I am more inclined to think, that the true reading of this passage is, ἀντὶ μὲν πληγῆς ἀενάου ποταμοῦ, see Exod. vii. 20. where the text says, that "he (Moses) lift up the rod and smote the waters that were in the river, and all the waters that were in the river were turned into blood." It is no less observable, that the same rod was the immediate instrument in the other miracle, viz. in supplying the Israelites with water; for the Scripture is very full and explicit in this point, "And the rod wherewith thou smotest the river, take in thy hand and go—And thou shalt smite the rock, and there shall come out water;" Exod. xvii. 5, 6. This conjecture is confirmed likewise by the context, particularly ver. 5. which manifestly alludes to the rod that struck both the Nile and the rock, and may be equally applied both to the cause and to the effect. To establish this further, I shall shew upon what account this river may be styled ἀέναος ποταμός: 1. Ἀέναος is applicable to it, as it is a common epithet of a river. Instances of this may be found in the classic writers; Horace, particularly, thus describes the perpetuity of its course,

> *Rusticus expectans dum defluit amnis; at ille*
> *Labitur, & labetur in omne volubilis ævum.*
>
> EPIST. lib. i. ep. 2.

In opposition to brooks that often dry up, and have little or no water in them. Thus Calmet expounds this term, Comment. in loc. Besides

this general reason, may not the river Nile in particular be so called? *2dly*, As being, in the opinion of many learned men, one of the four rivers of paradise, originally called Gihon, Gen. ii. 13. and as such, may be considered, in point of time, as a perpetual running river. *3dly*, The Nile may be termed ἀέναος ποταμὸς, as a never-failing river, its fountain being never dry, but its streams continually fed, though in a country where it seldom or never rains; and though its source remained concealed, yet its supplies were constant, and, as it were, miraculous. Hence the Phœnicians, Canaanites, Syrians, Greeks, and other travellers into Egypt, had a notion that God himself supplied Egypt with these surprising and never-failing waters: And hence Homer probably calls the Nile, Διΐπετὴς ποταμὸς, *Fluvius à Deo missus*, i. e. a river sent and maintained by God; Odyss. Δ. ver. 581. Strabo gives it the same title, lib. xvii. And indeed the Egyptians represent this constant miracle by the symbol of a river flowing out of the mouth of the sun, the known and fixed image of God among them. *4thly*, The Nile may be called ἄέναος, as being, according to the Egyptian notion, *perpetual à parte ante*, for they esteemed water to be the very origin and principal of all things, and on that account they worshipped it; the Nile in particular is sometimes termed, Ζεὺς Ἀγύπτιος, and therefore God smote it in the first place. And thus Philo, "Primum ab aqua Deus pœnas infligit, propterea, quòd, cum aquam supra modum Ægyptii colerent, originem rerum omnium & principium esse statuerent, eam primum æquum esse putavit, ad eorum castigationem advocare." De Vita Mosis. *Lastly*, May not this very ancient and celebrated river, by Juvenal called *the river*, by way of eminence, Sat. xv. be considered as ἄέναος, in contradiction to the occasional water in the wilderness, which then first existed, and at length ceased to flow? [But, after all, πηγὴς ἀενάου ποταμοῦ may mean no more than *water*; in which signification it is often used by tragedians, and other poets, whose style and manner this author imitates quite through his work.]

Ibid. .... *River troubled with foul blood, for a manifest reproof of that commandment whereby the infants were slain.*] i. e. God changed the waters of the Nile, which before was a clear running stream, into a discoloured and foul water, or rather a sort of stagnating blood, wholly unfit for the Egyptians use. Our author seems to represent the river as turned into real blood, at once to exemplify and chastise the crime of drowning the Hebrew infants therein. See Origen and Theodoret in cap. vii. Exod. The latter expressly says, "Hanc plagam intulit Deus propter pueros Judæorum in acquis immersos; fluvius enim mutatus in sanguinem conqueritur de cæde puerorum per eos commissâ:" i. e. "This plague God brought upon them for the children that were drowned; and the river thus turned into blood complained of that slaughter." Coverdale's version is to the same purpose, "Unto the enemyes thou gavest man's bloude instead of lyvinge water;" which is a literal translation of the Vulgate, "Pro fonte sempiterni fluminis humanum sanguinem dedisti injustis." St Austin De miraculis Scripturæ, and other ancient writers, mention what is equally surprising, that the springs and fountains themselves were likewise so affected and changed, that if an Egyptian dug for fresh water, what issued forth from the earth was like actual blood from a wound. Philo's account is nearly the same, "Unà cum mari cruentantur lacus, fossæ, alvei, rivi, putei, fontes, universa in Ægypto aquæ vis, apertæque humoris venæ velut in profluvio sanguinis, cruoris torrentes emitterent." De Mose, lib. i. But others think, that this calamity extended only to that part of the river, or those waters that were nigh the court of Pharaoh; for if this plague was universal, the magicians could have had no place to practise their skill in, and effect the like. See Jackson's works. That such bloody and foul water should breed distempers in the Egyptians, and be even poisonous to them is no wonder; but Josephus adds, that this was particular to the Egyptians, for the water was wholesome to the Israelites, and, with respect to them, retained its own nature and usual sweetness. Antiq. lib. ii. cap. 14.

Ibid. *Thou gavest them abundance of water by a means which they hoped not for.*] God gave the Israelites drink in a barren and uninhabited desert, in a dry and thirsty land where no water is; and this he did from a solid and unpromising rock. The Israelites, according to Josephus, Antiq. lib. iii. cap. 1. "Had conceived a no-
" tion from Moses's mentioning water out for
" the rock, that dry and wearied as they were,
" a way was to be cut by them through the
" rock for the water, which gave them more
" uneasiness than the thoughts of the cooling
" refreshment gave them pleasure. But when,
" upon the striking of the rock with the rod of
" Moses only, a large stream of water forthwith
" followed, they praised God for giving them

"σωτηρίαν δ' ἐλπισθεῖσαν." An expression not very unlike our author's. And to encrease the miracle, this crystal stream not only refreshed them for that time in their distress, but even followed them in their journey. The Jewish rabbins are very fond of the conceit, that the rock itself followed them; but others, to soften this prodigy, more wisely assert, that the water from the rock became a river, and flowed after the camp. The reasons for this opinion are, 1. That from the time of this flow of waters from the rock at Horeb, until they came to Kadesh, the Israelites are not said ever to have wanted water, which they must have continually stood in need of, and indeed perished for want of in their passage through the wilderness, if God had not thus miraculously supplied them. 2. Some expressions in the Psalms seem to imply, that a river from the rock attended them from place to place in their journeyings, Psal. lxxviii. 16, 17, 21. cv. 40. 3. St Paul says, that they "drank of the rock which followed them," 1 Cor. x. 4. which the best interpreters agree in expounding of the water that flowed from it, and went along with them. See Pool, Whitby, Hammond in loc. and Usher's Annals ad A. M. 2513. The rendering of the Syriac version of this passage is very particular and remarkable, "Quibus & aquam dedisti in optima illa vita, quæ non deficit, [who seems to have read ἀπολλυπῆς ζωῆς instead of ἀπλήστως] alluding probably to that living water, John iv. 14. which our Saviour promises to all the faithful, which "shall be in them a well of water springing up into everlasting life." In like manner this miracle has been allegorized by the fathers, and is, according to them, a visible representation of the overflowings of grace; for Christ is the true rock from whence issue those waters of life, which quench the thirst of his people, during the weary steps they take in the wilderness of this mortal life.

Ver. 8. *Declaring by that thirst then how thou hadst punished their adversaries.*] A contrast or comparison is carried on here, and in the verse foregoing, between the thirst of the Egyptians, occasioned by their foul and distempered water, and that of the Israelites in the wilderness; the first was the just punishment of obstinacy and wickedness; the second was designed to prove and admonish God's chosen people. The sense of the whole verse is, that the Israelites perceived, by their thirst of a short continuance the different manner of God's dealing with them and with the Egyptians; the former he treated with mercy and favour; and the latter with the utmost rigour and severity. St Austin observes, that in this plague, "Bibentibus erat exitium, non bibentibus pœna ob sitim quam sustinebat"—De Mirac. Scrip. *i. e.* "unto them that drank it was death, and unto them that drank not, it was a sore punishment on account of their great thirst." Philo says yet more expressly, πολὺς δὲ ἀνθρώπων ὄχλος ὑπὸ δίψης διαφθαρεὶς, κ. τ. λ. "hominum siti enectorum magnus numerus acervatim jacebat in triviis, non sufficientibus domesticis ad sepulturæ officia." De Vita Mosis, lib. i. *i. e.* "a great number of persons, dead with thirst, lay by heaps in the streets, their servants or friends not being able or sufficient to bury them."

[Ver. 9. *For when they were tried, albeit in mercy,* &c. Ἐπειράσθησαν, καίπερ ἐν ἐλέει, &c. The beginning of this verse would have been much clearer thus: Ὅτε γὰρ ἐπειράσθησαν δίκαιοι, ἐν ἐλέει παιδευόμενοι ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο: For ἐπειράσθησαν, as it now stands, may belong to the Egyptians (who were the persons last mentioned) as well as to the Israelites; and καίπερ does not seem to be of any use here: And then to δίκαιοι would be opposed ἀσεβεῖς (as xii. 9.) to ἐν ἐλέει would answer ἐν ὀργῇ, to παιδευόμενοι, κρινόμενοι. This, I say, would have been much clearer; but I do not say that the author wrote so, because I find the like omission of the same word ch. xviii. 25. and the accuracy of the genuine Greek writers is not to be looked for in this author.]

Ibid. *They knew how the ungodly were judged in wrath and tormented.*] Ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο. I think the rendering of Coverdale's and the ancient English versions far preferable: "When they were taxed with fatherly mercy, they knowledged how the ungodly were judged, and punished thorow the wrath of God." The Geneva Bible is to the same effect, "when they were chastised in mercy, they knew how the ungodly were judged, and punished in wrath," ἐν ὀργῇ ἐβασανίζοντο, which is the better construction. "Judged in wrath," as our version has it, seems to carry a reflection upon the equity of God's proceedings. The Oriental versions understand it in like manner, and render accordingly.

Ibid. *Thirsting in another manner than the judge.*] The different effect of their thirst sufficiently appears from the description in ver. 8. that of the Israelites being only troublesome for a time, but the other was dangerous and fatal. The Greek, Vulgate, and all the an-

cient versions entirely omit this sentence in this place. Our translators seem to have inserted it here, to illustrate this verse, and specify the torment: It is fetched from ver. 14. in the Vatican copy, (the 15th in Grabe's edition,) where it certainly is very improperly placed, as having no manner of relation to the context. So that one cannot but wonder how all the copies and versions should conspire, as it were, in this mistake, and our translators alone be so sagacious as to find it out, and restore this dislocated passage to its proper place. Though it would not come in amiss at the end of the 8th verse, reading only διψήσαντας, instead of διψήσαντι.

Ver. 10. *For these thou didst admonish and try as a father, but the other as a severe king thou didst condemn and punish.*] When the Israelites were chastised, their trial continued but a short time, and God never entirely withdrew his mercy and loving-kindness from them; even their chastisement was tempered with tenderness. But the Egyptians were loaded with miseries without intermission; for after having harrassed them with ten successive plagues, which terminated in the death of their first-born, God at length drowned the whole army of Pharaoh at once in the Red Sea. This distinction, and the different manner of God's acting, is well expressed here under the respective images of an indulgent father, and an inexorable king: And the opposition is no less beautifully preserved in the terms νουθέτησας and ἐξήτασας. As the former implies kindness and respect, so the latter signifies the extremity of punishment, the putting a man to the rack, and examining him by torture. And thus it is used by this author, ch. i. 9. ii. 19. iv. 6. vi. 4. and in the Book of Ecclesiasticus, ch. xvi. 22. ch. xxiii. 10. The Comment of Messieurs du Port Royal has a judicious and useful reflection upon this passage, "That we may hence learn with what patience and thankfulness the just ought to bear the evils which happen to them in this life; for though calamities are common to them with the wicked, yet the reason of sending them is infinitely different: God sends afflictions to good men as a tender father, who chastises his children because he loves them; but with respect to the wicked, they are to be considered as the just punishment of an abused master, or an enraged king. Comment. in loc.

Ver. 11. *And whether they were absent or present, they were vexed alike.*] Some interpreters understand this, that whether the Egyptians were present, or at a distance from the place where Moses was, they were equally tormented; for there was this very remarkable difference between the miracles wrought by Moses, and those of the magicians, that his were permanent, and extended over all the land of Egypt at the same time. Moses no sooner orders frogs or locusts, but they appear at once, and cover the face of the whole country, so that the absent, as well as present, are equally incommoded by them; but theirs were but of short continuance, and disappeared almost as soon as produced; and their influence went no farther than the spot where the magicians themselves were. But the context seems rather to require the following sense, that the Egyptians were equally tormented in the absence and presence of the Israelites, both when they were in Egypt, and after they were delivered from it. When they were in Egypt, they were visited with ten different plagues on their account; and after their departure thence, they were envious and uneasy at the prosperity of a people whom they hated and despised. [But then it must have been ἀπόντων δὲ ἢ παρόντων: For ἀπόντες and παρόντες, in the present context, must belong to the Egyptians, because of ἐτρύχοντο.]

Ver. 12. *For a double grief came upon them, and a groaning for the remembrance of things past.*] Διπλῆ γὰρ αὐτοὺς ἔλαβε λύπη, ἢ στεναγμὸς μνημῶν τῶν παρεληλυθότων. The true rendering is, "Grief and groaning came upon them doubly (for διπλῆ, *scil.* ὁδῷ, seems here to be used adverbially) upon the remembrance of things past." Our translation expresses this ambiguously, it seems as if one member of the sentence was wanting; but the ancient English versions quite mistake the sense of the passage; for can any thing be more foreign to it, than the rendering of Coverdale's and the Geneva bibles? "Theyr grefe was double; namely, mournynge, and the remembraunce of thynges past." Or διπλῆ may be understood, not numerally, to signify a precise number, but as a Hebraism, that great grief and concern fell on them, upon the recollection of things past. Junius seems to have translated it not amiss, "Duplex eos occupavit dolor & gemitus, rerum præteritarum recordantes." And thus Calmet, "Ils trouvoient pour eux un double sujet de peines, & de larmes, en se souvenant du passé." "Their first grief," says he, "was their reflection upon their past plagues, their want of water, the death of their cattle, and that more lamentable one of their first-born. Their second cause of grief and concern was the consideration of the happiness of the Israelites since

their going out of Egypt, and God's merciful dealing with them in the wilderness. The first arose from a shame of being seen in such distressed circumstances by a people whom they despised; and the latter, through a jealousy of the happiness of that people, through God's favour was possessed of." Comment. in loc. [The place is certainly faulty: For μνημῶν τῶν παρελθοντῶν is unintelligible, and cannot signify *for* or *upon* the remembrance of things past, which would have been μνήμης τῶν παρελθόντων, as the Alexand. MS. and Complut. edit. read the last word: And it was obvious enough to change μνήμης into the plural μνημῶν, when a participle plural followed. This, I believe, is the true reading, because of the authority of the Alexand. MS. otherwise I should have preferred συναγμὸς μεριμνῶν τῶν παρελθοντῶν.]

Ver. 13. *When they heard by their own punishments the other to be benefited, they had some feeling of the Lord.*] Our version is somewhat obscure; the meaning is, "When they understood the Israelites to be assisted and refreshed with a supply of such things, as they were punished with the want of, and considered the different conduct of God towards his friends and enemies, they at length acknowledged his power, which before they disregarded, and were obliged to own that what had happened to them was from the avenging hand of God, and the effect of his enraged justice." For the reason of this different procedure with respect to the same thing, or element, was to exemplify to the world in general, and the Egyptians in particular, that God hath power over all his creatures to continue or alter them, to give or take away the use of them, from whom, or in what manner he pleases.

Ver. 14. *For whom they rejected with scorn when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.*] *i. e.* That same Moses, who had been sometimes the subject of their raillery, whom they had treated with scorn and contempt in the execution of his ministry, who had been formerly exposed and thrown into the river by the cruel order of Pharaoh, and from a happy escape thence received his name, in the end commanded their wonder and admiration by the power of his miracles, which declared him to be the favourite of heaven, the ruler of nature, and the god of Pharaoh. And it is the opinion of some writers, that even among the Egyptians, Moses was honoured, after death with religious veneration. Eusebius, from the authority of Artapanus, says expressly, that he was honoured among that people ἰσοθέοις τιμῆς, Præpar. Evang. lib. ix. Cyril. cont. Jul. lib. i. Tenison on Idolatry. Our version of this place is obscure; it represents the Egyptians ridiculing Moses when he was flung into the river; which scoffing, though it may well be supposed true in general, yet is not particularly applicable to Moses at that time: It is better therefore, and more agreeable to truth, to understand this of him in his public character, and in his employment, as God's messenger to Pharaoh, ἀπεῖπον χλευάζοντες, was often true. I think therefore the sense would be more determinate and clear, if part of the first sentence was included in a parenthesis, thus ὃν δὲ (ἐν ἐκθέσει πάλαι ῥιφέντα) ἀπεῖπον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύμασαν· i. e. "him, whom they rejected with scorn, (that same Moses who was long before thrown out with the rest of the children) they in the end admired, &c." For it was a remarkable instance of providence, as well as matter of great surprise to the Egyptians, that he who was thrown into the river should be the instrument of turning that river into blood, and that the Israelites, seemingly an abandoned and forsaken people, should be so wonderfully succoured and preserved.

[Ibid. *When he was long before thrown out.*] Ἐν ἐκθέσει πάλαι ῥιφέντα, &c. I take these words to contain and express the subject or matter of their χλευασμὸς, or *jocose mockery*, (not *scorn*, as our version hath it) and therefore not to be put in a parenthesis. I would translate it thus: "For whom they rejected with mockery, as a fellow formerly thrown out, when the infants were exposed, him in the end," *&c.* This circumstance of the Egyptian's raillery and jokes upon the outcast Moses, seems to be a fiction (though not an improbable one) of the author himself; for I think there is nothing of this mentioned in the history.]

[Ver. 15. *But for the foolish devices of their wickedness, whereby being deceived they worshipped serpents void of reason.*] Ἀντὶ δὲ λογισμῶν ἀσυνέτων, &c. This answers to ver. 6. ἀντὶ μὲν πηγῆς, &c. God, by way of punishment for the folly and iniquity of the Egyptians, permitted them to fall into the most ridiculous idolatries, to adore even crocodiles and venomous serpents. Jupiter in Lucian says, that the Egyptian gods were αἰσχρὰ καὶ γελοιότερα, "filthy and more ridiculous than the gods of other nations." De Concil. Deorum. And it is observable, that their

deities are called not only by the fathers, but by the poets, *portenta* instead of *numina*. Thus Juvenal:

Quis nescit qualia demens
Ægyptus portenta colat? Sat. xvi.

And Virgil pays them no greater compliment when he calls them

Omnigenûmque Deûm monstra.
Æn. lib. viii. ver. 698.

Origen has the like charge against the Egyptians, and exposes some of their favourite deities with much pleasantry. "When you approach," says he, "their sacred places, they have glorious groves and beautiful chapels, temples with magnificent gates and stately porticos, and many mysterious and religious ceremonies; but when once you are entered, and got within their temples, you shall see nothing but a cat, an ape, or a crocodile, a goat or a dog, worshipped with the most solemn veneration." Orig. cont. Cels. lib. iii. Ælian says, that serpents among the Egyptians τιμῶνται ἰσχυρῶς, are zealously worshipped, that they are kept in their houses, and become so tame, that even among their children they are innocent and inoffensive. He describes their *latibula*, diet, and the manner of feeding them, and shews, in many instances, the great care taken of them, and the particular regard paid to them; Ælian. lib. xvii. Hist. Animal. cap. 5. Philo is very express as to the crocodile in particular, Ἐν Αἰγύπτῳ τὸ ἀνθρωποβόρον καὶ θηρίων ἀργαλεώταλον κροκόδειλος, κ. τ. λ. i. e. "The crocodile, which devours men, and is the fiercest of animals, is bred in the sacred river Nile, and abounds in those parts where he is worshipped by the natives." Fragm. Philon. tom. ii. p. 646. Juvenal, to expose the superstition of the Egyptians, very ludicrously describes a fierce contest between the inhabitants of two neighbouring towns about the superior honour of a serpent or an ape, Sat. xv.; and Tully, amongst the monstrous objects of their worship, reckons "Crocodilos, Aspidas, Serpentes." De Consol. See note on c. xv. 18. Herodotus speaks of ἱεροὶ ὄφιες, or sacred serpents about Thebes, which, when they were dead, were buried by the superstitious with great pomp in the temple of Jupiter. Herod. in Euterpe. It is certain, that in the Egyptian hieroglyphics no symbol was more frequent than that of a serpent. See Orus Apollo. Many reasons are assigned by the learned for the particular honour paid to serpents, as because they can twine and turn themselves into all shapes; hence probably called σκολιοὶ ὄφιες by our author, c. xvi. 5. and because they enjoy, as it were, perpetual youth, by annually casting their skin, and therefore not improperly made the symbols of life and health in Egypt and other countries: But these, however plausible for their being made symbolical representations, are not sufficient reasons for their worship, which more properly owes its original to the subtlety and artifice of the devil; for it is his favourite stratagem, his darling engine, to deceive mankind under this form, encouraged, no doubt, by the fatal success of his first attempt upon Eve in this borrowed shape. Nor is this true only of the Egyptians, but, wherever the devil reigned, the serpent was had in some peculiar veneration. See Stillingfleet's Orig. Sac. B. iii. c. 3.

Ibid. *And vile beasts.*] Tully observes of the Egyptians, that they consecrated almost every kind of beasts: "Omne fere genus bestiarum Egyptii consecrârunt." De Nat. Deor. lib. iii. But the sacred animals which they principally regarded were, according to a learned writer, these that follow; viz. The serpent, the beetle, the hawk, the wolf, the lion, the goose, the crocodile, the bull, the cat, the dog, and the baboon. These, as being symbolical of their two principal deities, Osiris and Isis, they accounted sacred, and substituted them in the place of their deities." Shaw's Travels, p. 397. At first, as Plutarch thinks, they did not directly worship these, but adored the Divinity that was represented in and by them. But though it is certain that the Egyptians chose at first the figures of beasts for the symbols or hieroglyphical signs of their gods, yet it is as certain that at length their worship came to be terminated in them; for as they worshipped their Jupiter Ammon under the figure of a ram, their Anubis under that of a dog (from whence Virgil calls him *Latrator Anubis*), and their Apis under that of a bull or ox; so in time, at least among the vulgar, who considered not sufficiently the intention of these symbols, these representations were esteemed as real and original deities themselves. Lucian's account of the introduction of these animals into their theology is very extraordinary, and even ludicrous, "That in the wars between the gods and the giants, the former, for safety, fled into Egypt, where they assumed the bodies of beasts and birds, which they ever after retained, and were accordingly worshipped and reverenced in them, εἰώθεσι καὶ νῦν φυλάττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς." De Sacrificiis. Grotius thinks the original of this practice of worshipping beasts came from hence, viz.

that the stars were by astronomers cast into the forms and shapes of particular beasts, and great benefits were supposed to be received from their influence. Explicat. Decal. And it must be confessed, indeed, that many of the animals, of which the stars bear the name, and to which, by a strong fancy, they were imagined to bear some resemblance, were honoured with a religious veneration by the Egyptians, such as the bull, the ram, the goat, and the dog. The first of these animals, being their favourite Apis, the prophet Jeremiah takes notice of, c. xlvi. 15.; and by a severe sarcasm, according to the version of the LXX, exposes the worship of it; for he represents it as flying from the desolation of Egypt: And the question, Διατί ἔφυγεν ἀπὸ σοῦ ὁ Ἄπις, ὁ μόσχος ὁ ἐκλεκτός σου (which is the reading likewise of the Arabic version); shews its inability to assist others in distress, though by the Egyptians esteemed Θεὸς ἐναργέστατος. See Ælian. De Animal. lib. xi. c. 10. Spencer, De Legib. Hebr. tom. ii. p. 848. The last, viz. the dog, was the peculiar object of worship of a whole Egyptian province, and was an animal reverenced and sacred from one end of Egypt to the other. This Juvenal means when he says,

Oppida tota canem venerantur——Sat. xv.

And in the same manner the other Pagan writers make themselves merry with the Egyptian superstitions. See note on c. xii. 24. xv. 18. Nor can we, if more authorities were wanted, have a stronger instance of the very particular regard paid by the Egyptians to dogs, cats, and sheep, than what Prideaux mentions, *viz.* that Cambyses placed these in the very front of his army, when he took Pelusium, as knowing them to be sacred to, and honoured by them. Connect. vol. ii. p. 14. in not.

Ibid. *Thou didst send a multitude of unreasonable beasts* [or *irrational animals*] *upon them for vengeance.*] The author of this book mentions elsewhere, c. xvi. 1. beasts being sent among the Egyptians as instruments of vengeance; though no express mention is made of this in Exodus, or any part of Scripture. Indeed, in Exod. c. viii. 21. where the text reads, "Behold, I will send swarms of flies upon thee," the margin has it, "a mixture of noisome beasts;" and the Chaldee paraphrase on Psal. xviii. 45. renders more explicitly, "a mixed multitude of vile beasts of the field." [Swarms of flies are indeed ἄλογα ζῶα, unreasonable beasts, or brutes, which acquits the author from any suspicion of a mistake.] The Jews have a notion, as appears from the Author of the Life and Death of Moses, quoted by Bishop Patrick in loc. that God sent lions, wolves, bears, and leopards, and such like furious beasts, which killed not only their cattle in the field, but their children in their houses; which seems likewise to be the opinion of Josephus, who, among the Egyptian plagues, reckons θηρία πανοπλία καὶ πολύτροπα. Antiq. lib. ii. c. 14. But as Bochart, De Muis, and other good writers, understand these passages of scripture of swarms of flies only, so it is plain from what follows in our author, that vile beasts are not here to be understood, but rather frogs, locusts, and venomous flies. And thus Calmet renders, "Des grenouilles, des mouches, des sauterelles, des poux." Comm. in loc. I think therefore here, and in Rev. iv. 6. where there is the like mistake, ζῶα would be better rendered *living creatures* than beasts; and so the same word is well translated, Ezek. i. 5. The reflection of Messieurs du Port Royal upon this occasion is very just, and too fine to be omitted; *L' Homme abuse de la creature:* i. e. "Man abused the creature to provoke God, and God made use of the creature to punish man: He shewed his equity at the same time in proportioning the punishment to the crime, and his power in making even the smallest, and otherwise the most despicable creatures, become formidable to man; which he can do with the greatest ease, when he pleases to make use of them as the instruments of his vengeance." Comm. in loc.

Ver. 16. *That they might know, that wherewithal a man sinneth, by the same also shall he be punished.*] In God's government of the world, instances are very frequent where the nature of the sin, and the punishment attending it, have very remarkably answered to each other. It would be almost infinite to transcribe profane history upon this occasion; but it may not be unacceptable to exemplify the truth of this observation in general, from the principal facts of this nature recorded in Scripture, nor improper to illustrate it from a survey of the plagues of Egypt in particular. To begin with the first sin, which, it is melancholy to observe, was almost as early as the very existence of man: Adam eats of the forbidden fruit of the earth, and the curse of the ground was the punishment to him and all his posterity. The overflowing of vice in the old world was miraculously punished with a deluge of waters; and Sodom, that had burnt so long with unnatural lust, was at length consumed by fire and brim-

stone. Nadab and Abihu, for putting strange fire in their censers, were instantly struck dead in the tabernacle by fire from heaven. Samuel observed the like rule of justice and retaliation in the execution of Agag, pronouncing, "That as his sword had made woman childless, so should his mother be childless among women." The adultery and homicide of David was revenged by the incests and murders of his children; and, because he gloried in the number of his people, he was punished with the loss of seventy thousand of them by pestilence. And the barbarous Adonibezek, who had cruelly dismembered so many captive princes, met himself at last with a suitable requital, and was treated in the same manner. Hezekiah's vanity in shewing his riches and treasures to the embassadors of the king of Babylon, was requited with the threat, that all that he had thus proudly shewn, should one day be carried away into Babylon. The like return was made to Saul, Goliah, Ahab, Jezabel, and Jehoiakim. See also Ezekiel xxxv. 15. Isaiah xxxiii. 1. Joel iii. 6, 7, 8. But this retribution, called ἀντιπεπονθὸς, or *the punishing like with like*, will be best and most appositely exemplified in the history of the Egyptians in particular, where the connection between the crime and the punishment is visibly distinguishable in every one of the plagues. 1. God turned the river into blood, and thereby rendered its water not only useless, but unwholesome, to punish the death of the Hebrew infants thrown into it. 2. The disagreeable croaking of frogs throughout the land of Egypt, represents either the cries of the children, or the shrieks of the oppressed Israelites. 3. The nastiness of lice was not only designed to chastise the effeminacy and luxury of the Egyptians, but, according to the Jews, was intended to punish them for employing the Israelites in dirt and filth. 4. The stings of the venomous flies revenged their oppression by cruel and painful tasks. 5. God destroyed their cattle by a murrain, because they had deprived the Israelites of their cattle, and had used them like beasts of burden. Or we may suppose this plague to be inflicted for their worship of beasts. 6. The boils on the Egyptians themselves from head to foot, represented the marks of cruelty upon the flesh of the Israelites by their blows and scourges. 7. God revenged their reproaches, insults, and menacing language, by lightnings, strange hail, and thunders, which the Hebrew, and the LXX style *the voices of God*, and the Chaldee paraphrase very expressly, *Tonitrua Maledictionis*. 8. As they robbed and deprived the Israelites of their wages, the locusts in return eat up all the fruit of their ground. 9. The Egyptians kept the Israelites close prisoners, and God confined them as remarkably by that thick darkness which would not permit them to stir. 10. They evil entreated God's first-born, his chosen people, for a long time; and God destroyed all their first-born in one moment. In the Jewish writings there are many examples, in which the vengeance of God has discovered itself in a manner and way adapted and suited to the very crimes. See particularly, 2 Maccabees ix. 5, 6. and chap. iv. 24. 32. Nor is the connection less visible in the history of the church, and its persecutors.

Ver. 17. *For thy almighty hand that made the world of matter without form.*] The author seems to intimate by this expression, that God created the world out of pre-existent matter; and possibly he may speak this according to the opinion of the Platonists, who held not any temporal creation of the world in the strict and proper sense of that word, but the production of its form only from formless Hylè, which they called ἀκοσμίαν, or shapelessness. Plato, speaking of the almighty δημιουργὸς, says, εἰς τάξιν αὐτὸ ἤγαγεν ἐκ τῆς ἀταξίας. In Timæo. But Chalcidius, in his commentaries upon this piece, after a great deal of learned pains taken to search out the true meaning of Plato concerning the origin of Hylè, thinks him to mean, not only the bringing of matter into form, but the original production of matter itself. Chalcid. in Tim. p. 377. Allowing therefore Plato to assert a pre-existence of rude matter before the formation of the world, yet he may be understood in the same sense that we believe a chaos to have gone before the bringing the world into the order it is now in. Our author therefore, though in this sentiment he should transcribe Plato, may, and probably does mean, that God at first created all matter out of nothing, which in the beginning was *tohu ve bohu*, i. e. without form, and void, as our version has it; but in the Hexaëmeron, "God gave every thing its form, and ranged and placed them in the order we now see them." And this the writer to the Hebrews seems to mean, when he says, "That the worlds were made by the Word of God, so that things which are seen were made," ἐκ μὴ φαινομένων, Heb. xi. 3. or rather, ἐξ οὐκ ὄντων, as the writer of the second book of Maccabees more fully expresses it, c. vii. 28. For this, as it conveys a higher idea of God's

omnipotence, so is it likewise more agreeable to the scope of the argument; for the reasoning in the following verses, we may observe, proceeds *a majori ad minus*, that if God could create the world out of nothing, and stamp beauty upon the rude chaos, he might with much more ease make any part of the creation fulfil his vindictive will, or even create new instruments of his wrath on purpose.

Ibid. *Wanted not means to send among them a multitude of bears or fierce lions.*] "God did not punish the obstinacy of the Egyptians all at once, but by degrees and intervals, that he might evidence his mercy, even in the pouring forth of his wrath and fury, and the desire he hath that lesser chastisements might prevent greater, and exterminating judgments. It was as easy for God to have sent at first lions to have destroyed them utterly, as to send the flies and frogs by way of a timely warning; but he restrains the course of his wrath, and contents himself at first to inflict a lighter punishment, to the end that men, being affrighted with those timely and more favourable strokes, may judge how intolerable it will be to bear the extremity of his wrath, and to drink the dregs of the cup of his fury. But when he meets with hearts altogether hardened, he makes them pass through all the degrees of his anger; he is forced by their impenitence to proceed to extremity, and to be as firm in his justice, as they are in their obstinacy." Royaumont's Hist. Bib. Philo, who often imitates our author, has likewise some useful reflections upon this place, *ἴσως τις ἐπιζητήσειεν διὰ τί τοῖς ὕτως ἀφανέσι καὶ ἠμελημένοις ζώοις ἐτιμωρεῖτο τὴν χώραν, παρεὶς ἄρκτους καὶ λέοντας· κ. τ. λ.* i. e. "Perhaps some may enquire why God punished Egypt with so small and despicable animals, passing by bears and lions. The answer is, 1. That God designed to correct the inhabitants of that place, rather than quite destroy them; for if he had intended the latter, he never would have made use of such small, and seemingly insignificant creatures, as his instruments, but rather famine, or the pestilence, which are scourges from heaven, and carry a sweeping desolation along with them. 2. The different manner of God's procedure from that of his creatures is hence discernible; for when men go to war to revenge an injury, they form the strongest alliances, and such as are able to assist them with the most powerful succours, and to strengthen their weakness most effectually: but God, who is the Supreme power, and all-sufficient for his own great purposes, if at any time he makes use of instruments of vengeance, does not chuse the greatest, or the strongest, being indifferent as to the natural powers of the creatures; but he gives to small, and otherwise feeble things, a superior and uncontroulable force, and by them more surprisingly punishes the wicked. For what is more despicable than lice? and yet such was their avenging power, as to subdue the Egyptians, and even extort a confession from the magicians themselves, that this was the finger of God." Phil. de Mose, vol. ii. Edit. Mangey.

Ver. 18. *Or unknown wild beasts full of rage newly created.*] [Νεοκλίστους θυμῶ, the true reading is *νεοκλίστου*.] This may either mean beasts of an uncommon kind, and of a fierceness hitherto unobserved, or beasts that have unusual venom, or in a greater degree; for so θυμὸς is often used; see c. xvi. 5. and thus Calmet understands it, "Des bêtes d'une espece inconue, pleine d'une fureur toute extraordinaire, ou d'un venin nouveau." Comm. in Loc. The Vulgate renders, "Novi generis irâ plenas ignotas bestias," which may take in any, or all the foregoing senses.

Ibid. *Breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes.*] Our version follows a copy which read *βρώμας*, *filthy scents*; [and *λικμωμένα* for *λικμωμένης*] but Calmet thinks *βρόμον*, which other copies retain, the true reading, and understands it of smoke, flung out with great force and much noise, like that which is thrown out from mount Vesuvius, or that which the poets have feigned to issue from some fabulous animals, who are described by them as throwing fire with a roaring noise out of their mouth and nostrils: but should not the reading then be *ἢ βρόμῳ λικμωμένης καπνὸν*, or "with a mighty noise puffing out smoke?" [The Alexand. MS. (and Complut edit.) reads *βρόμον*, i. e. *βρῶμον*, fœtorem, the letter ο being put for ω, as is usual in that MS; and Complut. has *λικμωμένα* instead of *λικμωμένης*: both which I believe, are the only true readings, *ἢ βρῶμον λικμωμένη καπνῷ*, "or a stink of smoke," i. e. *βρομώδη καπνὸν*, "stinking smoke," violently thrown out. For stink (*βρῶμος*) without doubt would be a greater plague and punishment than noise (*βρόμος*.) The description here of imaginary beasts formed for destruction, which is very poetical, is not unlike that fine one of the leviathan in the book of Job, with this difference only, that those circumstances of terror which are here given to this or that particular species of beasts, are all united in him "who can open

the doors of his face, his teeth are terrible round about, by his neesings a light doth shine, and his eyes are like the eyelids of the morning: out of his mouth go burning lamps, and sparks of fire leap out: out of his nostrils goeth smoke, as out of a seething caldron; his breath kindleth coals, and a flame goeth out of his mouth; in his neck lodgeth strength, and sorrow is turned into joy before him." Where the rendering of the LXX is observable, and conveys a more lively idea of terror, ἔμπροσθεν αὐτοῦ προϊέχει ἀπώλεια, i. e. "before him marches destruction. Behold, the hope of him is in vain; shall not one be cast down even at the sight of him?" chap. xli. 9, 18, 19, 20, 21. Ovid's description, which has been much admired, comes far short of the inspired writer in the sublimity of the sentiments:

Ecce Adamanteis Vulcanum naribus efflant
Æripedes Tauri, tactæque vaporibus herbæ
Ardent— . . . . . Metam. l. vii.

Ver. 20. *Yea, without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power.*] Ἀκμηθέντες ὑπὸ πνεύματος δυνάμεώς σου· *i. e.* "by one pestilential blast of air," as it is generally understood; or it may be rendered in a higher sense, "by the Spirit of thy power, or the powerful πνεῦμα, the Spirit of the Almighty." See the note on chap. v. 23. The sentiment according to the common acceptation, is very grand and magnificent, that God could have created beasts on purpose for vengeance, whose very looks, even without their violence or poison, should have scattered death; and with more ease could he have destroyed the Egyptians by a look, a word, a blast. And thus he destroyed the formidable army of the Assyrians; for when all things seemed desperate, and the enemies of Jerusalem thought themselves just masters of it, God sends his blast, and instantly a "hundred fourscore and five thousand become dead corpses;" Isa. xxxvi. 7, 36. The Psalmist has finely expressed this, by "the blasting of the breath of God's displeasure;" Psal. xviii. 15. which includes at once, what our author hath expressed in both these sentences. Job, whom this writer seems often to imitate, expresses himself concerning the desolation of the wicked in like manner; "They that plow iniquity, and sow wickedness, by the blast of God perish, and by the breath of his nostrils are they consumed," chap. iv. 8, 9. By any of these means might the Egyptians have perished, being persecuted of vengeance, [τῆς δίκης. see upon i. 16.] and pursued by it, which the Vulgate understands, of the stings of their own consciences, "persecutionem passi ab ipsis factis suis;" and so Coverdale renders, "being persecuted of their awne workes." But though God can use all, or any of these extraordinary instruments of vengeance, yet his known and ordinary way of dealing is to follow the impartial rules of justice, and to proportion his punishments to the nature and quality of men's crimes.

Ibid. *But thou hast ordered all things in measure, and number, and weight.*] This aphorism is very just, when applied to the beauty and harmony of God's natural works; but the context necessarily confines it to the government of the moral world, viz. that God's wrath, in his dealings with the children of men, is neither rash nor hasty, inconsiderate nor excessive, fickle nor inconstant, groundless nor unjust, as that of his creatures too generally is; but he exercises his justice with the strictest impartiality, in measure, number, and weight, i. e. he considers the nature of the offence, and the heinousness of its aggravations, and proportions, the duration and extent of his vengeance accordingly. And as he acts not through passion, resentment, or hatred, his chastisements are always just, suited to the greatness of men's faults, and the demerit of sinners. It was not therefore without good reason that the heathens have painted Jupiter with a pair of scales, in which he weighs and determines men's respective destinies:

Jupiter ipse duas æquato examine lances
Sustinet, & fata imponit diversa duorum, &c.
Æn. xii.

Ver. 22. *For the whole world before thee is as a little grain of the balance.*] As God's justice weighs all actions in an equal balance, so with respect to his power, the whole world may be considered as the most minute and inconsiderable thing in it. The prophet Isaiah has the very same comparison upon the like occasion, which the LXX express almost in the same manner, ὡς ῥοπὴ ζυγοῦ, ch. xl. 15. and it might as well have been expressed by the *dust of the balance* here, as our version has it in that place. For as the *nothingness of the world*, if I may be allowed the expression, is placed here in a contrast with God's infinite power, the most inconsiderable, the most imperceptible atom is properer to be mentioned, than a little grain, or any, even the least sensible weight, as the margin has it.

Ver. 23. *But thou hast mercy upon all, for thou canst do all things, and winkest at the sins of men because they should amend.*] Ἐλεεῖς δὲ πάντας, ὅτι πάντα δύνασαι. Ὅτι should not be translated *for*, but *because*; the meaning being here, that Almighty power is the cause or foundation of his unbounded clemency, as mercy is always the generous attendant upon real greatness.—That this is the true sense, is plain from ver. 26. and ch. xii. 16. This mercy God offers to all, and suspends, for a time, the execution of his vengeance, to give them time and room for repentance; [the words *because they should amend*, should be translated *that they may amend*, or *repent*] and when they do repent, for so Calmet further understands these words, as a tender father, whose arms are always open to receive the penitent and returning prodigal, he is ready to pardon all that truly turn to him. It is a pious reflection of Messieurs du Port Royal, "happy are those who rightly understand the infinite goodness of God, and improve the consideration of it to their great advantage; for they who know it only so far as to abuse it, and lose sight of his justice, in the pleasing contemplation of his mercy, and thereby make it the occasion of sin, have great reason to fear, that his patience and forbearance, so often disregarded by them, will at length turn into rigour and severity, according to the account of the true Solomon, Prov. i. 26, 27, &c."

Ver. 24. *For never wouldst thou have made any thing, if thou hadst hated it.*] God did not make the world, or any thing in it, for the mere exercise of his power, much less for the sport of his tyranny; but his goodness was the cause of the production of all things. God is an all-sufficient Being, perfectly blessed in himself, nor was his essential felicity capable of any accession from the existence of any creature; it was therefore his free goodness only that moved him to create all things, that he might impart happiness to all his creatures. That notion therefore is certainly not only groundless, but cruel, which represents God from all eternity decreeing some men to endless and unspeakable torments, whom, according to this opinion, he must create with a formed design of making them unhappy, and falling, without any demerit, a sacrifice to his justice. This gloomy tenet of the Supralapsarians, as it is called, is inconsistent with scripture, which represents God not only as loving all his creatures, emphatically, as love itself. How much juster, and more worthy of the great Creator is that sentiment of Pherecydes, ὡς ἔρωτα μέλλοντα τὸν Δία μέλλοντα δημιουργεῖν, i. e. "God transformed himself into love when he made the world."

Ver. 25. *How could any thing have endured, if it had not been thy will?*] The same tender affection which at first inclined God to create things as they are, and to communicate his extensive goodness to the several orders of beings, moves him to preserve the things made by him, and to continue them in their original condition. For there is nothing which God has created, that is either so distant, so little, or so inconsiderable, which God does not inspect and take care of, and, to speak in the language of a polite writer, which he does not essentially inhabit. And if the great Maker of all things should not be thus graciously disposed towards his creatures, if he should withdraw his over-ruling providence, there would not only be the greatest confusion, but an end of universal nature. Seneca assigns the true reason of the world's continuance, "manent cuncta, non quia æterna sunt, sed quia defenduntur curâ regentis." Epist. lviii. and the Psalmist, the cause of its decay, "when thou hidest thy face, they are troubled; when thou takest away their breath, they die and are turned again to their dust;" Psal. civ. 29.

Ibid. *Or been preserved, if not called by thee.*] I. e. How could any thing have continued, if thou didst not order it to continue? And thus the Syriac version understands it, "Quomodo conservaretur aliquid, nisi tu præciperes?" and Calmet, "Qui se pût conserver sans vôtre order?" Comm. in Loc. To call, when applied to God, is the same as to create, ordain, command.—And thus St Paul uses the expression, Rom. iv. 17. "God, who quickeneth the dead, calleth those things which be not, as though they were;" i. e. he equally commands the dead and the living. And the Psalmist, cxlvii. 4. "he calleth them all by their names," i. e. he commands them into his presence. [I believe the word καλῶν is faulty, and that it should be either φιλῶν or θελῶν. If we consider the passage of St Paul, Rom. iv. 17. attentively, we shall find, that the meaning of καλεῖ τὰ μὴ ὄντα, ὡς ὄντα, is, "who speaketh of things that do not yet exist, as if they were actually existing:" Because he knows that they will exist in their due time, having already determined that they shall. So in the instance there mentioned, when he said to Abraham, I have made thee a father of many nations, it was not true, humanly speaking, at that time; for Abraham had then no child,

and was near an hundred years old. But God knew that it would be true afterwards in its proper season, when he had quickened the dead, Abraham and Sarah (see Heb. xi. 12, 19.) and enabled them to beget Isaac, and from him and his posterity many nations, and us (says St Paul, ver. 16) among the rest: And therefore he spake of things not yet in being ("I have made thee," &c.) as if they were at that time actually in being. As this interpretation is so obvious, and St Paul's argument and reasoning absolutely require it, it is wonderful that no commentator (at least of those whom I have seen) should have it upon it.

The interpretation above given of Psal. cxlvii. 4. seems too lax. The meaning of the whole verse, "He telleth the number of the stars, and calleth them all by their names," I take to be this: "The number of the stars, even to us, seems infinite, is perfectly known to him; and he can call each single star by its name, as easily as we can the objects we are most conversant with, or as a shepherd can each sheep in his flock." For it is not improbable from the custom of the eastern nations, that this last circumstance was hinted at, and intended by the Psalmist; which will make a beautiful and poetical allusion, considering God as a shepherd, and the stars his flock. See Dr Hammond on John x. 4. "He calleth his own sheep by name, and leadeth them out." The former part too of the verse, "He telleth the number of the stars," may be considered as an allusion to the custom of shepherds.]

Ver. 26. *Thou sparest all, for they are thine, O Lord, thou lover of souls.*] Φιλόψυχος, or *lover of souls*, is the highest character that can be given of God. To call him φιλέβραιος, or φιλέλλην, *a lover of Jews or Greeks*, is, in comparison, a low and scanty denomination, as it expresses his care for only a part of the species. See Barrow's Works, tom. ii. p. 208. Nay, even φιλάνθρωπος itself, which is the most complex term, and takes in the genus of mankind, is not so amiable and perfect as φιλόψυχος, which includes his love and tenderness for the more valuable part of our nature. It is pretty observable, that God is no where in Scripture called φιλάγιος, though even this character, if it was predicated of God, would not, with respect to us at least, be so adorable. But as God is said here to *spare all*, and to be a *lover of souls* without distinction, perhaps our author may allude to that command of God to Moses, Exod. xxx. 12, 13, 14, 15. that when they took the sum or number of the people, every man so numbered, from twenty years old and upwards, should pay half a shekel to the sanctuary, as a ransom for his soul to God, under the penalty of a plague to ensue the neglect of such a payment; which was a most easy and favourable capitation, inasmuch as, when their lives were the forfeit of their sins to God, God in mercy thus accepted a small ransom for them; and he accepted an equal ransom for the lives of the lowest as well as the highest among them, as they were all of equal value in his sight, who careth for all alike.

CHAP. XII.

THE ARGUMENT.—*The author mentions fresh instances of favour bestowed by God upon the Israelites, particularly in bringing them to, and settling them in the land of Canaan, from whence he drove out the old inhabitants for their barbarous and inhuman rites of sacrificing their children, and feasting upon blood, &c. by which the Holy Land was defiled. But unworthy as the Canaanites were of mercy, God did not exterminate them at once, but his conduct towards them was very gracious. And from God's slowness to take vengeance even of these, he proceeds,* ver. 19. *to deduce this useful and comfortable lesson,* viz. *that the intention of God's forbearance is to invite sinners to repentance, who are from hence encouraged to hope, that they shall be accepted through the sincerity of it, but such as slight his gentle corrections, and disregard his kind notices, shall at length experience a judgment worthy of God.*

FOR thine uncorruptible Spirit is in all things.] This verse seems necessarily connected with the last of the foregoing chapter, though in all the editions it is separate and distinct from it. It contains the reason why God is φιλόψυχος, or *a lover of souls*, viz. because his Spirit dwelleth with, or in every man, ἔστι ἐν πᾶσι even with the wicked, till they, through their own fault, force it to depart. See Note on ch. i. 5. This is manifestly the sense of the Syriac translation, which is more explicit than the rest of the versions, beginning this chapter, "Amator es animarum, quia Spiritus tuus bonus habitat in omnibus." And this it does without any prejudice to its own perfection, for the Spirit contracts no defilement by its inhabitation for a time in a wicked breast; its purity, like that of the sun's, remains unsullied, though it shines upon filth and dirt. The Vulgate is particular in reading

this place with an *epiphonema*, or note of admiration, at the goodness of God, "O quàm bonus & suavis est, Domine, Spiritus tuus in omnibus!" "O how benign and full of sweetness is thy Spirit, O Lord, towards all men," or in all its proceedings; which pious reflection may refer either to God's dealing with the Egyptians in the former chapter, or with the Canaanites mentioned in this, or respect his forbearance towards sinners in general. [In all things is the right translation, as is evident from ch. xi. 26.—πάντων ὅτι σά ἐστι, &c. *thou sparest all things*, because they are σά, *thy things*, not σοί, then follows this verse, which is ill separated from the foregoing.] Grotius understands by *Spirit* here, the soul of man, that it is incorruptible and immortal, and an image of the divine eternity, and refers to ch. ii. 23. which is not so agreeable to the sense of the context.

Ver. 2. *Therefore chastenest thou them by little and little that offend.*] God does not proceed with haste and eagerness to punish his enemies, as if he was jealous or afraid that they would escape from him; nor does he pour on them all his wrath at once, or on a sudden, as if he could not command his temper or resentment; He punishes not usually with such excess and rigour, as if he purposely sought the destruction and utter extinction of his enemies, but aiming at the amendment, welfare, and happiness of those he corrects, he chastises rather as a master, a father, a God. St Ambrose finely observes, "That what is here mentioned of God's lenity in punishing by little and little, is an excellent maxim for the conduct of life, for that we ought equally to avoid the two contrary extremes, and to observe a medium between a faulty complaisance, or tenderness, that pardons every thing, and a rigid severity that excuses nothing, which makes no favourable allowance for human frailty, and is not at all softened by any mitigating and alleviating circumstances."

Ver. 3. *For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land.*] The Israelites were raised by God on purpose to be a scourge upon every shocking vice and flagrant villany of the nations around them. This people, eminently distinguished by the divine favour and protection, God made choice of to chastise the enormities of the Canaanites, Amorites, &c. who were every way profligate and utterly abandoned, as appears by the context, to drive them out of the Holy Land by their hands, and to retort in a particular manner their cruelties upon their own heads. As God had purposed utterly to destroy the nations of Canaan, so he did not dispose any of them to accept of peace from the Israelites, in order to their preservation; "it was of the Lord," as the sacred text expresses it, "to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but be destroyed as the Lord commanded," Josh. xi. 20. where the exaggeration of the expression is very observable, and is intended to denote the certainty and violence of their destruction. See also Deut. vii. 1, 2.

Ibid. *Thy holy land.*] The Almighty at first represented himself to the Jews as a Gentilitial God—the God of Abraham, Isaac, and Jacob; afterwards as a local Deity, who had preferred Judea to all other countries, and chosen it for his peculiar residence, on which account it is generally characterized in the sacred writings, by the name of *his* land, Levit. xxv. 23. Deut. xi. 12. Psal. x. 16. Isa. xiv. 25. and here by this writer more fully, *His holy land.* It was called the *holy land*, κατ' ἐξοχὴν, either because it was promised to the patriarchs, and was the habitation of them and the prophets; or because God's chosen people dwelt there; or, *lastly*, Because the true worship of God, under the Old Testament, chiefly flourished there. Upon account of the singular temperature of the air, the wholsomeness of the climate, the fruitfulness of the soil, and the very great plenty of all kinds of things, it is said in Scripture to flow with milk and honey; and Ezek. xx. 6. to be the glory of all lands; and frequently, upon account of the great blessings with which it abounded, it is made a type of heaven, from thence called the heavenly Canaan. No wonder, therefore, that God should promise this good land to Abraham and his seed for an inheritance, and that he should at length give it to the most worthy colony of his children. See ver. 7. and Adrichomius's Pref. to Theatr. Terræ Sanctæ, where he says, that it was anciently called, the Land of Promise, and by the writers of the Old Testament, and Josephus, the Land of Canaan, from Canaan the son of Ham, who lived there with his children. By Ptolemy, and the ancient geographers, it is styled Palestine; but the most common name is the Holy Land; and yet this does not occur in Scripture, nor any where in the Apocryphal writings, but here and 2 Mac. i. 7.

Ver. 4. *Whom thou hatedst for doing most odious works of witchcrafts.*] Canaan, from whom

the Canaanites were descended, was the son of Ham, or Cham, and from him the learned derive the original of witchcraft and sorcery. He is thought by some to be the same with Zoroaster, the inventor of magic. Cassian acquaints us from very ancient tradition, that Ham, before he entered into the ark with his father Noah, engraved upon stones and plates of metals, which the waters of the deluge could not spoil, his art of magic and sorcery, that it might more effectually be preserved, which memorials he found when the deluge was over; and, communicating them to his children, propagated that art and wicked superstition among his posterity. Cassian. Collat. viii. cap. 21. He adds also, that, besides the elements, the inhabitants of Canaan worshipped a multitude of devils that presided over their τελετὰς ἀνοσίας, or wicked rites.

Ver. 5. *And also those merciless murderers of children.*] What is mentioned in this and the following verse, about the inhuman murder of children, most undoubtedly relates to the sacrificing of them to Molech. Thus Selden, whose authority is beyond all commentators, speaking of the rites of Moloch, De Diis Syris, Syntag. i. cap. 6. says, "Hæc sunt sacra, quæ Sapientiæ voluminis autor vocat τελετὰς φονοφόνους τελείας," cap. xiv. com. 5, & 6. The sacrifices that were offered to Moloch, were of seven sorts; six of them were the same as some of the Jewish sacrifices instituted by Moses; the seventh was the sacrifice of a son; and he that sacrificed this, kissed the idol, which had the face of a calf; and to this the prophet Hosea is thought to allude, ch. xiii. 2. The manner of offering the children to Moloch was this: The image was heated by fire put under it, till it was red-hot, and shone again, and then the priests took the victim, or child, and placed it in the burning arms of Moloch, which were extended on purpose; and that the parent or relations might not hear the shrieks of the child, they danced before the image to the sound of drums, from whence the place was called Tophet. See Fagius in Levit. ch. xviii. 21. Selden De Diis Syris, Syntag. i. c. 6. and note on ch. xiv. 23. That parents did sacrifice their own children, is evident from many instances even among the Greeks and Romans; and innumerable testimonies might be produced of it from profane writers, whether founded upon the mistaken instance of Abraham's offering up his son Isaac, I shall not determine. See Philo De Abrahamo Macrob. Saturn. Ovid. Fast. Sherrock De ἀνθρωποθυσίᾳ, p. 496, 497. And that the worshippers of Moloch, among whom may be reckoned the Canaanites and Phœnicians, whom Grotius supposes to be the same, in cap. xviii. Deuteron. Amorites, Moabites, Carthaginians, Cretans, Ammonites, Syrians, too many and sad instances of human degeneracy! did consent to have their children sacrificed to this monster of cruelty in particular, appears from many passages of Scripture, Levit. xviii. 21. 2 Kings iii. 27. xxiii. 10. Jer. vii. 31. xix. 4, 5. To instance in the Syrians only, we read expressly, 2 Kings xvii. 31. that the Sepharvites burnt their children in honour of Adrammelech and Anammelech, which are said to be the gods of Sepharvaim, but in reality were no other than different names for Moloch, as the learned agree; see Selden in loc. citat. And the Psalmist observes, Psal. cvi. 35. that the Israelites, being mingled with these heathen, learned their works, insomuch that they likewise "offered their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood," ἐν τοῖς αἵμασι, LXX in Sanguinibus, Vulg. both in the plural number, to express the great effusion of it. Plutarch Περὶ δεισιδαιμονίας, mentions what is still more shocking, that the parents even stood by when their children were offered upon such execrable occasions. But that the parents themselves should be the very executioners, should kill with their own hands their own issue, innocent harmless souls, destitute to be sure of help, when their own parents were their betrayers and murderers which our author mentions in the following verse, exceeds all instances of cruelty, as it does indeed almost all bounds of faith.

Ibid. *And devourers of man's flesh, and the feasts of blood.*] Though one may easily guess at the author's meaning, yet this passage is very perplexed in the original; and amidst the multitude of various readings, it is difficult to find the true one. The Roman edition, and Alexandrian MS, read σπλαγχνοφάγων ἀνθρωπίνων σαρκῶν θοίναν, καὶ αἵματος. The Complutensian, σπλαγχνοφάγας, καὶ ἀνθρωπίνων σαρκῶν, καὶ θοίναν αἵματος. Ald. Edit. with Vatablus, θοίναν αἵματος ἐκ μύσου. Our version manifestly follows the second reading which seems countenanced by all the versions, which render in like manner. If we may suppose μυσῶσας to be here understood, or to be brought forward from the preceding verse, it

will perhaps help the difficulty, and give some light and clearness to this intricate passage; i. e. "Thou hatedst both those old inhabitants of thy Holy Land, as being guilty of witchcrafts and abominable rites, and also the eaters of the bowels of men;" "comestores viscerum hominum," as the Vulgate has it, or "the devourers of human flesh, and their feasts of blood," &c. for so ἀνθρωπίνων σαρχῶν, I think, may be better rendered, as including the flesh of children, rather than man's flesh, as our version has it; for it seems to be this author's opinion, that they did eat the flesh of the children that were sacrificed; and from thence they may be here called σπλαγχνοφάγοι. Calmet differs from this writer, and says, "That though there are too many instances of their sacrificing both men and children to Saturn, or Baal, (which are names likewise of Moloch), yet is it not sufficiently clear, either from Scripture or profane history, that they ate the entrails of the unhappy victims." Comment in loc. We meet with σπλαγχνισμὸς indeed, 2 Maccab. vi. 7. and παράνομος σπλαγχνισμὸς, ver. 21. in the description of the feasts of Bacchus. But the entrails of beasts seem there only meant.

Ibid. *Feasts of blood.*] The eating of blood was practised among the heathen in their sacrifices, treaties, feasts, magical rites, and as a ceremony of initiation into their mysteries, and the worship of their demons. This the Psalmist alludes to, Psal. xvi. 5. which Aquila translates σπονδὰς αὐτῶν ἐξ αἱμάτων· and in this sense Spencer understands the place, De Leg. Hebræor. vol. i. p. 30. Maimonides observes of the heathens, that though they looked upon the eating of blood as an instance of impurity and uncleanness, yet it was practised by them, through a fond conceit that it was the food of their demons, and that by eating of it they should ingratiate and recommend themselves to them, and have a free communication with them, and larger discoveries of future events made to them. Lucian's account, in his Tract De Sacrificiis, of the revels of the demons at their feasts of blood, however witty or pleasant it may have been represented, yet, instead of inspiring us with any agreeable sentiments, cannot but appear shocking to all who have any bowels left, and are not themselves divested of the tenderness of human nature, which, far from being entertained with such unnatural repast, startles and shudders, as it were, by sympathy, at the sad relation.

Ver. 6. *With their priests out of the midst of their idolatrous crue* (leg. *crew.*) There are, I think, as many readings of this place in the original, as there are editions, which have either no sense at all, or a meaning widely different. The Vatican edition reads ἐκ μέσου μυσαθείας σου, which seems a manifest corruption; for what does μυσαθεία mean, or in what other author does it occur? the Complut. ἐκ μέσου μύσας θείας σου, which is no less unintelligible. The Vulgate, rendering a medio sacramento tuo, seems to have followed a copy which read μυστηρίου σου. But this reading of the passage is absurd; for how can the Canaanites, which knew not the true God, be said to feast upon blood in the midst of his mysteries, or indeed to act contrary to them, which they knew nothing of? Vatablus reads, μύσας θειασμῶ, and Grotius more fully, ἐκ μυσῶ μύσας θειασμῶ. The Alexand. MSS has ἐκ μέσου μύσας διάσου, joining the two words θείας σου in the second reading together, which seems in good measure to remove the difficulty; but I think the whole would be more correct and better connected, if the reading was ἐκ μέσου μυσάς τε θείας, which Ald. Edit. retains; i. e. and also those priests of Moloch whom thou principally hatedst, and directedst thy vengeance against, and didst determine ἐκ μέσου ἀποκτεῖναι, to take out of the way; or rather (because ἐκ μέσου may be thought at too great a distance from its adjunct ἀποκτεῖναι) thou wast determined to destroy those priests particularly amidst all the crew of idolaters, which is the sense of our version, ἐκ μέσου διάσου, *ex medio tripudiantium choro vel cœtu;* for so διάσος is understood by the Lexicographers; and next to these, the inhuman parents, who either themselves killed their own children, or gave them willingly to be sacrificed. Priests may relate indifferently either to those of Moloch, or those of the old inhabitants of the holy land; but ἀνθέλας γονὰς relate only to the worshippers of Moloch. The version then of this and the three foregoing verses (plainer in construction, and more agreeable to the Greek, without the transposition that is made in our translation) lies thus: "For thou hating both those old inhabitants of thy holy land for their odious works of witchcrafts, &c. and also (hating) those merciless murderers of children, and devourers of human flesh, and their feasts of blood, didst determine to destroy, by the hands of our fathers, the priests from amidst their idolatrous congregations, and the parents that were guilty of destroying helpless souls, viz. their children." If it be asked why any distinction is made between the old inhabitants dealing in witchcrafts, and

the worshippers of Moloch, which our version retains, the reason probably is, because Moloch was an idol originally of the Ammonites, and the rites of sacrificing children were likewise Ammonitish, and came only by degrees into Canaan. See Selden De Dis Syris, Syntag. i. cap. 6. Or if it should be further enquired, how did God destroy the worshippers of Moloch, that his holy land might receive a worthy colony of children? I answer, in the vengeance taken on account of Baal-Peor, when all the Midianites were utterly destroyed, the priests ἐκ μέσου θιάσου, from Balaam down to the meanest, and also all the women, Numb. xxxi. which must include ἀνθέλας γονεῖς. In confirmation of this opinion, see Lightfoot, vol. i. p. 783. who understands the matter of Baal-Peor, to be the sacrificing of their children to Moloch; answerable to which, he interprets Psal. cvi. 28. They ate the sacrifices of the dead. And this being the first idolatry they fell into after their coming out of the wilderness, and just before their getting possession of the Holy Land, he tells us, that St Stephen upbraided them with it in the words of the prophet, that after their neglects of sacrificing to God forty years in the wilderness, they yet could presently take up the tabernacle of Moloch. In confirmation of this opinion, see Selden also De Dis Syris, who says, that all the Baals (however distinguished) of Syria, of which Baal-Peor is the first-mentioned, were only other names for Moloch. See also Jer. xix. 5. And to confirm what Lightfoot and Selden say, we may add the authority of J. Ger. Vossius, who contends learnedly for the same opinion about Moloch and Baal. Theol. Gentil. vol. vi. p. 123, 124, and 720. Edit. Fol. Thus we have a ready solution of the history to which this passage refers, and thus may it be interpreted consistently with little or no alteration in the Greek. To what I before mentioned about the manner of these unnatural and inhuman sacrifices, (see note on ver. 5.) we may add, that at first they made the children only to pass between two great fires lighted before Moloch, as a sort of imaginary purification; but afterwards, confounding the worship of this idol with that paid to Saturn, the worship of Moloch became equally barbarous and bloody. Such as thought they had too many children, burnt them in honour of him, and consecrated them to their tutelar God, for the greater good of the family, as they supposed: and often, on important occasions, and in times of imminent danger, it was the eldest, the most beloved child, whom they devoted to Moloch. This abominable practice lasted long among the Canaanites, in a place called anciently Gehenna, or the valley of Hennon; it was also called Tophet, for the reason given above.

[Ver. 5, 6. This seems to be the most corrupt and difficult passage in the whole work. From the diversities and traces of the copies, I would read it thus: Καὶ σπλαγχνοφάγους, ἐξ ἀνθρωπίνων σαρκῶν ἐξ θοινῶν αἵματος ἐξ μύσους θιασώτας, ἐξ ἀνθέλας γονεῖς, &c. This is intelligible, without much deviation from the copies: And each depravation is easily to be accounted for. Translate it thus: "For thou, having hated those old inhabitants of thy holy land, for their odious works of witchcrafts and wicked sacrifices, and also because they were merciless murderers of children, and eaters of their entrails, and associates in feasts of human flesh, and blood, and abomination; and parents, who with their own hands, killed persons (*i. e.* their own children) destitute of help; didst determine to destroy them by the hands of our fathers, that the land which thou esteemedst, &c. Τὸ μύσος is an abomination or abominable thing, more particularly one in which human blood is concerned. Θιασῶται are associates in sacrifices, or religious matters. The word is often used by Philo Judæus.]

Ver. 8. *Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.*] The meaning is not that God, absolutely spared them; for this is not consistent either with the context, or sacred history; the sense must be, that to these as men, and his creatures, though the greatest sinners, God shewed some marks of tenderness, and did not treat them with all that rigour which they deserved. The Psalmist has a thought which very much resembles this, Psal. lxxviii. 39, 40. "Many a time turned he his wrath away, and would not suffer his whole displeasure to arise; for he considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again. By "wasps, forerunners of God's host," we may understand either, that God, before the Israelites came into those parts, sent hornets, a sort of wasps, of all others the most deadly and pernicious, which so infested the Canaanites, that many of them were forced to leave their country; or that, when the Israelites came to give them battle, these hornets made such assaults upon them, as facilitated the victory. Some Rabbins say, they

flew in the eyes of the Canaanites, and made them so blind that they could not see to fight; and such as fled away they pursued, and killed in their lurking holes. Joshua confirms the sending of these hornets, ch. xxiv. 12. which God had before threatened to send, Deut. vii. 20. and says in general (for we have no where in Scripture any more particular account of them) that the Amorites were not driven out by the sword and bow of the Israelites, but by the stings of these venomous creatures. Philo says of the Canaanites, that they were unworthy, many of them, to be conquered by men, ὑπὸ τῶν ἐχθρῶν ἀταξίας; and therefore God sent troops of hornets to fight for his holy ones, and to destroy them by a most shameful overthrow, De Præmiis & Pœnis. To shew the probability of this, Bochart instances in whole people who have been forced by them to forsake their country. Hierozoic. lib. iv. p. 2. Herodotus, Appian, Strabo, and Calmet confirm the same. Many writers, it must be confessed, have understood the wasps, or hornets mentioned here, and in the books of Moses and Joshua metaphorically; St Austin in particular supposes their fear to have had the same effect upon them as being pursued by hornets. But, 1. The literal sense, which our author favours, is maintained by Theodoret, Procopius, and Bochart, vol. iii. p. 538. 2. The fear which God threatened to send upon the enemies of his people, is mentioned as distinct from these hornets, Exod. xxiii. 27, 28. And lastly, the Scripture speaks of them as real animals, Deut. vii. 20. Josh. xxiv. 12.

Ver. 9. *Not that thou wast unable to destroy them at once with cruel beasts, or with one rough word.*] Of God's extraordinary manner of punishing by vile beasts, there are very many examples in holy Scripture. As the Samaritans, that were slain by them because they feared not the Lord, 2 Kings xvii. 25, 26. the children that mocked the prophet Elisha, 2 Kings ii. 23, 24. the disobedient prophet, 1 Kings xiii. 24. This was agreeable to what God threatened the wicked, Lev. xxiv. 22. "That he would send vile beasts among them to rob them of their children, and destroy their cattle, to make them few in number, and their highways desolate." See also Isaiah xv. 9. Jer. v. 6.—viii. 17. xv. 3. Ezekiel xiv. 15, 21. The instance which is next mentioned by this writer, *viz.* that God can destroy guilty nations by one harsh word, finely displays his power. David, in his book of Psalms, seems to have had the same thought, that one word from the mouth of God was sufficient to blast and confound his enemies. See particularly, Psal. lxxxiii. 1. which some learned men have understood in this sense. Or if by a metaphor we explain this of thunder, which is often God's voice of vengeance, see Psal. xviii. 13, 14. xlvi. 6. the thought strikes us more forcibly. [But then it would have been φωνῇ (not λόγῳ) as in the places quoted, and elsewhere frequently, Isa. xxx. 30, 31. Psal. lxxxvii. 18. more fully φωνὴ τῆς βρόντης σου, and φωναὶς Θεοῦ, Exod. ix. 28.] If we suppose this to be meant of the word of the Lord, or the λόγος, personally, as Calmet seems to take it, Comm. in loc. enraged and exasperated at the proceedings of the wicked, and executing the Almighty's orders upon them, as he is represented, ch. xviii. 15, 16. and often under the Old Testament, the idea rises still higher, is more magnificient and terrible.

Ver. 10. *But executing thy judgments upon them by little and little.*] Though the history of the wars against the Canaanites be briefly summed up in Scripture, yet they lasted a long time, Josh. xi. 18. seven years, according to the opinion of many learned men: And such a length of time God was pleased the war should continue, partly in respect to the old inhabitants themselves, who, being chastened by little and little, had place of repentance given them, and also to exercise the faith and patience of his own people, and that the difficulty of the conquest might make them the more sensible of God's power and goodness. To these may be added the following reasons, which are to be met with in scripture: First, God did not drive out these nations hastily by the victorious hand of Joshua, that he might thereby prove Israel whether they would keep the way of the Lord, to walk therein; for, if none of them had been left, there would have been no temptation to worship their gods, Judges ii. 22, 23. Another reason for driving out these nations by little and little was, lest the land should become desolate and uncultivated, Exod. xxiii. 29. for the Israelites were not yet numerous enough to people the whole country, had these nations been destroyed all at once. And a third reason occurs in the same verse, that a great part being thus left without inhabitants, it would be possessed and over-run by vile beasts, which would have been very dangerous to the Israelites in the other neighbouring parts where they were settled.

Ibid. *Not being ignorant that they were a naughty generation, and that their malice was*

bred in them, and their cogitation would never be changed.] The expression here is not unlike that mentioned Gen. vi. 5. "God saw that every imagination of the thoughts of man's heart was only evil continually," and his dealing was in like manner; for though he saw them unalterably bent upon wickedness, yet he allowed the men of the old world time for repentance, and the prevention of their ruin. And thus God knew that Pharaoh would not let his people go, and that his mind would not be altered, Exod. iii. 19. and yet he tries him by different methods, he executes his judgments upon him by little and little, and gives all possible warnings to reclaim him. He foretels the plagues, before he sends them, to admonish him; he performs signs and wonders before him, to soften him; he inflicts worse and worse judgments upon him to affrighten him, but all without effect; for it appears that Pharaoh six times hardened his own heart, before God hardened it once. But it may be asked, to what purpose God gave the Canaanites place for repentance, and visited them with admonitory chastisements, if he knew that their cogitations, or wicked intentions, would never be altered? To this I answer, that though God certainly foreknew that they would not make a right use of his forbearance, yet his prescience no way determined their acting; still they were at liberty to have changed their cogitations or designs, and to have altered their vicious course of life; for there is a great difference between God's foreknowledge and his decrees; a distinction never to be forgot. God always knows when men are wickedly disposed, and their sinful habits become, as it were, natural to them; but he does not therefore decree their sinning, nor take away all possibility of their conversion, nor does he unconditionally predetermine their punishment; for then all motives to repentance would indeed be useless and ineffectual, and their doom irreversible: His knowing therefore that the Canaanites would never change their sinful inclinations, no more inferred any necessity of their sinning, than God's knowing that Adam would fall, was the occasion of his fall. Nor were all the seed of Cham any more necessarily vessels of wrath, because of their innate and natural propensity to evil, than all the seed of Abraham were necessarily vessels of mercy. See Jackson's Works, tom. iii. c. 41.

Ver. 11. *For it was a cursed seed from the beginning.* It should be *a seed cursed*, and pointed thus: *Never to be changed; for it was a seed cursed from the beginning. Nor didst thou, &c.* And so in the Greek.] It has been generally supposed that *Cham* or *Ham*, was the person whom Noah cursed for discovering his nakedness; but there are stronger and better reasons to induce us to think that Canaan was cursed rather than Ham. 1. It has been a received tradition, that Canaan first saw his grand-father's nakedness, and made sport with it to his father. 2. Several expressions in Scripture seem to fix this upon Canaan; when Noah awoke, "it is said he knew what his younger son had done unto him," Gen. ix. 24. which could not be true of Ham, who was the middlemost; but Canaan may very well be called his younger, or little son, nothing being more common than to call grand-children sons; and Canaan was indeed the youngest of them. 3. The most correct editions of the LXX agree in pointing out Canaan particularly; for they read ἐπικαλάρατος Χαναὰν παῖς: which reading both St Austin and St Chrysostom follow. And indeed this particularity seems purposely inserted to prevent any mistake with respect to his father. 4. That if Canaan himself is not meant, then by Canaan we must understand his father Ham, which is a forced interpretation. 5. This is probably the reason why Ham is always mentioned as the father of Canaan, as he resembled his father most, and was concerned with him in the same wicked crime. Lastly, If Ham was cursed, it would have affected his other children and their posterity; but it is observable, that the curse affects Canaan only.

Ibid. *Neither didst thou for fear of any man give them pardon for those things wherein they sinned.*] The meaning is not, that God really pardoned them, as our version seems to imply, for the Canaanites are mentioned all along as devoted to destruction: but God deferred their punishment, indulged them in a seeming security, and gave them ἄδειαν, i. e. impunity for a time, which was rather a respite than a pardon. And thus the Syriac and Arabic interpreters understand it, rendering the Greek word very justly by *Prorogatio.* Calmet observes very beautifully, "That God, whether he punishes or pardons, has no selfish or partial views, is not influenced by any motives of hatred, fear, or interest, which men are generally actuated by: He loves without excess, is jealous without uneasiness, repents without grief, is angry without disturbance, and punishes without resentment." Comm. in loc. Herein he has happily transcribed St Austin: "Amas, nec æstuas; zelas,

& securus es; pœnitet te, & non doles; irasceris, & tranquillus es." Confess. lib. i. c. 4.

Ver. 12. *Or who shall accuse thee for the nations that perish, whom thou hast made?*] Τίς δὲ ἐγκαλέσει σοι καλὰ ἐθνῶν ἀπολωλότων, ἃ σὺ ἐποίησας. Our version probably is faulty here; the true rendering seems to be, *Who shall object to thee*, or *call thee to account for the things which thou hast done to*, or *against, the nations which are destroyed?* This is the sense of σοῦ in the beginning of this verse, and in very many passages of Scripture. The Greek would be better pointed thus: Τίς δὲ ἐγκαλέσει σοι, καλὰ ἐθνῶν ἀπολωλότων ἃ σὺ ἐποίησας. [Our translators took καλὰ in the sense of περὶ, *concerning, as to*; which signification it sometimes hath: See Job ix. 7. So that καλὰ ἀπολωλότων will mean the same here as περὶ ὧν ἀπόλεσας, ver. 14. which they in like manner render, *for any whom thou hast punished*, rightly reading κτόλασας with the best copies, ἀπώλεσας. The beginning of the verse is taken from Job ix. 12. or xi. 10.]

Ibid. *Or who shall come to stand against thee, to be revenged for the unrighteous men?*] Ἢ τίς εἰς καλάσασίν σοι ἐλεύσεται ἔκδικος καλὰ ἀδίκων ἀνθρώπων: our translators seem to understand καλάσασις in a military sense, "Who will come to a set, or pitched battle with thee, to avenge the cause of the wicked?" Καθίστημι sometimes is so used in good writers. But there is likewise another sense of this place: "Who will appear before thee, to undertake the defence and vindication of the unrighteous?" for ἔκδικος signifies an advocate as well as an avenger. And thus Messieurs du Port Royal render, "qui paroitra devant vous, pour prendre la defense des hommes injustes?" and so the Arabic version, "quis se constituat apud te ad intercessionem auxiliarem pro hominibus iniquis?" But in either sense ἔκδικος καλὰ ἀδίκων ἀνθρώπων, as the present reading of the Greek is, seems not right. If we join καλὰ and ἀδίκων together, which seem to have been separated through the fault of the transcribers, and make it καλαδίκων, i. e. *judicio damnatorum*, the harshness of the construction will be avoided, and a sense rather more agreeable to the context will take place; "Who shall dare to stand against thee in battle to revenge, or who shall appear before thee to undertake the cause of those thou hast condemned to death?" There is the like expostulation in the book of Job, chap. xxxvi. 22, 23. according to the LXX Version, which comprises the sentiments in this and the following verse, Τίς γάρ ἐστι καθ' αὑτὸν δυνάστης; τίς δὲ ἐστιν ὁ ἐτάζων αὐτῷ τὰ ἔργα; ἢ τίς ὁ εἰπών, Ἔπραξεν ἄδικα;

[Ver. 13. Ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας, seems to be out of their proper place, and serve to no purpose where they stand at present. I believe they should be placed in ver. 10. after the word μεταvοίας, thus: Κρίνων δὲ καλαβραχὺ, ἐδίδους τόπον μεταvοίας, ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας. οὐκ ἀγνοῶν, ὅτι, &c.]

Ver. 14. *Neither shall king or tyrant be able to set his face against thee.*] The Vulgate which renders, "Neque Rex neque Tyrannus in conspectu tuo inquirent de his quos perdidisti," and the ancient English versions, fall short of the spirit of the original; the word ἀνθορθαλμῆσαι is remarkably strong and elegant; it is a vigorous compound word, which singly contains all the particulars before enumerated, ver. 12. nor is our translation less to be admired for preserving the beauty and boldness of the expression here, which Junius renders but imperfectly by *oculum obfirmare*, and the Arabic still more faintly, *oculos attollere;* both of which, by being too literal, express not sufficiently the force and spirit of the metaphor. See Blackwall's Sac. Class. vol. i. p. 10.

Ver. 15. *Thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.*] If δίκαιος, in the beginning of this verse, be taken to signify *strictly just*, the sense then is, that the infinite greatness of God's majesty cannot sway his most holy will from the exact observance of the rules of justice; that though he is almighty, he acts as if injustice was out of his power, as being contrary to his will and the perfection of his nature, and therefore will never punish any of his creatures that do not deserve to be punished, merely to display an act of power. This sentiment, that God will not punish those that do not deserve to be punished, seems to me to convey no very high idea of the deity. For is it any commendation of the God of Israel not to do a flagrant act of injustice? or would this be an excellency to be boasted of even in a heathen Jupiter? how much properer, and more agreeable to the nature of the God of the Old Testament, to say of him, that the greatness of his majesty does not prompt him to cruelty, to sudden and immediate revenge, or to exceed in the degree of punishment; but, all-powerful as he is, that he is forbearing and merciful, "even to such as do indeed deserve to be punished," either passing by their transgressions, or punishing

them less than they deserved. And in this sense of good, benign, merciful, I rather am inclined to understand δίκαιος, which is a known signification of the word, and will furnish a sublimer and more agreeable sense. From hence then I am induced to offer another explanation of this passage, and to attempt a small alteration in the reading of the Greek, which perhaps would be more perfect, if, instead of αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι, we read αὐτὸν τὸν μὲν ὀφείλοντα, or (which I should still like better, if it may be allowed) αὐτὸν μὲν τὸν ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ὑγούμενος τῆς σῆς δυνάμεως, "Illum quidem (or illum ipsum quidem) qui debet puniri, morte statim multare alienum putas a tua potestate—Thou thinkest thy power does not extend so far as instantly to condemn to death him that deserves to be punished." For the whole scope of the chapter seems to be to display the mercy of God; but there is no mercy shewed, nor justice properly, in not punishing the innocent. Coverdale's version in this place is very faulty; "Thou punyshest even hym that hath not deserved to be punyshed;" which corrupt reading in some ancient copies, and particularly St Jerom's bible, as it is called, manifestly charging God with injustice, and reflecting, in the strongest manner, upon his goodness, the Vulgate has corrected to the sense of our version.

[Ibid. Αὐτὸν μὲν τὸν, &c. Μὲν would not be so proper in this place, because δὲ or μέντοι does not answer to it in what follows; and though I know that μὲν is sometimes used in that manner without δὲ to answer to it, yet it never will be allowed from conjecture, contrary to all the copies. But, I perceive, you are aware of another difficulty attending this correction; which is, that μὲν will not yet complete the sense and truth; and therefore you translate καταδικάσαι, "morte [statim] multare," which it does not signify; and an adversary, with equal reason, would translate it, "morte, post longum tempus, multare;" for it signifies the one no more than the other. I believe it is better to let τὸν μὴ ὀφείλοντα stand as an oversight or inaccuracy of the writer; of which kind I am well satisfied there are several in this piece. But the greatest difficulty of this passage seems to me to be in the word αὐτὸν, which is perfectly needless, and I am pretty well certain cannot stand in that place consistently with the Greek language, unless the author had been speaking of some particular person to whom that word might be referred. This makes me think that he wrote thus: Δίκαιος δὲ ὢν αὐτὸς, δικαίως τὰ πάντα διέπεις, τὸν μὴ ὀφείλοντα, &c. according to our version, "For so much then as thou art righteous thyself, thou orderest all things righteously."]

Ver. 16. *For thy power is the beginning of righteousness; and because thou art the Lord of all, it maketh thee to be gracious unto all.*] i. e. Thy power is the foundation or basis of justice and equity, which are inseparable from it. The power of men is frequently the source and motive of their injustice; and tyrants oftenest shew their power by acts of cruelty and oppression, as if their maxim was that of the wicked one, in ch. ii. 11. "Let our strength be the law of justice." But God displays his omnipotence most chiefly in shewing mercy and pity; and though he spares many guilty nations in the universe, yet he is the same absolute Sovereign of the world; as the power of a king is no less visible, and always more amiable in reprieves and acts of mercy, than in the horrible pomp and bloodshed of executions: Nay, according to what follows in the next words, he is therefore graciously disposed towards all, because he is Lord of all; and though he may exert his absolute power how and when he pleases, yet he is the more favourable and indulgent to his creatures upon account of his dominion over them, and relation to them. We cannot have a finer or more lively instance of this than what we meet with in Jonah iv. 11. where God is introduced arguing with great tenderness in favour of Nineveh, devoted to ruin and destruction, "Shall not I spare Nineveh, that great city, wherein are more than six score thousand persons?" From the compassionate concern for the united misery of so many of his creatures, which prevailed with him, no less than their repentance, at length to avert the impending evil, we see that God is love, and that love is his very essence as Creator.

Ver. 17. *For when men will not believe that thou art of a full power, thou shewest thy strength; and among them that know it, thou makest their boldness manifest.*] Ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειότητι, καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις. The Arabic renders, "Declaras robur tuum his qui plenitudinem potentiæ tuæ minime credunt; inter eos autem qui norunt illam, audaciam eorum coarguis." Exactly as our version, the translators of which seem to have read ἀπιστουμένοις in the sense of ἀπιστοῦσιν, against use, and without authority. But I take the true and exact rendering of the Greek to be, "When thou art suspected, or questioned, with

respect to the plenitude of thy power, thou displayest it, or givest them a specimen of it; and as to such as know thy power (ceux qui connoissent vostre toute puissance, according to the comment of Messieurs du Port Royal) and yet act in defiance of it, thou convincest them of their boldness." And thus Grotius and Junius understand ἀπισήμονας in this place; and the Vulgate, which renders, "Virtutem ostendis tu, qui non crederis esse in virtute consummatus—et horum qui te nesciunt, audaciam traducis;" from a copy which read οὐκ εἰδόσι. This latter clause of the Vulgate, though the least perfect, is followed by Coverdale's version; and from this authority Dr Grabe seems to have inserted σε in his edition, though it is not in the Alexand. MS, nor in the other Greek copies, nor indeed necessarily wanted. [Instead of ἐνδείκνυσαι, perhaps the Vulgate read ἐνδείκνυς σύ, "ostendis tu," tho' I think it much more probable that in the Vulgate it should be read tū and quū, i. e. tum and quum. In this verse are contained two allusions to two remarkable events in the history of Moses; The first, "When men disbelieve the perfection of thy power, thou shewest thy might," is to be explained from what is related, Numb. xi. 4. and Psal. lxxviii. 19. where the Israelites, longing for flesh, and distrusting God's omnipotence, and his ability to supply them with it in the wilderness, said, "Shall God prepare a table in the wilderness?" He smote the stony rock, indeed—but can "he give bread also, or provide flesh for his people?" Here was a fit occasion for God to display the protection of his power, and to shew his might: And accordingly, (ver. 27.) by his power he brought in the "south west wind: He rained flesh upon them as thick as dust; and feathered fowls like as the sand of the sea." In the second instance, the Greek text, Καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις, is faulty in the editions, and ought to be, ἢ ἐν τοῖς ΟΥΚ εἰδόσι ΣΕ τὸ θράσος, &c. "in those who do not know thee," as I had conjectured from the history, and afterwards found it confirmed by the Alexandrian MS, and the Vulgate version. For it is a manifest repetition of Pharaoh's insolent answer to Moses, Exod. v. 2. ΟΥΚ ΟΙΔΑ τὸν Κύριον, "I know not the Lord." And the words οὐκ εἰδόσι are allusive to Pharaoh's οὐκ οἶδα, and are to be understood as if the author had written, "And thou reprovest the boldness of those who say they know thee not." Dr Grabe added σε after εἰδόσι, from the Vulgate, "qui te nesciunt." I think there can be no doubt but that the author wrote so, and that σε was omitted or lost in the preceding syllable σι, because ch. xvi. 16. he writes in the same manner concerning the same thing, ἀρνήμενοι γὰρ ΣΕ ΕΙΔΕΝΑΙ ἀσεβεῖς, &c. "For the ungodly, who said they did not know thee, were scourged by the strength of thine arm." It is to be observed too, that the next verse depends upon, and is opposed to what is said in the latter part of this, concerning God's severity to those who say that they know him not. "But, continues he, thou judgest us (thy people the Jews) with mildness, and orderest us with great forbearance." The word ἡμᾶς is to be added after κρίνεις, as well as after διοικεῖς.]

Ver. 18. *But thou, mastering thy power, judgest with equity, and orderest us with great favour.*] The sense of this place in our version is, that God, out of regard to mankind, waves and over-rules his power for the more pleasing work of mercy; and though the frequent instances of his goodness and loving kindness are usually requited on men's part with baseness and ingratitude, yet does not the greatness of his majesty urge him to sudden revenge, nor the sense of his injured prerogative prompt him to an immediate resentment. Accordingly, punishments are called by the prophet his *strange work*, Isa. xxviii. 21. *i. e.* they are what God is not inclined to inflict, they are disagreeable to the benignity of his nature, and such acts as mens sins constrain him, as it were, to exercise. The following reflection of the very learned Dr Jackson upon this passage of our author is so judicious, that it needs no other light. "To derogate from God's power is dangerous, and to compare the prerogatives of the most absolute princes with his is more odious; yet this comparison may safely be made, that God doth not more infinitely exceed the most impotent wretch on earth in power and greatness, than he doth the greatest monarch the world hath or ever had, in mercy, justice, and loving-kindness——Nor is his will the rule of goodness, because the designs thereof are backed by infinite power; but because his holiness doth so rule his power, and moderate his will, that the one cannot enjoin or the other exact any thing but what is most consonant to the strictest rules of equity——Bad therefore was the doctrine, and worse the application or use which Anaxarchus would have gathered from that hieroglyphical device of antiquity, wherein justice was painted as Jupiter's assessor. It did not mean, as that sophister interpreted it to Alexander, that the decrees of great mo-

narchs are always to be reputed oracles of justice, and that their practices are never unjust; nor that omnipotent sovereignty alone would justify the equity of all his decrees, who was subject to rage and passion, but that justice was always ready to mitigate and temper his wrath with equity. The true Jehovah, as he needs no sweet tongue to moderate his anger, so hath he need of no such sophistry to justify the equity of his decrees." Tom. ii. p. 66. I shall only add, that δεσπόζων ἰσχύος in the original, which our translators and those of the Geneva Bible render *mastering thy power*, hath been considered by others as a title only, the same as *Lord of might*, or *Lord of power*, as Coverdale and all the other ancient versions understand it; and Calmet renders in like manner *O Dominateur Souverain*. St Austin's sense is the most elevated, *Dominus Virtutum*, as if it was the same with the *Lord of hosts*, or Κύριος Σαβαὼθ; or perhaps he may mean *Dominus omnipotentissimus*, as he elsewhere expresses himself, Confess. lib. i. c. 4. a superlative which seems to carry its own confutation with it; but should rather be ascribed to his zeal than inaccuracy, as if he could never carry his thoughts or expressions high enough in describing the infinity of God's attributes.

Ibid. *For thou mayest use power when thou wilt.*] This expression falls vastly short of the sense and majesty of all the other versions. The reading of Fulgentius here, who almost transcribes the Vulgate, is infinitely more magnificent, and worthy of God, *Subest enim tibi, cum voles, posse*, i. e. thou only willest a thing, and it is done. Nor is the Syriac much inferior, *Si velis, præsto est potentia.* The expression is not much unlike that of the Psalmist, "Whatsoever the Lord pleaseth, that does he in heaven and in earth, in the sea, and in all deep places." Psal. cxxxv. 6. Where the true reading, as well as the more sublime, is "Whatsoever the Lord wills, that he does." πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν, LXX. This instantaneousness of the effect upon the act of his will, is finely expressed by St Matthew, θέλω, καθαρίσθηti, *I will, be thou clean*, ch. viii. 3. Nor are the words of our author in the original without their beauty, πάρεσί σοι, ὅταν θέλῃς, τὸ δύνασθαι. We have the very same thought, and even expression, Constit. Apost. lib. vii. c. 35. Σὺ γὰρ εἶ ὁ χρηστὸς ἐν εὐεργεσίαις, ἢ φιλόδωρος ἐν οἰκτιρμοῖς, ὁ μόνος παντοκράτωρ ὅτε γὰρ θέλεις, πάρεσί σοι τὸ δύνασθαι κ. τ. λ. Calmet seems to understand the passage in the sense of our version, viz. "Thou hastest not, having all times and seasons at thy command, to suppress the insolence of the wicked, and to punish the sinner, because thou knowest they cannot escape thee, and that thou hast it always in thy power to cite them before thee, and to deal with them according to their works. God loses nothing by waiting for the repentance of the wicked, and the wicked are no gainers by the impunity of a few years. The Sovereign Judge will at length sufficiently compensate for the slowness of his proceeding by a heavier degree of punishment."

Ver. 19. *But by such works thou hast taught thy people that the just man should be merciful.*] Ὅτι δεῖ τὸν δίκαιον εἶναι φιλάνθρωπον, i. e. "Thou temperest all thy judgments with mercy and equity, and by that mixture of mercy with justice thou teachest thy people to shew the same temper to one another." St Austin's observation upon the sinners of the old world is very pertinent; "God foreknew they would abuse the reprieve allowed them, yet he was so gracious to vouchsafe it to them, teaching us by this example, how much it is our duty to bear with those whom we know to be bad men at present, but uncertain how long they may continue so: That we should not be too hasty or rigorous in condemning or punishing them, since God himself is so merciful as to allot even to such sinners as he fore-knows will make an ill use of his forbearance, so long a space for repentance." De Catechiz. Rudib. As these two virtues are so intimately united, and have such a strict relation to each other, we may perhaps not improperly consider them in the following view, as resembling Jacob's two wives. Stern judgment is deformed as Leah, but smiling mercy is as beautiful as Rachel; justice may claim the privilege of being the first born, but mercy is always the best beloved. Like sisters should they lovingly go together, and be married to the same man; what the barrenness of the one wants, the fruitfulness of the other will supply.

Ibid. *And hast made thy children to be of a good hope, that thou givest repentance for sins.*] It should rather be, "That thou givest room for repentance for sins,—en leur donnant lieu de faire penitence," says Calmet; for God does not give, but accept repentance; and so the Vulgate reads, "Judicans das locum in peccatis pœnitentiæ," which Coverdale follows in his version. Our translators seem not thoroughly to have considered the force of the Greek word; for δίδως has another signification, and more agree-

able to this place, *i. e.* "thou allowest, permittest repentance." See Acts ii. 27. Οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν· Thou wilt not allow, or permit, thine holy one to see corruption. The Syriac seems to understand it in like manner, Filiis tuis spem fecisti; & concedis (leg. bonam spem fecisti, ut concedas) pœnitentiam delictorum. The sense of the passage is, that men may from the experience or observation of God's forbearance to punish, and the continuance of his long-suffering to sinners, presume that God is placable and forgiving, and will not be rigorous in his proceedings with them; may hopefully promise themselves, that God will favourably accept their sincere repentance, and the compensations of unfeigned sorrow and contrition, which they offer in lieu of the exact performance of their duty, and that at length their guilt will be atoned by the truest sin-offering they can present. This consideration carries a pleasing and encouraging hope with it. If God indeed judged his creatures with the utmost rigour of his justice, how should even his own children presume to hope for pardon, or to be justified before him? but when he sheweth such clemency towards his enemies, what may they not then hope for, from a God so full of goodness and mercy? and can the faithful have any greater encouragement to have confidence towards God, and assure their hearts before him?

Ver. 21. *With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?*] The sense seems necessarily to require, that this should be read in the future tense, with how great circumspection wilt thou judge, or punish, thine own children? &c. which is the rendering of the Geneva Bible. This is confirmed by the Arabic version, which reads, Sane (leg. sine) omni rigore & profundissima penetratione judicabis filios tuos. Hence it seems probable, that the true reading of the Greek is, μετὰ πάσης ἀκριβείας κρινεῖς τοὺς ἀπ' σου, and not ἔκρινας, as the printed copies in general now read. [I am of opinion *Sane* is right; and that instead of πάσης, the Arabic read πάσης, *omni*.] The sense of this and the foregoing verse is, "That, if thou didst shew so much patience towards the Canaanites, ὀφειλομένους θανάτῳ, who through sins were worthy to die, as Coverdale renders, and had forfeited not only their land, but their lives to thy justice; with how much more weariness and caution wilt thou punish thine own people the Jews, with whose fathers thou enteredst into covenant, and made to them therein goodly and precious promises!" for so I chuse with the ancient versions to render *covenants of good promises*, in the latter part of ver. 21. See the like expression, Ephes. ii. 12.

Ver. 22. *To the intent that, when we judge, we should carefully think of thy goodness; and when we ourselves are judged, we should look for mercy;*] *i. e.* when we reflect upon the difference thou hast made between us and our enemies, it should teach us to remember the example of thy goodness and long-suffering, when we judge or punish others, and to imitate it by treating them in the same tender and compassionate manner. This is the sense of the Arabic versions, which reads, "ut, cum judicamus, de tua simus bonitate solliciti, eamque imitemur."—And when we ourselves are punished, we are taught and encouraged by happy experience, to put our trust in thy mercy (so Coverdale renders) and to expect a gracious deliverance from our troubles.

Ver. 23. *Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.*] Such therefore of thy enemies as lived unrighteously, ἀδίκως, and not ἀδίκως, as most copies have it, in a foolish senseless way of life, ἐν ἀφροσύνῃ ζωῆς, (which our version expresses but indifferently by *dissoluteness*, and Coverdale's by *ignorance*) having their foolish hearts darkened, as St Paul, speaking of such idolaters, Rom. i. 21. expresses it, them didst thou torment with their own abominations. The word βδέλυγμα sometimes signifies the false object of worship, and sometimes those abominable sins and filthy practices which were notorious and customary in the mysteries of the idol worship; so that these words may refer in a larger sense to the enormities and detestable sins practised in the heathen τελεταὶ, and hidden mysteries. See ch. xiv. 24, 25, 26. 2 Maccab. vi. 4. and that God, as a just punishment for such wickedness, tormented them with their own abominations, *i. e.* gave them up to a reprobate mind and vile affections. See Bishop Fell on Rom. i. 26. But if abominations be taken in the first sense, as signifying false objects of worship, it will be proper to enquire what they were, and who were guilty of such worship. The worship referred to in this place, is that of vile beasts and senseless animals; and the guilty persons must be either the Canaanites mentioned in the foregoing part of the chapter, or the Egyptians. Those who apply this passage to the Canaanites, understand it of their being tormented by hornets, ver. 8. as a just punishment,

and perhaps too εἰς ἐμπαιγμὸν, to make sport of them for their ridiculous worship. For the Philistines, and in all appearance, says Calmet in loc. the Canaanites too, worshipped flies, the god Baalzebub, particularly the people of Ekron or Accaron; see 2 Kings i. 2. where the LXX read Μυῖαν Θεὸν Ἀκκαρών. Josephus and Greg. Nazianzen confirm the same; see also Selden De Dis Syris Syntag. ch. ii. 6. who says, the name of this god was Baalzebub, Θεὸς Μυῖα, Deus Musca; and afterwards called Βεελζεβοὺλ, Deus Stercoreus, by way of derision; see Piscator and Drusius in Matt. x. 25. and Leigh's Critica Sacra, p. 60. That religious rites were paid to flies in the temple of Apollo Actius, see Ælian. De animalibus, lib. ii. Grotius and Spencer think the author returns here to the Egyptians and their abominations, mentioned ch. xi. 15, 16. And indeed it must be confessed, that this and the following verses, to the end of the chapter, resemble the argument there very much, and would come in better in that place, if that was any authority for such a transposition; for the mixing and confounding the Canaanites and Egyptians together in different parts of the chapter, without any certain marks of discrimination, renders it obscure, and, without great care, scarce intelligible. As applied to the Egyptians, the sense is, that as they worshipped beasts, God punished them by a variety of living creatures.

Ver. 24. *And held them for gods, which even among the beasts of their enemies were despised.*] Θεοὺς ὑπολαμβάνοντες τὰ ἢ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα, *i. e.* according to the common acceptation of this place, they worshipped such beasts as were despised and laughed at by their enemies, the Hebrews, who in their sacrifices offered some of those very beasts which they worshipped as gods; which, in the opinion of some learned men, was purposely ordered and appointed to guard the Israelites against this idolatry. See Spencer De legg. Hebr. tom. i. p. 298. But probably our translation here is wrong, and ἄτιμα τῶν ἐχθρῶν should be neither rendered, such beasts of their enemies as were despised, nor such beasts as were despised by their enemies, as Grotius, not without some violence, expounds the Greek; but, they held for gods despicable and mischievous beasts, such as dogs, cats, wolves, serpents, crocodiles, hippopotami, and other the most odious creatures, which the poet justly calls portenta, see note on ch. xi. 15. as fit only to inspire horror. There is the like general charge, ch. xv. 18. and τὰ ζῶα τὰ ἔχθιστα are mentioned as the objects of their worship. The manner of expression indeed by two adjectives may seem particular; but this construction is not unusual in the Greek language, and is equivalent to ἄτιμα ἢ ἐχθρά. Nor am I singular in this interpretation; Calmet understands the words in the same manner, "c' est à dire, les animaux les plus vils, les plus meprisables, & les plus ennemis de l' homme." Com. in loc. [I confess, I do not understand by what construction τῶν ἐχθρῶν ἄτιμα can signify ἄτιμα ἢ ἐχθρά, and should be glad to see an instance of it answerable to this. The place, I believe, is faulty, the words τῶν ἐχθρῶν, or any other in their room being quite superfluous, as the sense is complete without any addition to τὰ ἢ ἐν ζώοις ἄτιμα, "esteeming as gods, creatures that are vile, even among beasts." See upon ch. xv. 18.]

[Ibid. Καὶ γὰρ τῶν πλάνης ὁδῶν μακρότερον ἐπλανήθησαν. "For they went away very far in the ways of error," says our version: But this would be ἐν ταῖς πλάνης ὁδοῖς, not τῶν πλάνης ὁδῶν. Literally it is, "For they erred farther than the ways of error;" which should mean, "They out-erred even error itself." But it cannot be imagined that the author intended, or wrote so. As the context now stands, the sense seems to require something directly contrary to πλάνης, viz. ἀληθείας, δικαιοσύνης, &c. and ἀπεπλανήθησαν. So ch. 5, 6. ἐπλανήθημεν ἀπὸ ὁδοῦ ἀληθείας. Prov. xxi. 16. ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης. The nearest conjecture that occurs is, Καὶ γὰρ τῇ πλάνης ὁδῷ μακρότερον ἐπλανήθησαν, "For they wandered far in the way of error."

Ver. 25. *Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.*] Calmet understands this of the Canaanites, that as they fell into the most childish and ridiculous errors, by transferring that honour, which is due to God only, to despicable animals, such as are described, Ezek. viii. 10. which the Israelites are supposed to have taken from the Phœnicians or Canaanites, God sent upon them in like manner chastisements seemingly as ridiculous, even an army of wasps, to attack, pursue, and destroy them. And the like may be observed of the Egyptians, that God treated them as children, whom they resembled so much in their folly; for as they pursued flies and little insects, so these went after κνώδαλα εὐτελῆ, and were chastised with a suitable punishment. At first he played with them, as it were, sending a company, or swarms of inconsiderable flies, Exod. viii. 21. dallying with them by mock judgments, in comparison;

for so I understand τὴν κρίσιν εἰς ἐμπαιγμόν· and the author seems to exemplify this play by a paronomasia, or a correspondent allusion in the original words, διὰ τοῦτο ὡς παισὶν τὴν κρίσιν εἰς ἐμπαιγμὸν ἐπεμψας. But Philo calls such idolaters by a more odious name than children, "bestias obambulantes sub humana specie." This judgment is by the LXX styled κυνόμυιαι, Exod. viii. 21. Psal. lxxviii. 45. as if a particular species of tormenting flies was meant; but this, in both places, is a corrupt reading; the true one is indisputably κοινομυῖαι. St Jerom accordingly reads *Cœnomyiam*, and explains it by, "omne genus muscarum," and so do the other Latin versions. Aquila, in both places, renders it παμμυῖαι, and so the learned Usher understands it, calling this plague "muscarum & aliorum insectorum colluvies," ad A. M. 2513. See also De Muis on Psal. lxxviii. 45. [The testimony of Philo is clear against this emendation, Vit. Mos. i. p. 101. edit. Mang. where he gives the etymology of κυνόμυια thus, ἐκ τῶν ἀναισθητων ζώων συντιθέντες τὄνομα, μυίας ἢ κυνός. So in Athen. iii. 37. Ulpian calls *Cynulcus* ω κυνόμυια, by way of reproach, and in an illusion to his name. In l. iv. 14. it is by mistake written κυνάμυιαι· ἢ κυνάμυια Νίκιον. *Nicium* is the name of an harlot.

Ver. 26. *But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgment worthy of God.*] This verse may be understood either as a moral reflection with respect to sinners in general in the future tense, "That such as will not be reformed by those gentle methods wherein God may be said only to dally with them, shall afterwards feel a heavier, and much sorer vengeance:" And this is the sense of the Greek, and of the Syriac and Arabic versions; or it may respect the persons mentioned in the foregoing verses, that they, having slighted God's milder punishments, at length experienced a judgment worthy of God. "Dignum Dei (leg. Deo) judicium experti sunt," says the Vulgate, which Coverdale servilely follows, even in this mistake, "they felt the worthy punyshment of God." Grotius says, that παιράζοντι, which is the reading of some copies, is the true one, and that the present tense is used for the *præteritum*. In this latter sense, the observation holds true with respect to the Canaanites; for such of them as were not affected, nor brought to a right sense by the plague and persecution of hornets, suffered much sorer calamities afterwards in the wars, which Joshua waged against them, and by their final extermination. As applied to the Egyptians, the remark is as just; at first God visited them with plagues, that were rather noisome than destructive to them, (for we do not read of the death of any useful creatures, except fishes, till the plague of the murrain,) but these had little or no effect upon them; for Pharaoh, as Dr Jackson expresses it, tom. iii. p. 204. behaved himself under them like a proud and wanton humourist, and was still for experiencing a greater variety of them; God therefore visited him with more and more grievous plagues, and at length terribly completed his vengeance, and filled up the measure of their punishment, by those two unparalleled judgments, the death of their first-born, and the destruction of Pharaoh, and all his host in the Red Sea.

Ver. 27. *For look for what things they grudged when they were punished,* (that is) *for them whom they thought to be gods;* (now) *being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.*] Our translation here is so confused and so clogged with parentheses, that it is very difficult to come at the true sense of this place; and as no light is afforded us either from the old translations, Oriental versions, or commentators, we must have recourse to the Greek text itself, and from thence, obscure as it is, endeavour to find out the author's meaning. The present reading of the Greek, according to all the copies, is, Ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ τούτοις ὃς ἐδόκουν Θεὸς, ἐν αὐτοῖς κολαζόμενοι, ἰδόντες ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ' αὐτὺς ἐπῆλθε. The Vulgate renders, "In quibus enim patientes indignabantur, per hæc quos putabant Deos, in ipsis cum exterminarentur, videntes illum quem olim negabant se nosse, verum Deum agnoverunt," &c. This is very obscure; Junius is still more unintelligible, "Nam de quibus illi, quum perpeterentur mala, cum indignatione erant solliciti, de iis, inquam, quos putabant Deos, quum se iisdem puniri viderunt, verum agnoverunt Deum," &c. Vatablus renders much more clearly, "Iis ipsis rebus quas passi sunt indignabundi Chananæi, cum per ea quæ ut Deos colebant punirentur, tandem suo malo agnoverunt verum Deum esse, quem ante negabant se nosse." *i. e.* "The Canaanites being displeased and angry at what they suffered, when they were punished by those animals, whom they thought to be

gods, at length being made sensible by their misfortunes, acknowledged there was a true God," &c. This is very intelligible, and comes near the true sense; but I cannot help observing, that Vatablus omits ἐν αὐτοῖς, and ἰδόντες, which immediately follow, and are the very words which occasion all the obscurity in the original and the other versions, as they now stand. I have therefore been tempted to suspect that there is some mistake in them, and that the true reading probably is, ἰαυτὸν κολαζομένους ἰδόντες, or ἐν αὐτοῖς κολαζομένους ἰδόντες; and my reasons are as follow: 1. The Bishops and Geneva Bible both render, "when they saw themselves punished by them." 2. Junius, who, in the other part of the verse, follows the Greek literally, renders, "quum se iisdem puniri viderunt." 3. Calmet, and the Port Royal Comment, explain it in this manner, "se voyant avec douleur tourmentz & exterminez," &c. The sense then of the first part of the verse I take to be this: "For whereas when corrected only they were displeased and angry, seeing themselves yet more severely dealt with, and punished in good earnest by, or upon, account of those whom they thought to be gods, they acknowledged the true God, whom before they denied to know," &c. [The difficulty of this passage (which I believe stands here as it came from the author's pen) seems chiefly owing to the words ἐν αὐτοῖς, which are repeated (not necessarily indeed, but) by a repetition, which is usual in most authors, and to be found in the New Testament in very many places. The construction is this: Καλαζόμενοι γὰρ ἐπὶ τούτοις ὧς ἐδόκουν Θεὸς, ἐφ' οἷς αὐτοὶ ἠγανάκτουν πάσχοντες [κολαζόμενοι] ἐν αὐτοῖς, ἰδόντες, ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν, ἐπέγνωσαν ἀληθῆ. The sense (to which the version may easily be reformed) is this: "For being punished by those very things, which they looked upon as gods, by which to suffer, they, as being their votaries, took it very ill; being punished, I say, by those, they perceived God, whom before they denied to know, and acknowledged him to be the true God: For which very purpose this severe punishment had been inflicted upon them by him." Πάσχοντες ἠγανάκτουν is ἠγανάκτουν ἑαυτὰς πάσχειν, as in Soph. Philoct. p. 408. Edit. Canter. Κὐκ οἶδ' ἑαυτὸν νεκρὸν, *i. e.* ἑαυτὸν ἑαυτὸν κτείνειν, "neque novit se occidere mortuum:" St Paul, 2 Cor. x. 12. Μετροῦντες ἑαυτοὺς ἑαυτοῖς συνιοῦσιν, *i. e.* "They do not understand, or consider, that they measure themselves by themselves, and compare themselves with (or to) themselves." Where our version in the context is very faulty: Somewhat better in the margin.] The next difficulty lies in rendering τὸ τέρμα τῆς καλαδίκης by "extreme damnation," it might have been better translated, "the utmost extent of judgment," or "the severest temporal judgment or punishment;" (though St Austin on Psal. ix. quoting this passage, understands it strictly) but I take it to be no more than ἄξια Θεοῦ κρίσις in the verse before, as opposed to παιγνία ἐπιτιμήσεως, "slight corrections which they were displeased with:" But when it came properly to punishment, when they saw themselves κολαζόμενοι, then they were awakened to an acknowledgment of the true God, who had thus punished them; and therefore it was that this last and most effectual method was taken with them; Διὸ καὶ τὸ τέρμα τῆς καλαδίκης ἐπ' αὐτὸς ἐπῆλθε, *i. e.* "when the dallyings of correction would not do, punishment in full measure was given, which had the effect." This divine vengeance when it fell so severely upon them, made them open their eyes; when they saw and felt it, then, and not before, they acknowledged him to be the true God, whom before they denied to know; and therefore, or for this end and purpose that they might acknowledge him, were they thus severely visited; not only anathematized and exterminated, but "internecione deleti," as Grotius renders, "cut off with an utter and final destruction." Comm. in loc. This is spoken in vindication of the justice of God, who does not punish particular persons or nations, without weighty reasons, and previous notices of their danger. This extreme severity therefore was at length necessary that those who had continued in wilful blindness and incorrigible obstinacy, and so were without excuse, might be convinced and made thoroughly sensible, that they had brought this damnation upon themselves, for not discovering all the while the true God, when they had such awakening means afforded them for that purpose. And thus I think a pretty good and consistent sense may be fetched from this verse, which has none at all, or a very obscure one, according to our version. Calmet understands this of the Canaanites, "that seeing themselves persecuted, afflicted, tormented by hornets, which they regarded as deities, and from whom they expected favour and protection, they were at length forced to acknowledge the God of the Hebrews for the only true God." Not that they actually on this account turned from their idolatry, but, notwithstanding the force of inveterate prejudice, were obliged to

own the superiority of the God of Israel, and by consequence that the little animals they worshipped were contemptible, less than nothing, and their religion gross superstition. Junius and many others, apply it to Pharaoh and the Egyptians, who could insolently say, when the hand of God lay not very heavy upon him, "who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go," Exod. v. 2. But when he and his people were visited by a succession of plagues and judgments, and the land was corrupted by the grievous swarms of flies, he as remarkably relents, and gives them leave to go and offer sacrifice to the Lord their God, Exod. viii. 25. But as there is no authority in history, that the Egyptians worshipped the very insects, or animals, that God plagued them with, and as this author particularly mentions their being "tormented with their own abominations," διὰ τῶν ἰδίων βδελυγμάτων; I am inclined to think with Calmet, that the Canaanites are rather here meant, and that they are spoken of through this whole chapter.

CHAP. XIII.

THE ARGUMENT.—*From the mention of the barbarous and idolatrous rites of the Canaanites, expressed in the former chapter, the author takes occasion to treat of idolatry in general, its introduction and origin; of the vanity, folly, impotence, or rather nothingness of idols, and the mischievous effects attending such a worship. He distinguishes idolatry into three sorts; that of the heavenly bodies; images of deceased princes, heroes, and benefactors, and living brute animals. The first sort he treats of in the beginning of this chapter to ver. 10. and from thence, to the end of the fifteenth chapter, he considers the two other. Nor is this a digression or deviation from his principal and main design, which is to exalt wisdom, piety, and true religion; and to excite a love and regard for them in all, especially princes and great men. And can this be done more effectually, than by shewing the folly and illusion of superstition, exposing the false objects of worship, and pointing out the mischiefs and unhappy consequences which a forgetfulness of ignorance of the true God leads men to.*

SURELY vain are all men by nature who are ignorant of God.] Μάταιοι μὲν οὖν πάντες ἄνθρωποι φύσει, οἷς παρῆν Θεοῦ ἀγνωσία. That idolaters are called vain persons in Scripture is beyond dispute; see 2 Kings xvii. 15. Rom. i. 21. But how are we to understand *vain by nature?* I think if this be the true reading, it either means, that such men are naturally weak and senseless who are ignorant of God; or that they are foolish who cannot, by the light of nature, make a discovery of him. But perhaps φύσει may be a mistake here, for neither the Vulgate nor Oriental versions, nor Coverdale's translation, take any notice of it; possibly the original word was εἰσι, which they all agree in, and retain. And, the true reading of the whole sentence in the Greek may be μάταιοι μὲν οὖν πάντες ἄνθρωποί εἰσιν, οἷσπερ ἦν Θεοῦ ἀγνωσία. [Perhaps περύκασιν (if any change is to be made,) the first syllable having been sunk in the last of ἄνθρωποι, the foregoing word.] Calmet seems to understand by μάταιοι, *insignificant, unprofitable*, in the sense that vanity is used by Solomon in the book of Ecclesiastes. His reflection upon this place, Comm. in loc. is too just and useful to be omitted: "Without the knowledge of God, which is the first principle of wisdom, truth, and religion, all men, even the greatest, are vanity and nothing; all science is but darkness, all philosophy error and delusion. Hence St Paul renounced all other knowledge, and determined to know nothing but Jesus and him crucified, 1 Cor. ii. 2. It was the superior excellency of divine knowledge, which best discovers the nature of God, that induced Justin Martyr, after having tried all the sects of philosophers, and entered into all sorts of human learning, to relinquish them as unsatisfactory: He was at length convinced, that there is no wisdom, science, or philosophy, complete and perfect, without the discovery, knowledge, and worship of God." Dial. cum Tryph. in init.

Ibid. *And could not out of the good things that are seen know him that is.*] Τὸν ὄντα, i. e. "The sovereign Being, the only Being, or Being itself." In the first revelation which God makes of his own Being, he entitles himself, *I am that I am;* by which name the great Creator does, in a manner, exclude every thing else from a real existence, and distinguishes himself from his creatures, as the only Being which truly and really exists. The ancient Platonic notion agrees with this revelation which God has made of himself; for there is nothing, according to that, which in reality exists, whose existence, as we call it, is pieced, or made up of past, present, and to come. He only properly exists, whose existence is entirely present. Hence Plato calls God τὸ ὄν, *in Timæo*, which probably he borrowed from Moses, Exod. iii. 14. and Justin Martyr,

who once embraced that philosophy, has often the same expression. By *knowing God*, is not barely meant that there is a God, but the discovery likewise of the excellence and beauty of his perfections, his goodness, wisdom, and other attributes, which the visible world every where proclaims; for in all creatures there are such lively marks and tokens of them, that from thence we may form some, though imperfect, idea of the inexpressible and infinite perfections that are in God. For the whole extent of that which may be known of God, the τὸ γνωστὸν τοῦ Θεοῦ, as St Paul calls it, Rom. i. 19, 20. is manifest in the creatures, and the invisible things of God, even his eternal power and Godhead, are clearly seen in them. St Basil therefore very justly calls the world, Θεογνωσίας παιδευτήριον, "The very school where the knowledge of God is to be learned." And Clemens Alexandrinus, "the book in which we read God," using the same expressive metaphor, Strom. 6. This knowledge of the Deity from the works of nature, is what some call natural theology, and others, the ascent of the soul to God by the scale of the creatures. Nor would any injury be done to the sense, if instead of τὸν ὄντα, we read τὸν δόντα, i. e. "And, from the good things they saw, could not trace out the God that gave them;" for thus ἀγαθῶν and δόντα answer to one another, as ἔργοις and τεχνίτην do in the following line.

Ibid. *Neither by considering the works, did they acknowledge the workmaster.*] The knowledge of God was no difficult discovery, and therefore ignorance of him was not only surprising, but inexcusable; for a man need only lift up his eyes to heaven, and view the beautiful order and regular motions of the celestial bodies, to be convinced that there is a wise Author of nature, who at first created, and still preserves this system of things. St Cyprian therefore very justly observes, "Hæc est summa delicti nolle agnoscere quem ignorare non possis." De Idol. vanit. But that of St Chrysostom comes nearest this writer, ἐποίησεν οὐρανὸν ὁ Θεὸς, ἵνα θαυμάσας τὸ ἔργον προσκυνήσῃς τὸν δεσπότην κ. τ. λ. "Cœlum condidit Deus ut opus admirans dominum adorares: at alii, conditore relicto, cœlum ipsum adorarunt, id vero propter eorum ignaviam & insipientiam accidit." Hom. 25. De diabolo tentatore. Thus Cicero expresses the natural sense of mankind on this head; "Cum videmus speciem primum candoremque cœli, deinde conversionis celeritatem, tum vicissitudines dierum atque noctium, commutationesque temporum quadripartitas, eorumque omnium moderatorem solem, lunamque, & stellas eosdem cursus constantissime servantes; hæc cum cernimus, possumusne dubitare quin his præsit aliquis effector?" Tuscul. Quæst. lib. i. But it would be almost endless to transcribe the many passages that occur in his works upon this subject, particularly in his book, De Nat. Deorum.

Ver. 2. *But deemed either fire.*] It is certain there were some among the heathen who worshipped universal nature, or the system of the material world, as an entire object, and made God and nature to be the same; see Pliny's Nat. Hist. lib. ii. c. 7. And others who worshipped particular visible and useful parts of it, which was the more general, the chief of which are enumerated by this writer; and the first is the element of fire. That this was the prevailing worship in the eastern countries among the Persians and Chaldæans; see Pocock's Spec. Hist. Arab. Hyde De relig. vet. Pers. Strabo, lib. xv. Selden observes, "Tametsi multi Persarum Dii, tamen ante omnes ignis ab eis cultus, & in omni sacrificio eum imprimis invocabant." Syntag. ii. cap. 8. And a little after, to shew the very ancient worship of fire among the Chaldæans, he says, that the rabbins, by *Ur of the Chaldees*, Gen. xi. 31. understand their god *fire*; and that, according to Maimonides, it means *terra deserviens igni*. This he takes to be the *God of Nahor*, Gen. xxxi. 53. and the chief among the strange gods worshipped in Chaldæa during Abraham's abode there, Josh. xxiv. 2. We read also of horses and chariots consecrated to the sun by some of the kings of Judah, 2 Kings xxiii. and of twenty-five apostates, "that worshipped the rising sun towards the east, even in the temple of the Lord," Ezek. viii. 16. The eastern nations worshipped fire as the cause of light, and the sun in particular, as being, in their opinion, the perfectest fire, and causing the perfectest light. For this reason, in all their temples, they had fire continually burning upon altars erected in them for that purpose, and before these sacred fires they offered up all their public devotions, as likewise they did their private ones before fires in their own houses, Prid. Connect. Part. i. B. 3. As fire among these nations was a symbol of the sun, so the sun itself probably was a symbol of God, as being thought the most perfect emblem of his divinity, and to convey the most lively idea of the power, beauty, purity, and eternity of God; but at length this expressive and noble symbol was misunderstood and abused, and the

worship transferred to the sign itself from the Being represented by it. Vulcan and Vesta, in the Pagan theology, originally meant nothing but fire. Thus Ovid:

Nec tu aliud Vestam, nisi vivam intellige flammam.

And the name itself the learned have derived from אש *Ignis*. At length it was made one of the *Dii Penates*, and uncommon honours decreed to it by the appointment of Numa Pompilius.

Ibid. *Or wind.*] The four principal winds were esteemed as gods by many people, by others particular winds were acknowledged as such. The Gauls worshipped the wind *circius;* and, according to Seneca, Augustus when in Gaul, dedicated a temple to it, Nat. Quæst. lib. v. c. 17. The Egyptians adored the symbols of the Etesian and Southern winds, which were most beneficial to them, and of the utmost consequence with respect to the overflowing of the Nile. The worship paid to the winds seems, in general, to have sprung from an ancient tradition, that the winds were governed by angels set over them, and ruling in them. From what Virgil says of Æolus's presiding over the winds, Æneid. lib. i. it appears that this notion is very ancient; so that it is no wonder that in the symbolical learning and theology of the eastern nations, intelligent beings, or angels should be introduced as commanding and directing them. The Targum on 1 Kings xix. 11. as quoted by Lightfoot, expressly mentions the angels of the winds.

Ibid. *The wind, or the swift air.*] ἢ πνεῦμα, ἢ ταχινὸν ἀέρα. Grotius understands this quite contrary to our version; by πνεῦμα he understands the *air*, and by ταχινὸν ἀέρα, *the swift wind;* where it is observable, that he applies the epithet to the wind, rather than air. The Arabic version renders in like manner, "sed ignem, aut rapidos ventos aërem aut astrorum orbem," &c. as if the original reading was ἢ πνεῦμα ταχινὸν, ἢ ἀέρα. And indeed swiftness is the known epithet of the wind; hence we meet with the *wings of the wind* in Scripture, to denote their rapidity. Hence probably the Egyptians made birds the symbols of the winds, as esteeming them the most natural emblems, upon account of the great swiftness with which they cross the air. But swiftness does not seem always to belong to the air, as such, the state of which varies according to its qualities. If indeed we understand by the air, the æther, or that fine, fluid agitated, and most subtile part, which permeates the pores of all bodies, and is supposed to be the cause of all motion and fermentation, which anciently the heathens called Ζεὺς or Jupiter, ταχινὸν in this sense will not be improper. But it is generally taken here to signify the *clouds;* and this *Juno*, for so the ancients called the grosser air, was not without her adorers and votaries. Even Socrates is accused in the poet for worshipping the clouds, Aristoph. in Nub. and Juvenal charges the Jews with the same folly:

Nil præter nubes, & cœli Numen adorant.

Sat. xiv.

Coverdale's version makes the wind, or the swift air, to be the same, *Some toke the fyre, some the wynde or ayre .... for goddes.* "We know from Sanconiathon, that the Tyrians had a pillar sacred to wind, or air in motion, as well as they had to fire; built, as they said, by Usous, the son of Hypsouranias, which fire and wind they worshipped as gods." Forbes's Works, p. 199. "Hence the eagle's soaring flight, and commerce thereby with the air, brought that bird to be the emblem of air, and such as imagined a divinity in the air, in clouds, in winds, took that bird to represent their deity:" Ibid. p. 201.

Ibid. *Or the circle of the stars.*] *i. e.* The constellations, according to Calmet and Grotius; by which some understand the Pleiades; others the constellations in the Zodiac, called here, from the asterisms in it, and its glorious figure, the starry circle; many of which are known to have been worshipped particularly by the Egyptians. Selden seems to have been of this opinion, "Ægyptiis priscis Dodecatemoria signiferi θεοὶ βηλαῖοι, seu Dii Consiliarii, Planetæ vero lictores, qui accensi Solis consistorio adstent, censebantur. Teste vetere ad Apollonii Rhodii Argonauticon IV scholiaste." Seld. De Cult. extran. primord. cap. iii. But as the article is wanting before κύκλον, it may as well mean some other groupe of stars. This was a very ancient idolatry, and spread farther than most other superstitions. The Israelites are in Scripture often charged with paying their adoration to the host of heaven, i. e. to the stars, of whom the sun and moon were esteemed the leaders, which they seem to have fallen into by the infection of the neighbouring nations. This worship sprung from an early notion, that the stars were tabernacles or habitations of intelligences, which animated those orbs in the same manner as the soul of man animates his body, and were the causes of all their motions. But the planets, being nearest to the earth, and generally looked upon to have the greatest influence on this world, the heathens made choice of these, in the first place, for their gods. Hence we find Saturn,

Jupiter, Mars, Apollo, Mercury, Venus, and Diana, to be first ranked in the polytheism of the ancients, as being their first and principal deities. See Prid. Connect. Part i. Book iii. p. 140. Fol. Edit.

Ibid. *Or the violent water.*] The heathens had likewise a multitude of sea and river gods, as Oceanus, Neptune, Thetis, Triton, Nereus, &c. Homer speaks of the rivers of Troy, Simois and Scamander, as two deities. It is certain that the Egyptians esteemed the Nile as their god, called it ὁ ἱερώτατος Νεῖλος, and that they worshipped the water, above the other elements, as being, in their opinion, the principle of all things. Hence, says Philo, God first smote their water, and turned it into blood, De vit. Mos. lib. i. Suidas humorously tells the story of a famous contest between the Chaldeans and Egyptians about the strength and power of their respective deities, fire and water, *in vocè* Κάνωπος· see also Shaw's Travels, where it is related; and Gregory's notes, p. 222. Tully has, in few words, comprised the several objects of false worship, "Erat persuasum etiam solem, lunam, stellas omnes, terram, mare, Deos esse."

Ibid. *Or the lights of heaven to be the gods which govern the world.*] The sun and moon were worshipped in different places by very different names; see Vossius de Orig. Idol. lib. ii. c. 5. It was the sun whom one country worshipped under the name of Baal, another of Chemosh, and others of Mithras and Osiris, which last was the name given to it by the Egyptians, among whom the sun was worshipped in the famous city of Heliopolis, which probably took its name from thence, Macrob. Saturn. lib. i. The moon was likewise worshipped under different names, as Hecate and Diana; the same was most probably the Egyptian Isis, the Assyrian Astarte, or Astaroth, and the Greek Ilithyia. Egypt was early infected with idolatry, especially of the sun and moon, as appears from Diodorus Siculus, and Lucian De Dea Syria. Though it is more probable that Babylon was the mother of this kind of idolatry, and from thence the contagion spread through Egypt, Assyria, Phœnicia, and other parts of the world. The sun was the most glorious object that ravished the eye, and it shewed itself no where more glorious than the plains of Chaldæa. Some learned men think that the tower of Babel was consecrated by the builders to the sun, as the most probable cause of drying up the mighty waters. Tenison on Idol. c. iv. who acquaints us, from Julius Firmicus, that the Egyptians expressed their devotions to the sun in this form: "Sol. Opt. Max. mens mundi, dux omnium princepsque."

Ver. 3. *With whose beauty, if they being delighted took them to be gods, let them know how much better the Lord of them is; for the first author of beauty hath created them.*] Coverdale's version of this place seems preferable, "though they had such pleasure in their beauty, that they thought them to have been goddes; yet shulde they have knowen, how much more fayrer he is that made them, for the maker of beauty hath ordened al these thynges, γε εἰσάρχης, the original, the founder, the parent of beauty hath created them, "ipsamet naturæ pulchritudinis origo," says the Vulgate; nor does St Austin express this word amiss by "Pulchritudo pulchorem omnium:" Confess. Lib. iii. cap. 6. Plato, who himself calls these glorious luminaries, μέγαλοι Θεοί, says, that the Greeks formed the word Θεὸς from the verb θέειν, in Cratyl. for looking up to heaven, and considering the brightness and glory of the celestial bodies, running their several courses with the most wonderful harmony and order, they entertained in their minds, so very high and exalted notions of them, that they were tempted even to an idolatrous worship of them. And other learned men observe, that they gave the name of κόσμος to the world, from observing the beauty and ornaments of it. St Jerom Comm. in Jon. c. i. Cæsar assigns this as the reason of the Germans worshipping the host of heaven, "Germani Deorum numero eos solos ducunt, quos cernant, & quorum aperte opibus juvantur, Solem, & Vulcanum, & Lunam. lib. vi. De bello Gal. It is generally agreed, that the worship of these luminaries was the first idolatry; it is certain that the only kind of idolatry mentioned in the book of Job, and therefore we may presume of all others the most ancient, is the worship of the sun and moon; "If I beheld the sun when it shined," says that holy writer, "or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand (in token of adoration, and from whence indeed the very term itself is derived; see Selden De cult. extran. primord. cap. iii.) this also were an iniquity to be punished by the judge, for then I should have denied the God that is above," chap. xxvi. 26, 27, 28. This idolatrous practice of his time he opposes, by asserting God to be the Maker of these very bodies, and that "by his Spirit he hath garnished the

heavens," xxvi. 13. See Vossius De Idol. lib. ii. c. 5. Sharrock, p. 326. The inference of this writer is very just, that, instead of worshipping the heavenly bodies, which, like those of the intellectual world, were all created by God, and for him, they should rather have concluded that there was a first cause, the author and fountain of that perfection and glory, which are displayed in any, or all the creatures; see note on the latter part of next verse.

Ver. 4. *But if they were astonished at his power and virtue.*] It was a very ancient opinion, and a received tradition of paganism, that the gods had their mansions in the στοιχεῖα τῦ κόσμυ, or "the celestial bodies," and that the luminaries of heaven were all alive and instinct with a glorious and divine spirit. For the adoration they paid to the sun and moon, they paid it not to them, as mere inanimate bodies, but as intelligences, or the supposed habitations of such beings; which seems evident from this verse, addressed to the sun:

Ἥλιός θ' ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις.

We have an intimation likewise of this notion in Virgil, Æneid vi.

Spiritus intus agit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.

From this notion they inferred, that it would be a thing pleasing to the supreme God, to address themselves to him by the mediation of these glorious intelligences, which they thought so much nearer to him than themselves, and to have the greatest influence upon the world. This conceit, seconded with pretended revelations and miracles, said to be done by the στοιχεῖα, or heavenly bodies in time brought forth sacrifices to them, and images of them, by means whereof great blessings, they thought, might be procured to them through their power and influence. Maimon. De Idol. Thorndike's Epilogue, p. 287.

Ibid. *Let them understand by them how much mightier he is that made them.*] Coverdale's version is here again preferable, "or yf they marvelled at the power and workes of them, they shuld have perceaved thereby that he whiche made these thynges is myghtyer than they." For notwithstanding the regular courses of these heavenly bodies, and their dispensing life and heat, health and vigour to all the parts and products of the earth, yet they should not so entirely have depended upon their sight, nor have been so far led by their own imaginations, as to offer an idolatrous worship to beings, which a little philosophy and the assistance of improved reason might have informed them, had themselves been made, and consequently were by nature no gods. How much rather ought they, from the origin and the effects of these heavenly bodies, to have concluded and adored the infinite power and most transcendent perfections of the great Creator of them, the father and fountain of these lights, from whom they received all that is glorious or beneficial in them, and must therefore be infinitely more excellent? St Austin has some beautiful sentiments upon this head, "Si placent corpora, Deum ex illis lauda, & in artificem eorum retorque amorem, ne in his quæ tibi placent, tu displeceas——Hunc amemus, hunc amemus, ipse fecit hæc, & non est longé." Confess. lib. iv. cap. xi. 12. and in another place, from the gifts discernable in the creatures, he deduces the perfection of the giver, "Tu, Domine, fecisti ea; qui pulcher es, pulchra sunt enim; qui bonus es, bona sunt enim; qui es, sunt enim. At nec ita pulchra sunt, nec ita bona sunt, nec ita sunt, sicut tu, conditor eorum: cui comparata, nec pulchra sunt, nec bona sunt, nec sunt. Scimus hæc; gratias tibi. Et scientia nostra scientiæ tuæ comparata, ignorantia est." Confess. lib. xi. c. 4.

Ver. 5. *For, by the greatness and beauty of the creatures, proportionably the maker of them is seen.*] The Greek copies vary here; the Complut. reads ἐκ γὰρ μεγέθους, καὶ κάλλους, καὶ εἰσμάτων ἀναλόγως, κ. τ. λ. which Junius follows, "Nam ex magnitudine, & specie, ac creatis rebus convenienter," &c. and our version, with a little alteration. The Vatican edition has ἐκ γὰρ μεγέθους καλλονῆς εἰσμάτων ἀναλόγως, κ. τ. λ. and thus the Syriac renders, i. e. by the greatness of the beauty of the creatures, the maker of them is seen proportionably, or by analogy, by comparing the creature with the Creator, the effect with the cause, as far as the difference is capable of being known *cognoscibiliter*, according to the Vulgate, and as the natures of the beings compared will admit, which probably is what Junius means by *convenienter*, and as the ratio between finite and infinite, if any such could be, will allow. St Chrysostom quotes this passage of our author, and has the following just reflection upon it; εἶδες τὸ μέγεθος, θαυμάσον τὴν δύναμιν τῦ ποιήσαντος. εἶδες τὸ κάλλος, ἐκπλάγηθι τὴν σοφίαν τῦ κοσμήσαντος.

Ver. 6. *But yet for this they are the less to be blamed; for they peradventure err seeking God, and desiring to find him.*] Coverdale's version is

clearer; "notwythstandyng they are the lesser to be blamed that seek God, and wolde fynd hym, and yet mysse." But that of the Geneva Bible is preferable here; "But yet the blame is lesse in those that seek God, and would find him, and yet peradventure do err." A comparison is here made between the worship of the heavenly bodies, and that of statues and images. The former has most to be said in its defence, though far from excusable, because these luminaries are glorious and magnificent, have a visible and apparent beauty, and sensible virtue, power, and benefit issuing from them, and therefore are worshipped for their own sakes, and the advantages which the world receives from them. But what merit of any sort is in an image, or what pleasure or profit can be drawn from it? which at best is a representation only, and perhaps of some thing or person in itself worthless or disgraceful. If the worship therefore of the former is not to be excused, as it follows, ver. 8. the worship of the latter is much more to be condemned, because nothing is a greater dishonour to God, than to suppose him like the image of a corruptible creature, or the product of man's art or invention. There is this farther to be alledged in mitigation of their error who worshipped the heavenly bodies, that the creatures which they worshipped they looked upon to be eminent representations of the most glorious attributes of the deity: they worshipped the host of heaven, because they are visible representations of his glory and eternity; and the elements, because they represented his benign, sustaining, and ubiquitary presence. Philo compares the adoration of the sun, moon, and stars with other instances, and particularly with the worship of statues and images, and has the very same sentiments with this writer, "Peccant proculdubio," speaking of the former, "dum, posthabito principe, venerantur subditos; minus tamen a recto declinant, quam qui ligna, lapides, argentum, aurum similesque materias vertunt in statuas & simulachra," &c.

Ver. 8. *Howbeit, neither are they to be pardoned.*] [Πάλιν δὲ, but on the other hand, i. e. in answer to this objection, xvi. 23. See Taylor upon Lysias, p. 80. Edit. Lond.] Though there are these mitigating circumstances in some measure to lessen the guilt of the worshippers of the heavenly host, yet is their offence very grievous. For, to instance in the sun himself, which undoubtedly, is the most glorious and perfect, what property has he of divinity? He is neither self-existent, nor sufficient to continue his own being. And though he may warm and cherish the earth, yet can neither of the luminaries, nor both jointly of themselves, produce either corn grass, or fruit. It is therefore wisely conjectured by some learned men, that one reason why Moses, in the history of the creation, particularly mentions, that the fruits of the earth and the trees yielding fruit were produced on the third day of the creation, Gen. i. 11. and the sun and the moon not until the fourth day, ver. 14. was, to guard against the worship of them; that men might not think the influence of those celestial bodies to be the cause of the growing of these fruits, but the power and providence of God; see St Ambr. Hex. lib. iv. and Philo, Περὶ κόσμου. For this was a sensible argument to the Jews and others, that these heavenly bodies which the heathens paid their devotions to, were only secondary and instrumental causes in the hand of God, and that he could have supplied mankind with all the produce of the earth without them. Nor is it without a weighty reason, that the sun, in the Hebrew language, is called *shemesh*, i. e. a minister or servant, Deut. iv. 19. Isai. lx. 20. Joel ii. 10. which very name alone should have kept all that understood its meaning, from worshipping that luminary; and yet even some Jews seem to have fallen into this idolatry, from what Ezekiel says, viii. 16. who are there reproved for turning their faces to the east for this very purpose.

Ver. 9. *For if they were able to know so much, that they could aim at the world.*] The sense which is most common and received of τοσόσασθαι τὸν αἰῶνα is, that if they could give so good a guess at the world, the beauty of the heavenly bodies, and the effect and influence which they have upon the earth, could dive into the secrets of nature, as the cause of winds, flux of the sea, violence of earthquakes, nature of animals, &c. might they not have discovered, by the same search of reason and happy conjecture, the Lord and Maker of the universe? For there seems less study and meditation required to know that the beautiful frame of things which we see was not by chance, or self-produced, but the work of an Almighty Creator, than is necessary to penetrate into the mysteries of the natural world, and unravel the causes of such surprising events. But probably τοσόσασθαι τὸν αἰῶνα is a mistake, for τοσόζομαι has generally, if not always, in this sense, a genitive case in the most approved writers;

and therefore τὸν αἰῶνα seems wrong in this respect, as well as in regard to τάτων, which follows. The true reading seems to be τῶν ἄνω. Besides, this expression answers very well to the things mentioned in the second verse, which belong to the upper regions. Whereas αἰὼν signifies principally *duration*. Perhaps the transcribers might mistake ἄνω for αἰῶνα contracted; such abbreviations being usual in manuscripts. [In the original, Εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, &c. The word εἰδέναι is superfluous, or worse, because of στοχάσασθαι, which immediately follows. Perhaps it was brought hither from ver. 1. For that St Austin did not find it in his copy is probable from Confess. v. 3. where he alludes to this place, thus: "Qui tantum potuerunt valere (ἴσχυσαν) ut possent æstimare seculum, quanquam ejus dominum minime invenerunt:" Whence it likewise appears, that he read στοχάσασθαι τὸν αἰῶνα, or τὸ αἰῶνος. The true reading I should have thought to have been τῶν ἀνίων (which is the usual abbreviation of ὑφαιστίων) had it not been for the passage of St Augustin, who wrote before such abbreviations were in use. But, I believe, the author wrote στοχάσασθαι τῶν αἰώνων, because of τάτων which follows. So Heb. xi. 3. Πίστει νοοῦμεν καταρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ. The verb στοχάσασθαι, if no other preposition be joined with it, must have a genitive case, because the preposition κατὰ is always understood.]

Ver. 10. *And in dead things is their hope.*] i. e. in idols, which have no life, no knowledge, no sensation. It is worth observing, that the original word for an *idol* signifies vanity, a mere nothing, that which has no existence. The primitive Christians, accordingly, looked upon the heathen temples as charnel houses, esteeming their gods as dead men, according to that of Tertullian, *Mortui & Dei unum sunt.* De Spectac. c. xiii. And thus some learned men explain ἐπερώτων τοὺς νεκρούς, Deut. xviii. 11. according to the LXX, not of a mere necromancer, who consulted familiar spirits, but of one that enquires of the dead idols, which the heathens had set up in the nations round about the Israelites, in opposition to the living God: Shuckford's Connect. vol. ii. p. 398. There may be also another interpretation given of this place, which is countenanced by the Vulgate, Coverdale's, and the other ancient English versions, viz. that their hope is vain, fruitless, desperate, without any prospect of help, or remedy, like that of dead men, "inter mortuos spes illorum est," according to the Vulgate. "Ils sont, says Calmet, comme des gens reduits au tombeau, sans secours, sans esperance." As the hope of good men, or such as serve the true God after an acceptable manner, is, on the contrary, a sure and certain hope, a joyful confident assurance, a hope full of immortality, chap. iii. 4.

Ibid. *Gold and silver to shew art in.*] Χρυσὸν ἢ ἄργυρον τέκνης ἐμμελέτημα, i. e. *some device*, or *invention of art.* Coverdale's and the old English versions put the comma after silver, and understand τέχνης ἐμμελέτημα, as a distinct particular from gold and silver before-mentioned, and render "golde, sylver, and the thynge that is founde out by connynge." The Vulgate takes it in the same manner, and so does the Syriac version, and Calmet. I cannot help observing here, the very great resemblance which there is between this passage, and that of the Acts, ch. xvii. 29. Οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.

Ibid. *Or a stone good for nothing, the work of an ancient hand.*] [In the original, perhaps, it might better be distinguished, and read thus: ἢ λίθον ἄχρηστον χειρὸς ἔργον ἀρχαίας· εἴτε γὰρ τις ὑλοτόμος, &c. "Or a stone, the useless work of an ancient hand: Or if a carpenter," &c. I do not see what sense εἰ δὲ can make. The word εἴτε is to be understood in the 10th verse, as if it had been written, εἴτε χρυσὸν καὶ ἄργυρον ἢ λίθον—εἴτε γὰρ τις ὑλοτόμος—φυτὸν ἐκπρίσας, &c. which is an usual ellipsis: "Whether gold and silver, or a stone—or whether a carpenter, after he hath sawn down a tree," &c. ἄχρηστον ἔργον as σῶμος ἄκαρπος, xv. 4. concerning the same thing.] The antiquity of the idol was thought of great importance; its venerable rust added not a little to its divinity: Hence *adoranda rubigo* in the poet, applied to such things as time itself had, in a manner, consecrated, Juvenal, Sat. xiii. Even a stone badly cut has had a veneration paid to it, merely because it was ancient. Whole nations, says Calmet, have adored, for a succession of ages, an ancient block of marble, badly finished, or a figure in wood rotten and worm-eaten. But supposing the most complete piece of work, and that the hand of a Praxiteles, or a Phidias, stood plainly confest, yet cannot time though it may and does add a value to busts and medals, confer divinity, nor excuse the adoration paid to a piece of senseless matter, though beautified by art, dignified by a celebrated name, and recommended by the pre-

scription and authority of many ages It may not be unacceptable, perhaps, nor foreign to the occasion, to transcribe part of an epistle wrote by St Austin to the principal inhabitants of a city in Africa, who had murdered a great number of Christians, because some of them were suspected to have taken away their god Hercules. That learned father expostulates with them upon this accident in these strong and pathetic terms: "The barbarous treatment, which ye have offered to so many innocent persons, calls for vengeance from heaven and earth. But as ye urge the affront and damage, which ye have received, against the massacre we complain of, let us state, in a few words, the injuries on both sides: You object, that your god Hercules is taken away; we are willing to make you satisfaction; we have money, stones, and workmen, ready to set about the work; they shall instantly cut you out another deity, and paint it too in like manner, and finish such a Hercules in its stead, as you shall have no reason to complain of the difference. It is thus we restore your idol, it is thus we repair your loss: Give us now back, in return, the souls of those many innocents you have murdered, and only to revenge the injured honour of a sorry lifeless piece of stone." Aug. Epist. cclxvii. ad Princip. Colon. Suffet. This instance shews the great veneration paid by the heathen to their statues, and how far superstition, or a blind devotion, will hurry men, even to sanctify murder.

[Ver. 11. Εὐκίνητον φυτὸν is translated, *a tree meet for the purpose:* As if they had read εὔχρηστον. The Compult. has εὔτηκτον; which Bos thinks ought to be εὔτυκτον. Aldus's edition reads ἐκκίνηται. Perhaps ἔκκριτον or ἐκλεκτὸν; *a choice tree*, one chosen for his purpose out of a number.]

Ver. 11, 12, 13.] The author in this and the following verses exposes, with great smartness of argument, the absurdity of image worship, by shewing their original, and the vileness of the materials of which they are made: "That an ordinary carpenter," (whom he purposely fixes upon to shew the clumsiness and inelegance of the work) "having taken from a tree cut down, what was best and most valuable, and fittest to be employed in some necessary piece of work; among the refuse, or rather the refuse of the refuse, for so τὸ ἐξ αὐτῶν ἀπόβλημα signifies, fixes upon a knotty and coarse piece of stuff, such as he could otherwise make no use of; and this he thinks good enough to make a god of." Horace, in like manner, makes himself merry with a workman, who deliberated whether he should make a bench or a god of an offal piece of wood, and at length determined it for a god: *Malut esse Deum.* Serm. lib. i: Sat. 8. The chief part of this description is borrowed from Isaiah, chap. xliv. Jerem. chap. x. Baruch. chap. vi. and Lowth's paraphrase upon those passages in the prophets, is equally applicable here: "What an absurdity is it for a man to dress his meat, and make his god with the same stick of wood? or to think that a piece of timber hath any more divinity in it, than it had before, because it is fashioned, and carved into the figure of a man?" To give an account of the original of images, how and whence made, is alone sufficient to expose the folly of worshipping them. This argument the ancient apologists for Christianity often insist upon, to shew the absurdity of the heathen idolatry; but none of them more happily than Minucius Felix in the following words, and almost upon the like occasion, allowing only for the difference in the materials: "Quando igitur hic (Deus) nascitur? Ecce funditur, fabricatur, scalpitur: nondum Deus est. Ecce plumbatur, construitur, erigitur: nec adhuc Deus est. Ecce ornatur, consecratur, oratur: tunc postremo Deus est, cum homo illum voluit & dedicavit;" which, in Mr Reeve's most excellent translation, runs thus: "But when, pray, does it commence divine? Behold it is cast, fashioned, and filed: Well, it is no god yet. Behold, it is soddered, put together, and set upon its legs: Well, it is no god yet. Behold, it is bedecked, consecrated, prayed to; then, then at last behold a complete god, after man hath vouchsafed to make and dedicate him." Thus Arnobius, lib. vi. who was himself once a Pagan idolater, and had, as he confesses, often asked blessings, "nihil sentiente de ligno," at length makes this just reflection upon such senseless conduct: "At quæ dementia Deum credere quem tute ipse formâris, supplicare tremebundum fabricatæ abs te Rei?" This sort of idolatry, besides its wickedness, hath something in it too very preposterous; for should not the idol rather worship the maker than the maker the image, since, in some sort, he may be considered as the creator of it? Philo has, I think, the like observation, "Certe si error placuit, pictores & statuarii magis merebantur ut divinos honores acciperent; nunc, ipsis contemptis, ac

si nihil egregium præstitissent, pro diis habentur eorum opera".

Ver. 13. *When he had nothing else to do.*] i. e. Postponing it to all other work, as thinking it of no great consequence, and then only taking it in hand when nothing better offered. Our version follows a copy which read ἐν ἐπιμελείᾳ ἀργίας αὐτῆς, which some Latin translations render, "diligentiâ otii sui;" and others, "accurato otio:" Other editions have ἐν ἐπιμελείᾳ ἐργασίας αὐτῆς, which is likewise the reading of the Alexandrian Manuscript; and this the Oriental versions seem most to favour.

Ver. 14. *Or made it like some vile beast, laying it over with vermillion, and with paint, colouring it red.*] That it was usual thus to paint, and set off their images, see Ezek. xxiii. 14. Arnob. lib. vi. And no wonder that the *lares*, or little household deities, for such this writer seems here to mean, were so adorned, when Pliny acquaints us, that the face of the image of Jupiter was usually painted with vermillion, upon festival days, and other grand occasions among the Romans: "Jovemque a Censoribus miniandum locari," that the censors hired artists for that purpose; that Camilus, and other generals, to whom the honour of a public triumph was decreed, were painted in the like manner; and that, among the Ethiopians, "Totos eo tingi proceres, huncque Deorum simulachris esse colorem." Plin. lib. xxxiii. ch. 6. and Calmet in loc.

[Ibid. *Covering every spot thereof.* Πᾶσαν κηλίδα τὴν ἐν αὐτῷ καλαχρίσας. He had just before said καλοχρίσας λίθῳ. Whence I imagine, that he wrote here καλαχρώσας. Our version is not exact.]

Ver. 15. *And when he had made a convenient room for it, set it in a wall, and made it fast with iron.*] This convenient room we may understand to be a shrine, which was a sort of little chapel, representing the form of a temple, with an image in it, which being set upon an altar, or fastened in a wall, or to some other place, the idol, when the doors were opened, was represented to the worshippers as standing or sitting in state. Coverdale's, and some other ancient versions, call this a tabernacle, following herein the Vulgate, which renders "faciens ei ædiculam illo dignam," the very word used by Minucius Felix to express one of these shrines by. And in this sense, probably, we may understand the tabernacle of Moloch, Acts vii. 43. for the σκηνὴ mentioned there, was a kind of little cabinet, wherein the image of the false god was kept. And such I imagine those silver shrines to be, ναοὺς ἀργυροῦς, which Demetrius made for Diana, Acts xix. 24. Isaiah likewise mentions the silver chains by which these idols were fastened to walls or pillars, xl. 19.

Ver. 18. *Humbly beseecheth that which hath least means to help.*] [Instead of ἱκετεύει, the language, I think, requires ἱκετεύειν, sc. ἀξιοῖ· thus: Περὶ δὲ ζωῆς τὸ (not τὸν) νεκρὸν ἀξιοῖ, περὶ δὲ ἐπικυρίας, τὸ ἀπειρότατον, ἱκετεύειν· περὶ δὲ, &c. ἀπορώτατον seems preferable to ἀπειρότατον, in the sense of our version, *most helpless*. In the 19th verse, instead of ἢ ἐργασίας ἢ χειρῶν ἐπιλυχίας, I would read, ἢ ἐργασίας χειρῶν, ἢ ἐπιλυχίας.] Τὸν ἀπειρότατον, i. e. that which hath no experience at all, as our margin has it. Nannius reads, ἀπορώτατον. *egentissimum*; our version seems to follow a copy which read either ἀχρειόλαλον, or ἀναπηρότατον, any of which are more properly opposed to ἐπικυρίας than ἀπειρότατον.

Ver. 19. *Asketh ability to do of him that is most unable to do any thing.*] Our version here manifestly follows the Vulgate, which reads, "et de omnium rerum eventu petit ab eo qui in omnibus est inutilis;" which Calmet thinks has been corrupted, and that the ancient reading there was, "de manuum eventu petit ab eo qui manibus est inutilis." And indeed the Greek, τὸ ἀδρανέσταλον ταῖς χερσὶν, favours this conjecture. I should not do justice to this writer, if I passed by the beautiful turns unobserved, which close this chapter, and cannot but strike every judicious reader. I am sensible that Arnobius, Lactantius, Minucius Felix, and many of the primitive writers, have been very large in exposing the folly of idol-worship; yet I know no occasional remarks, nor even any whole treatise purposely wrote on the subject, where this is more happily executed than in the compass of these two last verses, which alone may serve as a specimen of this writer's skill and judgment, where the contrast is so beautiful, and the contraries so happily and justly placed to illustrate each other, that a person of taste cannot but immediately discern and admire the justness and elegance of the piece. It is inferior only to some instances of the same kind in the inspired writings, particularly that well-judged opposition which we meet with in the following words of St Paul, "As deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things,"

2 Cor. vi. 8, 9, 10. see also ch. iv. 8, 9. I shall conclude this chapter with a just reflection of St Austin upon another species of idolatry, which, though less perceived, is no less fatal: "Besides the senseless sort of idolatry, which consists in worshipping brutes and images, which may easily be avoided, there is a more common and dangerous way of worshipping the work of a man's own hands, continues he, by a secret and subtile idolatry, which consecrates our own favourite wills and passions, deifying the desires of our own hearts, and giving them the preference before the will of God, and is, in other words, the adoration of our own selves; an idolatry, which is so much the more dangerous, as it is within our own breasts, and we constantly carry the favourite image about with us."

CHAP. XIV.

THE ARGUMENT.—*The insufficiency of idols further shewn from their inability to preserve their worshippers in a voyage at sea; from hence the author takes occasion to mention the first invention of a ship, the form of which probably was taken from the model of the ark; that God rules the boisterous element, and his providence steers men's course, which can save them from accidents without the use of artificial means. The original of idolatry is enquired into, ver.* 14. *and some conjectures in the verses following, from whence probably it might take its rise. The chapter concludes with the abominable rites attending upon it, and the scandalous vices introduced by it.*

[Ver. 2. *AND the workman built it by his skill.* Τεχνίτης δὲ σοφίᾳ κατεσκεύασεν. In the Alexandrian MS, τεχνῖτις δὲ σοφία κατεσκεύασεν. Which reading is much more agreeable to the style of this author.]

Ver. 3. *But thy providence, O Father, governeth it.*] As men had likewise their tutelar deities and favourite idols, which were thought to preside over the sea, and able to assist them in their voyages, the author shews the absurdity of idol-worship in this particular also, that neither the strongest ship, built by the most skilful workman, nor the rotten images that are sometimes in it, or carved upon it, probably of Neptune, Castor and Pollux, &c. are sufficient to procure a man a safe voyage, but the overruling providence of the true God only ἡ δὲ σὴ, πάτερ, διακυβερνᾷ πρόνοια, which is a proper technical sea term, and means, that God's providence steers and guides the ship. That particular deities were supposed to superintend sea affairs, appears from an old inscription upon the Pharos built by Sostratus, mentioned by Pliny, Nat. Hist. xxxvi. 12. and Strabo, lib. xvii. which is quoted by Dr Hody, De Bibl. Text. Orig. p. 87. and is as follows:

ΘΕΟΙΣ ΣΩΤΗΡΣΙ
ΥΠΕΡ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ.
DIIS SERVATORIBVS
PRO NAVIGANTIBVS.

Gruter has an inscription upon the same occasion to Castor and Pollux,

ΘΕΟΙ ΜΕΓΑΛΟΙ ΔΙΟΣΚΟΡΟΙ ΚΑΒΕΙΡΟΙ.
CASTORI ET POLLVCI DIIS MAGNIS.
Grut. Inscript. xcviii. p. 13.

But the most remarkable is that of Jupiter Urius Bosporanus, published at first by Wheler and Spon, and afterwards more correctly by Chishul; who engraved a copy of the stone, which was brought from the Bosphorus into England in 1731, and was afterwards among the curiosities of Dr Mead's library. The age of it appears from the name of the statuary, Philo, son of Antipater, being mentioned in it, who lived under Alexander the Great, see Plin. Nat. Hist. xxxiv. 8. And the statue likewise is taken notice of in succeeding ages by Cic. in L. Pisonem, in Verrem, and by Dionysius Byzantinus, and other ancient geographers. The inscription, in the common way of writing, is as follows:

Οὔριον ἐκ πρύμνης τις ὀδηγητῆρα καλείτω
Ζῆνα, καὶ πρωτόναυν ἱστίον ἐκπέτασας.
Εἴτ' ἐπὶ Κυανέας δίνας δρόμῳ, ἔνθα Ποσειδὰν
Καμπύλον ἑλίσσει κῦμα παρὰ ψαμάθοις,
Εἴτε κατ' Αἰγαίην πόντιε πλάκα νήσων ἱερευῖ,
Νέισθω, τῷδε βαλὼν ψαιστὰ παρὰ ξοάνῳ.
Ὧδε τὸν εὐάντητον ἀεὶ Θεὸν, Ἀντιπάτρου παῖς,
Στῆσε Φίλων, ἀγαθῆς σύμβολον εὐπλοΐης.

Thus rendered by Dr Ashton:

Urion inclamato Jovem comitemque ducemque
Navita, cum ventis pandere vela parat.
Sive ad Cyaneas immani in vortice petras
Tendat, ubi horrificis æstibus unda fremit;
Sive iter Ægæi scopulosa per æquora tentet,
Tutus, ubi huic statuæ liba sacrarit, eat.
Huncce Deum hic posuit nautis lætabile signum,
Præsidiumque Philo, filius Antipatri.

That the sailors, in their distress in a tempest, used to cry for help to their false gods, and even implore the mercy of the sea itself, appears from Erasmus's Naufragium, where they cry out in their fright, "O clementissimum mare, O generosissimum mare, O formosissimum mare, mitesce serva;" where the epithets made use of

are too soft for that boisterous element, but are intended as compliments to bespeak its favour. But a more remarkable instance, and which I shall, for its greater authority, chuse more particularly to mention, is what occurs in the prophet Jonah, ch. i. where we read that the "Lord sent out a great wind into the sea, and there was a mighty tempest in it, so that the ship was like to be broken; then the mariners were afraid, and cried every one unto his (false) god," ver. 5. But notwithstanding their prayer to these pretended deities, and their rowing hard to bring the ship to land, the text acquaints us that they found no help, the sea continuing tempestuous against them, till they cried out unto the Lord Jehovah, the God of heaven, the only true God; and then the sea, at his command, ceased from her raging. This unexpected escape so affected the mariners, that from thenceforth "they feared the Lord exceedingly," ver. 16.; being convinced of his power and greatness, which appeared both in raising the storm, and so suddenly laying it. But the divine power over that unruly element never appeared more signally, than when our Saviour said to it, "Peace, be still; and immediately there was a great calm," Mark iv. 39.

Ibid. *For thou hast made a way even in the sea, and a safe path in the waves.*] This may either mean in general, that God giveth a safe and secure passage over the sea to the faithful that depend upon, and cry unto him; or it may mean, that God made a safe way for his favourite people the Israelites to go through the Red Sea on foot, which seems the most probable interpretation, because this sentence seems borrowed from Psal. lxxvii. 19. where the words are almost the same, "Thy way is in the sea, and thy paths in the great waters;" which the best interpreters refer to the same occasion.

Ver. 4. *Shewing that thou canst save from all danger; yea, though a man went to sea without art.*] Greek ἐκ παντὸς, *by any means*, the word τρόπου being understood. Θεὸν δέλοντος κἂν ἐπὶ ξύλου πλέοις.] Ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ. Ἐπιβῇ seems to require something after it; and πλοίου, ver. 1. is too far off: I think the true reading of the Greek is either νῆα κἂν ἄνευ τέχνης τις ἐπιβῇ, and thus the Arabic interpreters translate, "ut quispiam sine ulla arte lignum abjectum conscendat," or ἄλλα κἂν ἄνευ τέχνης τις ἐπιβῇ; and thus Calmet takes it, "vous pouvez sauver de tout peril quand on s'engageroit même sur mer, sans le secours d'aucun art." Comm. in loc. and the Vulgate itself so understands it, "etiamsi sine arte aliquis adeat mare;" [The fault of this passage is in the word ἵνα, which makes no sense. The Alexandrian has ἵνα κἂν ἄνευ. It should be ἀτέχνα κἂν ἄνευ τέχνης, &c. of which the Vulgate is the verbal translation, "etiamsi sine arte," &c. "Yea, though a man should go on ship-board even without skill."] Art or skill is not always successful, nor indeed always necessary on ship-board, or at sea; not always successful, as appears from the instance of the mariners in Jonah, and because there are many shipwrecks, notwithstanding the skill of the best pilots; not always necessary, because God can save without the use and assistance of secondary means; as in the Israelites safe passage through the sea; or contrary to the known laws of nature, as when St Peter, at Christ's command, walked upon the sea. And though the pilot should have little or no skill, or, like Palinurus, should, by some accident, fall overboard, yet God's power can preserve from danger, when the ordinary and usual means fail. Or, should the violence of a tempest render all art and management ineffectual, and at length force the ship upon rocks, so that nothing but instant death is apprehended, God can, even in this extremity, unexpectedly succour the miserable, by an unforeseen interposition of his providence; as he has done upon many occasions, well attested in history. One cannot read the description of St Paul's voyage, and of that sad tempest, Acts xxvii. when neither sun nor stars in many days appeared, when they were forced "with their own hands to cast out the tackling of the ship, so that all hope of safety was then taken away;" not reflect upon the ensuing shipwreck of him and his companions, and their very surprising and happy escape to land, *some on boards, and some on pieces of the ship*, without discerning the hand of God in their wonderful preservation, which then is most visible and distinguished, when hope is desperate, and art ceases. [The passage in the Acts is not a right translation in our version, because *boards* (σανίδες) are *pieces of the ship*. You will observe that in the Greek it is not, ἐπί τινων τῶ πλοίου, but ἐπί τινων τῶν ἀπὸ τῦ πλοίυ.]

Ver. 5. *Nevertheless thou wouldest not that the works of thy wisdom should be idle.*] These words may either mean, that God not only displays his power at sea, but also his wisdom is visible there, particularly in the make of a ship, and in the art of navigation; for God may very properly be said to have taught men these, as he first gave the model of a ship when he instructed Noah to

build the ark after such a particular form; and from thence, or by that pattern, men first attempted to build ships, and to sail in them on the surface of the waters. The heathens indeed have given the honour of this invention to different persons, some to Jason and the Argonauts that sailed to Colchis to fetch the golden fleece, some to Neptune, others to Atlas, or Minerva, some to the people of Crete, and others to the Phœnicians. But hence, or from the plan communicated to Noah, we may, with more certainty, derive it; and here we should fix the epoch, or first original of navigation. Or the meaning may be, that God would have a commerce and correspondence carried on even amongst the most distant nations, by a traffic and exchange of their several products and commodities; that the abundance of some might be a supply for the others want, that so none of the good things which God has so liberally provided for the comfort and conveniency of life, might be idle, i. e. useless and superfluous, and therefore, or for this purpose of a mutual intercourse, men undertook long and dangerous voyages, encompassing both sea and land to establish commerce, and to circulate what might be necessary or wanting. We meet with the like observation among the fragments of Philo, ἄξιον θαυμάσαι θάλασσαν, δι' ἧς, κ. τ. λ. "Beneficio maris terræ regiones sibi invicem commutationes bonorum pendunt; atque tum ea, quibus carent, accipiunt; tum ea, quibus abundant, remittunt."

Ibid. *And therefore men commit their lives to a small piece of wood.*] Seneca has the like expression:

Audax nimium, qui freta primus
Rate tam fragili perfida rupit,
Dubioque secans æquora cursu
Potuit tenui fidere ligno.

And indeed the poets in general are full of beautiful sentiments on the occasion, but none so jocular as Juvenal:

I nunc, & ventis animam committe dolato
Confisus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tæda.
Sat. xiv.

Which Ovid has as fully and more seriously described in the following short verse:

Tam prope nam lethum, quam prope cernit aquam.
De Ponto, lib. ii.

No wonder, therefore, that persons of the greatest courage have trembled at the nearness of the danger; and that the great hero Æneas himself was in such a panic, in the violent storm mentioned in the first Æneid, especially as the heathens had a notion that the soul was fire, and might possibly be extinguished by the waters. But the description of the inspired poet exceeds all others in majesty and terror, "They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble," Psal. cvii. 26. This is exactly in the strain of Virgil:

Tollimur in cælum curvato gurgite, & idem
Subducta ad manes imos descendimus unda.
Æneid. lib. iii.

Ver. 6. *For in the old time, when the proud giants perished.*] Καὶ ἀρχῆς γὰρ ἀπολλυμένων, κ. τ. λ. [Perhaps ἀπ' ἀρχῆς, as ver. 13.] I think this, which is the present reading of all the Greek copies, a mistake, probably καὶ ἀρχὰς γὰρ ἀπολλυμένων, κ. τ. λ. is the true reading. "Ab initio cum perirent superbi Gigantes," &c. as the Vulgate has it, i. e. when the old world, through excess of wickedness, perished by water. But why are the giants particularly mentioned, when the text in Gen. vi. 12. says, "that all flesh had corrupted his way upon the earth?" The answer is, that by a known figure of speech, a part here is put for the whole; and those giants are principally mentioned, as being the ring-leaders, and the most flagrant examples of wickedness. For by the word *giants*, we are to understand, not only men of uncommon stature, but violent and bloody men, who filled the world with rapine and murders. Hence some of the ancients explain the word γίγαντες by βίαιοι, violent men; and some by ἀσεβεῖς, wicked men. They are here called ὑπερήφανοι, which may mean not only their being proud upon account of their size, but, which is a general consequence, their being overbearing by reason of their great strength. We may likewise understand by *perished*, their perishing by an everlasting destruction: for the ancient name for *hell*, among the Jews, was, *cœtus gigantum*, and there are many texts of Scripture that seem to lead to this sense. Job xxvi. 5, 6. in the Hebrew and Vulgate. Prov. xxi. 16. See also Mr Mede's 7th Disc.

Ibid. *The hope of the world governed by thy hand escaped in a weak vessel.*] Coverdale's, and the other ancient English versions apply these words to the ship, and not to the persons in it, rendering, "He, in whom the hope was left to increase the world, wente into the shyppe, whyche was governed thorow thy hande:" and so the Vulgate understands it, and the Arabic. Our version follows the Greek.

Ibid. *And left to all ages a seed of generation.*] [*ἀ ωι, to the world.*] When the earth was purged from a deluge of sin by a deluge of water, that there might be some living witnesses of the world's being thus destroyed; and that the memory of such an instance of God's justice, power, and hatred of sin might be preserved to succeeding ages, Noah and his family, upon whose safety likewise the future encrease and peopleing of the world again depended, and therefore here properly called the hope of it, were preserved in the Ark from perishing by the water, and by God's command he preserved some few individuals of every species, to repair the almost universal loss, and by a new progeny renew the face of the earth, which is the seed of generation here meant. According to the ancients, only Deucalion and Pyrrha survived the flood, and in these they placed the growing hopes of the world: thus Ovid,

Nunc genus in nobis restat mortale duobus.

Plato and Lucian call those few persons who remained alive Ζώπυρα, *i. e.* live coals, who were to rekindle the vital flame, and continue the human race. When Noah went out of the Ark, God blessed him, and his sons, *i. e.* he renewed the blessings bestowed before upon Adam, saying, as after a new creation, encrease and multiply; nay, it is very observable, that God repeats this blessing twice, Gen. ix. 1, 7. to denote as well its greater certainty as universality. "Noah, says Theodoret, was now the seed of mankind, the new root of human nature, and, as it were, a second Adam; accordingly God confers upon him the same benediction, as upon the father of the former world." Quæst. in Gen. 53. As Noah stood thus as it were in the place of Adam, so St Chrysostom observes of Noah, that he repaired the loss of dignity sustained by Adam's fall, and obtained, from the divine goodness, some external privileges Adam had lost; and, as an instance of this, he alledges the return of the savage world in the ark, to that submission, which, according to the divine appointment, they paid to the first man before the fall. Homil. 25. in Gen.

Ver. 7. *(For blessed is the wood whereby righteousness cometh.)*] *i. e.* Blessed is the wood which serveth for good and righteous purposes, and blessed is the Ark in particular which preserveth so good a man as Noah was (for blessedness in scripture is applied to things as well as persons that contribute to any good work) for he was a great instance of the righteousness which is by faith, and as such is numbered among the heroes in the xith to the Hebrews; he was also a remarkable preacher of righteousness to the old world, warning them, for an hundred and twenty years, to escape the general danger and destruction that threatened them; and, in his family, the true religion was preserved, particularly in Shem, who was the root of the divine peculium, in the postdiluvian, as Seth was in the antediluvian world. But I cannot think that these words are spoken prophetically of the cross, or that they any ways allude to it; that they may be applied to it by way of accommodation, and have actually been so applied by several of the fathers, particularly St Cyprian, Justin Martyr, Ambrose, Austin, Chrysostom, Clemens Alexandrinus, &c. I readily grant, and indeed such a comparison seems easy and natural; for, referring this passage to the ark spoken of in the foregoing verse, to which undoubtedly it originally and primarily relates, this Ark of wood may, in a secondary sense, be considered as a type of the church, and of that salvation, which true believers shall in all ages obtain by faith in a crucified Saviour, who in the Old Testament is called the Lord our righteousness, Jer. xxiii. 6. Some have understood this passage of our author of the punishment of notorious offenders, that the wood upon which such sinners suffer, and which is the adjudged instrument of justice and vengeance, is blessed, as doing service to the public, by the exemplary dispatch of such as are not fit to live. But this interpretation seems forced.

Ver. 8. *But that which is made with hands is cursed.*] Something is here omitted or must necessarily be understood; for it is not true that every thing that is made with hands is cursed, for then the ark itself would be cursed; I conceive, therefore, that graven images should be supplied, Cursed is the graven image which is made with hands. But this likewise must be understood with some limitation, for the bare making of an image is not in all cases to be condemned: for, besides that Moses calls this art one of the gifts of God, that act of God in giving orders for the brazen serpent to be made and set up, and the cherubim to be placed over the mercy seat, shews, that the bare making of images is not unlawful. Accordingly the writers of the decalogue do not understand the second commandment, as if it forbad the making of images in general, but the making them with a design to represent the Divine Majesty, or to worship and kneel before them. The sense, therefore of this passage seems to be, that the image, which is made with an intent to be wor-

shipped, and by which cometh unrighteousness, is accursed. And the reason of its being accursed, is, from the great, I should say infinite, disproportion that there is between an image and the Divine nature; and that being corruptible it should be accounted God. If the insensible wood, or image, then is cursed, no wonder that the maker of it should be so in an equal, or greater degree, as it follows in the next words. [But upon examination, nothing appears to have been omitted. This verse answers to verse 2. Ἐκεῖνο μὲν γὰρ ὄρεξις—τὸ χειροποίητον δὲ, &c. Read the eight first verses without stopping (the seventh being put in a parenthesis) and the connection will clearly appear. At the same time observe, that τὸ χειροποίητον here signifies an idol, without any regard to the etymology of the word, which, in strictness and propriety of speech, may signify a ship as well as an idol, they both being made with hands. So γλυπτὸν signifies any thing that is carved or engraven; but the LXX apply it to a graven image, made with a design of being an object of religious worship. Levit. xxvi. 1. Οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα, οὐδὲ γλυπτὰ.]

Ibid. *As well it, as he that made it.*] This is agreeable to Scripture, which says, "Cursed is the man that maketh any graven or molten image, and putteth it in a secret place, *i. e.* privately worships it; for it is upon account of its being worshipped, that it is there called an abomination unto the Lord, Deut. xxvii. 15. Nor is it particular to the Scripture only, to denounce and execute vengeance upon the idol-maker, even the poets, when they give us an account of Prometheus's vanity, tell us, at the same time, how their Jupiter vindicated his honour, by the severe punishment inflicted upon the insolent offender. I think this verse and the context would be more perfect, if the worshipper, who is the principal, if not the only offender, had been inserted. For the idol itself is senseless and inanimate, or, as St Paul, in one word, well expresses it, is *nothing*, and therefore, as such, cannot be the object of punishment, but the person who sins by it; which is Capellus's objection against this place; and as to the statuary that makes the idols, how far he is faulty, the following lines of Martial will inform us:

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui colit, ille facit.

So that as he alone turns images or pictures into idols or false gods, who worships them, he should have been chiefly taken notice of as most obnoxious to the divine displeasure. As it is the worship therefore that makes properly the idol, possibly the idolater may be included in the maker, and is the ὁ ἀσεβῶν in the next verse, and thus Calmet says it may be understood, "Le faux Dieu, avec celui qui lui rend un culte sacrilege." Comm. in loc.

Ver. 11. *Therefore even upon the idols of the Gentiles shall there be a visitation.*] This may be taken in two senses, according as we understand the term *idol*, which may either mean the material image, or the false god represented by it. But it may be asked how a visitation or punishment can properly come upon the idol which is inanimate? The Chaldee paraphrase upon Exod. xii. 12. will explain this, where the judgments threatened upon the gods of the Egyptians are expressed in the four following instances, "Idola fusilia liquefient, Idola lapidea resecabuntur, Idola testacea fient minuta frustra, Idola lignea fient cinis." And that the images of their god Apis, and their other deities, were thrown down by an earthquake when their first-born were slain, St Jerom asserts, ad Fabiol, from Jewish tradition, and Artapanus in Euseb. lib. ix. de Præpar. The like example was made of Dagon by the virtue of the divine majesty appearing on the ark, for he fell before it, and laid on the ground, a headless idol, and a senseless trunk. Or it may mean, that the demons and evil spirits, which inhabited these idols, and from thence gave their delusive oracles, shall be detected and dispersed. St Cyprian speaks of them in after times as thus visited, "Hi adjurati per Deum verum a nobis, statim cedunt, & de obsessis corporibus exire coguntur—videas illos nostra voce & operatione majestatis occultæ, flagris cædi, igne torreri, incremento pœnæ propagantis extendi, ejulare, gemere, deprecari." De Idol. vanit. The prophets, in many parts of their writings, foretel that there shall be a final period put to idolatry, Isaiah ii. 18. Zech. xiii. 2. Jerem. x. 15. where the prophet, speaking of idols, says, according to the LXX. ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται, an expression which has a near resemblance with that of this writer; and in ver. 11. he has the same threatening, but in the Chaldee language, as the learned observe, see Witsii Exercit. in Symb. Apostol. p. 125. Poli Synops. in loc. that the Jews being thus prepared against the attempts of the idolatrous Babylonians, might be better able to answer them in their own language.

Ibid. *Because in the creature of God they are become an abomination.*] The sense seems to be, that idols are an abomination by the abuse of

some of God's creatures; for whatever be the matter of their idols, whether gold, silver, stone, or wood, things otherwise harmless and useful are perverted by this misapplication of them to idolatrous purposes; and, on this account, God will shew his displeasure and resentment even against such insensible things. [Ἐν κτίσματι Θεῦ, sc. ὄντα, "being of God's creation, or, God's creatures, the same as, ἐκ κτισμάτων Θεῦ which would have been clearer.]

Ver. 12. *For the devising of idols was the beginning of (spiritual) fornication.*] In the language of Scripture, idolatry is represented as a sort of fornication or adultery; and the worship of false gods is called *the going a whoring after them,* Levit. xvii. 7. Ezek. xxiii. 30. Hos. iv. 12. ix. 1. Hence the idolatry of the Jews is expressly called *uncleanness*, because it was an alienation of the hearts and bodies of them from the God of Israel, who had chosen that church as his spouse. And when the Jews were at length brought off from this sin they represented the idolatry of others under the name of fornication, John viii. 41. Our version, it is plain, takes it in this sense, by calling it here *spiritual fornication*, though none of the other versions so confine the sense, or take any notice of the word *spiritual.* And indeed the observation is equally true of fornication strictly so called; for the heathen idolaters were likewise the most infamous fornicators, and their hidden mysteries were little else than acts of uncleanness, a melancholy detail of which follows in the conclusion of this chapter. Tertullian's words are very observable, who joins these vices as if they were inseparable. "Quis immundis spiritibus operatus, non conspurcatus, & constupratus incedit?" De Idol. c. 1. And St Peter, describing the vicious customs of the Gentiles, says "that they walked in lasciviousness and lusts, and abominable idolatries, 1 Pet. iv. 3. To these impurities they were led by the traditional accounts of the lewd amours of their false gods; and when once men began, as it were, to consecrate crimes by the authority of their gods, there was nothing which they did not commit without scruple and without shame, under the shelter of their example. "Ego Homuncio non facerem?" Eunuch. Act. iii. Sc. v. was therefore but a natural conclusion, when the great thunderer was known to have committed a rape, and authorise the same villany.

Ibid. *And the invention of them the corruption of life.*] As the practice of idolatry was attended with impurities of all sorts, and particularly with unnatural and shameless uncleanness, it is very properly here called φθορὰ ζωῆς, the corruption of life. That φθορὰ signifies corruption through lust, is evident from many places of Scripture where it is so used, particularly in the epistles of St Paul and St Peter; it is so taken by Ignatius, and other ancient ecclesiastical writers, and Philo, who ranks it with fornication and adultery; and as a branch of great uncleanness, ranks it among other instances of transgression, which are a breach of the seventh commandment. Phil. de Spec. Leg.

Ver. 13. *For neither were they from the beginning, neither shall they be for ever.*] The most ancient idolatry was, undoubtedly, the worship of the heavenly bodies; but as ancient as this was, we read nothing of it certain, and which may be absolutely depended on, before the deluge; nor are learned men, in general, agreed, that it was one of those pollutions which defiled the old world. And indeed there were many causes which might prevent the sin of idolatry so early; as, the infancy of the world, from the creation, the memory of which must be still fresh; the longevity of the Antediluvians, of Adam, Seth, and the rest of the holy line, who could, and did most probably inculcate and deliver to their families, what themselves were so abundantly assured of with respect to Almighty God's being and oneness. Add to this likewise the appearance of the Λόγος, or *Son of God*, to Adam and others. See Tenison on Idol. p. 39. The worship of images came in much later; the earliest account we have of them is, probably that of Laban's teraphim, Gen. xxxi. or his penates, as they are thought; see Selden De cult. extran. primord. cap. iii. It appears from Varro, that the Romans had subsisted above an hundred and seventy years before they had any images, but they were idolaters long before that time. Tarquinius Priscus is first thought to have introduced them from the Greeks; see August. De Civ. Dei, lib. iv. 31. Thorndike of the Laws of the Church, p. 289. Our author intimates, that the custom of worshipping dead men for gods contributed to it, ver. 15. the date of which may be fetched from history. And as to polytheism in general, one knows from thence the epoch and original of all the false gods, when Jupiter, Hercules, Neptune, &c. first commenced deities, and on what account; so that idolatry may be looked upon as of late date, compared to the most ancient and true religion, which has always subsisted, and

will always continue in the world. And as God hath already blotted out the very names of many of the heathen idols, it may be looked upon as an earnest of the utter destruction of the rest.

Ver. 14. *For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.*] Vain and proud men, not content with common honours, aspired after divine, and affected to be called gods; and, from a principal of vanity and self love, would have their images erected and adored, proposing immortality to themselves from hence; but their expectations have been frustrated, and their images of no long continuance. Our translators render it in the future tense, as prophetical of what should happen hereafter; but the original expresses it by the time past, διὰ τοῦτο σύντομον αὐτῶν τέλος ἐπενοήθη. The Arabic assigns here the same reasons for such ambitious attempts, "Cumque propterea finis illorum sit brevis, hinc idola excogitarunt;" "That idols were invented as a sort of artifice to prolong the shortness of their lives. The Vulgate takes κενοδοξία in the nominative case, and renders "supervacuitas hominum advenit in orbem terrarum, & ideo brevis illorum finis est inventus," understanding it probably of the sin of our first parents: But Dr Grabe, who has θάνατος in a parenthesis, is more explicit, viz. that death entered at first into the world through man's ambition, and, on that account, they lost their intended immortality, and a period was fixed to human life. This indeed appears to be the sentiment of our author in several places, chap. i. 16. chap. ii. 23. but that sense does not seem so agreeable to the context.

[Ver. 15. *For a father afflicted with untimely mourning, when he had made an image of his child soon taken away, now honoured him as a god, which was then a dead man.* In this verse the words τῷ ἀφαιρεθέντος τέκνῳ are capable of three different constructions: either, 1. with εἰκόνα, as in the edition and our versions: or, 2. with πέμθει: or, 3. with πατήρ. But the word νεκρὸν seems to be impertinent and to be rejected, as in ver. 20. τὸν πρὸ ὀλίγου—ἄνθρωπον, νῦν σέβασμα ἐλογίσαντο.] The author here points out the beginning or source of a particular species of idolatry, viz. that a father having lost, by an untimely death, a dear son, causes the image of him to be made to perpetuate his memory, which is adored by himself and domestics. At first this was intended only to solace grief, by an imaginary, or representative presence of him that was dead, but that tender respect which parents bear to their children, encreasing after their death, and a certain impotent desire joined thereto of still enjoying their companies whom they so dearly loved, together with a fond persuasion that the dead were in a capacity of knowing and accepting such ceremonious instances of love and respect, put them upon procuring sacrifices, and other acknowledgments of divine honour to be publicly assigned them after death; and at length a civil respect terminated in superstition and idolatry. Thus St Cyprian, "Inde illis instituta templa, inde ad defunctorum vultus per imaginem detinendos expressa simulachra, quibus & immolabant hostias, & dies festos dando honores celebrabant. Inde posteris facta sunt sacra, quæ primis fuerant assumpta solatia." De idol vanit. Cicero is a celebrated instance of the very fond affection of a parent for a deceased child. He had a mind to perpetuate the memory, and consecrate the virtue of his favourite daughter Tullia by a temple, the most ancient way of doing honour to the dead that had deserved well. We have her Apotheosis in the following words: "Te omnium optimam, doctissimamque, approbantibus Diis immortalibus ipsis, in eorum cœtu locatam, ad opinionem omnium mortalium consecrabo."—De Consol. see also Lactantius, De falsa Rel. lib. i. 15. and the writer of his life, vol. ii. p. 378. Not unlike our author's account is what Diophantus the Lacedæmonian mentions of Syrophanes the Egyptian, whose grief was so excessive for the death of his only son, the designed heir of his immense fortunes, that he ordered an image to be made of him, as a sort of relief and comfort to him under his distress; that his servants and dependants, to flatter their master, used to crown the image with flowers, to burn incense to it, and to fly to it as their deliverer, "Quasi salutis certissimo collatori," after the commission of any great fault. Fulgent. Mythol. lib. i. and, according to him and the Etymologists, εἴδωλον is so called *quasi* εἰδοδύνη, i. e. *doloris species.* And that in Scripture, *idols* and *sorrows* are expressed by the same word in the Hebrew, see Selden. de cult. extran. primor. cap. iii. So that our author's account is not quite singular, nor so much to be condemned as Calvin, Instit. lib. i. c. 11. and Capellus have represented it, Strict. in lib. Sap. For the design of this writer was not to set down all the sorts of idolatry, nor the original and order of each in point of time; he did not mean this as the only, or the first source of all idolatry; nor does he exclude, or deny, that there

are others more ancient, which he himself mentions in some of the foregoing chapters. His design here is only to shew the ridiculousness of idolatry, and the folly of idolaters; and this he has sufficiently done, by shewing the rise of some of them in some very remarkable instances; see Calmet's Diction. in voce IDOLATRY, and his Dissertation sur l' Origine de l' Idolatrie.

Ver. 16. *And graven images are worshipped by the commandments of kings,*] or *tyrants*, as the marginal reading is. And thus Coverdale renders, "Tyrantes compelled men by vyolence to honoure ymages;" which seems preferable, as it suits better with the character of the latter; for a good king will rather labour to establish virtue, which is his best image, a stamp more honourable than any upon the most valuable coin, or even than art itself can reach. We cannot have a fuller proof of the vain-glory of a tyrant, than in that worship which Nebuchadnezzar ordered, upon pain of death, to be paid to the golden image, which in the province of Babylon he had set up, Dan. iii. Nor had Darius's decree less vanity in it, "That whosoever should ask a petition of any god or man for thirty days, but of him only, should be cast into the den of lions," Dan. vi. The like observation may be made upon many of the Roman emperors, whose ambition carried them to have their statues erected, and divine honours paid to them. Ninus also introduced the same superstition, for he set up the image of his father Belus, to be publicly honoured by his people; and, that great resort might be made, and respect paid to it, he pardoned all offenders, how great soever their crimes were, that fled unto that image, which encouragement, together with the authority and command of the king himself, multiplied the number of its worshippers.

Ver. 17. *Whom, when men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, that..... they might flatter him that was absent, as if he were present.*] ["His visage from far," should be, "his visage which was at a great distance from them." For in the Greek it is τὴν πόῤῥωθεν ὄψιν, not πόῤῥωθεν ἀνατυπωσάμενοι. Observe the word ὄψις used in the same verse in a very different sense. Another writer would have avoided this. See upon viii. 7.] The author here considers the original of the worship and deification of kings, that at first an image, picture, or statue was made of them, as an instance of civil respect to them, and fondness for them; who being far distant from many parts of their dominions, and often absent from them in foreign wars, their subjects by this device, supplied the loss of their personal residence among them. But this afterwards was the occasion of great superstition and idolatry; for in time, and especially after the deaths of their favourite kings, which was a loss irrecoverable, and an absence the most regretted, they proceeded even to adoration of them. The heathens were induced, probably, to this worship of their kings, either out of a compliment to their vanity, which was oftenest the case; or from an opinion, that being the representative of God's power on earth, worship was really due to them; or upon account of their extraordinary virtues; or from a sense of gratitude for benefits received from them: but there was something of policy in the worship of their dead kings; for by thus paying homage to departed merit, they hoped hereby to induce their successors to the like endeavour of governing well. Nor was their apotheosis without a mixture of flattery too of their successor's vanity, who were pleased to be thought of divine extraction, and to be descended from so high an original; which notion itself contributed not a little to the establishment of this error; see Lactantius De falsa Relig. lib. i. 15. The same observation, upon the original of this worship, is made by Minutius Felix, "Dum reges suos colunt religiosè dum defunctos eos desiderant in imaginibus videre, dum gestiunt eorum memorias in statuis detinere, sacra facta sunt, quæ fuerant assumpta solatia, p. 375. Cypr. De Idol. van.

Ver. 18. *Also the singular diligence of the artificer to help to set forward the ignorant to more superstition.*] *i. e.* To lead ths ignorant into more superstition. Coverdale's version of the place is clearer, and better expressed, "The syngular conninge of the craftmen gave the ignorant also a great occasion to worshyp ymages." [Further occasion, εἰς ἐπίτασιν.] At first the figures or images of the deities seemed to have been of earth, clay, stone, wood, in a rude and imperfect manner; see Principes de la Sculpture, liv. ii. c. i. Clemens Alexandrinus observes, that before the art of carving was invented, the ancients erected pillars, and paid their worship to them, as to statues of their gods; Strom. l. i. Pausanias, in his excellent survey of Greece, says, that in early times men worshipped rude stones, sharpened only at the top, for their gods; which Scaliger shews was

the custom of the Phœnicians in particular; see Append. ad. lib. De emend. Temp. But when sculpture and picture, and other ways of imagery, were brought to perfection, idolatry in proportion advanced; for images, as appears both from the Greek and Roman history, being the means to increase it, the more art and skill that was used to recommend and set these off, the more danger there was of men's being pleased with, and seduced by them; for the unskilful multitude, seeing the sacred image of their prince, or some favourite benefactor, carved into all the members and organs of life so artificially, that to the sight it seemed to be a real and living person, were easily drawn, through the weakness of their understanding, and the finished beauty of the piece, to imagine that it was really animated, and to adore it as a living and powerful deity, such as was able to do them good or hurt, according to its own pleasure. Hence, says Philo, Moses with great prudence banished ζωγραφίαν καὶ ἀνδριαντοποιΐαν from the Hebrew commonwealth, as fearing the dangerous consequences which such artful resemblances of nature might have upon a gross people inclined to idolatry, lib. De Gigantib. The like observation may be made upon other images of the ancients, many of which were so contrived, as to help forward superstition, and to lead the ignorant into a higher opinion of the supposed deity. Of this sort were those, whose mechanism was so curious, that they seemed to hold immediate converse with heaven: thus in the image of Sarapis at Alexandria, a little window was so framed by art, that the sun shone on the eyes, lips and mouth of it; insomuch that the people believed it to hold communication with that deity, and to be inspired by it. No less artful was that device which Pliny mentions of an iron image, which was sustained with magnets, that the people might behold it with more veneration, and imagine it supported in the air by nothing but miracles. Dædalus, who brought sculpture to great perfection, and after his return from Egypt instructed the Grecian artificers to imitate, in their statues, the attitude of a person in action, or motion, contrived himself a Venus, which moved so naturally, that it was thought to have real life and sensation; but all the wonder lay in the quicksilver, or mercury, which that cunning artist put within the figure, to make it play: and so the good people were persuaded of the presence of the divinity, by the surprising motion of the figure. Nor was the singular diligence of the artifier employed about the image itself only, to give it the appearance of life and sense, but as much care was taken to make the idol-temple beautiful; for the more superb and magnificent this was, the greater and better did the god seem to the multitude, more easily allured through the beauty of the work. Thus Alexander, to solace the excess of grief for his Hephæstion not only decreed him a temple, but promised uncommon rewards to Cleomenes, the overseer of his works, to finish it with the utmost nicety and exactness. Arrian. De exped. Alex. lib. vii.

Ver. 20. *Took him now for a god, which a little before was but honoured as a man.*] Σέβασμα ἐλογίσατο. Σέβασμα is more generally taken for worship; but sometimes it signifies the *thing*, or *being*, that is worshipped. Thus we find it used, Acts xviii. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, which our translators renders, "beholding your devotions;" but the reading would be much better, "beholding your idols;" or, as the margin has it, "beholding the gods you worship." Theophylact accordingly expounds it by Δαίμονες, which Athens was notorious for worshipping.

Ver. 21. *For men serving either calamity or tyranny, did ascribe unto stones and stocks, &c.*] This is a short, but somewhat obscure rehearsal of the causes of idolatry, mentioned at large in the seven foregoing verses; that, concurrently with other reasons, it arose either from grief for the loss of some favourite person, whose memory, by an instance of mistaken tenderness, was endeavoured to be preserved; or from the uncontroulable will and authority of tyrants appointing worship and adoration to be paid to insensible statues; which was complied with generally out of a servile fear; but to good princes they voluntarily erected them, not as mere compliments to their vanity, but as testimonies of their love and respect. St Chrysostom's observation on the beginning of idolatry is very just, ὕτω εἰδωλολατρεία τῶν ἀνθρώπων εἰσῆλθεν, ὑπὲρ μέτρων τιμωμένων τῶν ζώντων, καὶ τῶν ἀποθανόντων· ὕτω ξόανα προσεκυνήθη, ὕτω πορνεία ἐκ ἀτιμος. Hom. lxxxvii. in Matth. where πορνεία seems to be used in the sense of our author, ver. 12.

Ibid. *Did ascribe unto stocks and stones the incommunicable name.*] i. e. Of God, as the margin rightly supplies; which title eminently, and by way of distinction from all other gods, belonged to the God of Israel, the one absolute, and only true Being. The Hebrews accord-

ingly call God *Hashem*, i. e. *the name;* and from hence, no doubt, *Askima*, an appellation of God is derived. The critics likewise observe, that wherever *the name*, or *the holy name*, is found by itself, or put absolutely, in the Mosaical writings, or elsewhere, it means God himself, or the *incommunicable name*. And indeed the name of God cannot properly be communicated, or be common to him and some other being. For though names proper are given, we know, to the individuals of the same species, to distinguish them from each other; yet, God being singular in his kind, his name is as incommunicable as his essence. And thus St Cyprian, "Nec nomen Dei quæras, Deus nomen est illi. Illic vocabulis opus est, ubi propriis appellationum insignibus multitudo dirimenda est: Deo qui solus est, Deus vocabulum totum est, De Idol. Vanit." And therefore when Moses earnestly enquired after his name, he took the name of *I am;* implying that he was the only one of his species, that there is none but God that truly is, and that all others were false gods, pretending to what they were not, and assuming a name which did not belong to them. Hence therefore we see the reason and peculiar sanctity of the *Tetragrammaton*, for other names of God being applicable to other things or persons, as *Elohim* to princes, &c. the name *Jehovah*, or *Jave*, or *Jai*, was not communicated to, or participated by any other thing or being; wherefore God challenges this as his own peculiar name, Exod. iii. 14. and thus the ancient English translations and the Oriental versions seem so understand it. But there is another likewise sense of the incommunicable name, viz. that great ineffable name which must not be communicated or mentioned. Josephus calls it προσαγορίαν περὶ ἧς ὅ μοι θέμις εἰπεῖν, i. e. "a name which it is not lawful to speak of." This the Jews were so tender of, and paid such a religious regard to, that the name *Jehovah* was among them ἀνεκφώνητος, never to be uttered, unless once in a year by the high priest, on the great day of expiation; and hence he was said to be "a God without a name:" And thus he is described by some early writers, particularly by Justin Martyr, who calls him Θεὸς ὁ ἄῤῥητος. Apol. secunda. And in this sense we may understand ἄῤῥητα ῥήματα, 2 Cor. xii. 4. which are not so properly *unspeakable words*, as our translation renders, as words which ought not to be spoke; and so ἄῤῥητος is used by Philo De Somniis; or rather, to avoid the tautology in what follows, "Words which God alone can utter;" and thus a learned writer explains them, "Verba tantæ Majestatis, ut homine majora, Deum autorem & prolocutorem arguerent." Witsii Miscell. sac. p. 25.

Ver. 22. *Whereas they lived in the great war of ignorance, those so great plagues called they peace.*] Μεγάλῳ ζῶντες ἀγνοίας πολέμῳ. Ἄγνοια here plainly refers to the words before, πλανᾶσθαι περὶ τὴν τοῦ Θεοῦ γνῶσιν, "Ignorance of the true God and his worship;" which being attended with slaughter of children, obscene rites, adultery, murder, and other great evils and mischiefs, of which there is a long and black catalogue in the following verses, may, in some sense, be called the mother of war, as well as superstition: And yet, as shocking as these vices were, these they called *peace*: i. e. they were pleased with them, and thought themselves happy in the most miserable condition, and under the greatest evils: "Ils sont assez insensibles, pour regarder cet etat comme un bonheur," says Calmet, Comment. in loc. And their ignorance was as fatal, and their case as deplorable, as those who should esteem the calamities of a war a blessing. The expression in this verse is very singular, but Tacitus has one which very much resembles it, Jul. Agric. vit. c. 30. where, speaking of the Romans, he says, that when they have destroyed all before them with fire and sword, they pretend to call all the injuries they have done by the false name of *peace*, "ubi solitudinem fecerunt, pacem appellant." [Προσαγορεύουσι, *they call peace;* and so in the following verses, the verbs run in the present tense. By which change the author possibly may mean, that as the case of idolatry was such at the beginning, so it still continues the same in his own time.]

Ver. 23. *For whilst they slew their children in sacrifices.*] Some of the vices mentioned in this and the following verses, were the very sacred rites of the heathen worship itself, as that inhuman and impious custom of offering their children in sacrifice to Moloch. Grotius says, that it was a custom among the Phœnicians for their kings, in times of great calamity, to sacrifice one of their sons, him especially whom they loved best. Annot. in Deut. xviii. Silius Italicus confirms the same.

Mos fuit in populis quos convenit advena Dido
Poscere cæde Deos veniam, ac flagrantibus aris
(Infandum dictu) parvos imponere natos.

Philo mentions the same custom, ἔθος ἦν τοῖς παλαιοῖς . . . . τὸν ἠγαπημένον τῶν τέκνων εἰς σφαγὴν ἐπιδιδόναι, λύτρον τοῖς τιμωροῖς δαίμοσι. See Lactant. lib.

i. c. 31. Plutarch. de superstit. Minut. in Octav. Nor was this unnatural rite of sacrificing their own children peculiar to barbarous nations; we likewise meet with instances of this cruelty among the Greeks and Romans, and even, by the Psalmist's account, among God's own people, Psal. cvi. 39. See note on ch. xii. 5, 6. where this subject is handled more at large.

Ibid. *Or used secret ceremonies.*] Κρύφια μυστήρια. They were also called ἀπόῤῥητα σύμβολα, Ἱερὰ ἄῤῥητα, τελεταὶ μυστικαὶ, and *opertanea sacra*, which the οἱ μεμυημένοι were acquainted with only, and were concealed from all others: Hence in such writers as make mention of these rites, as Herodotus, Diodorus, Apuleius, all is mystery and darkness; such were the sacrifices of Ceres, Isis, Cybele, Proserpina, Venus, Priapus, Bacchus, and other impure deities, which were usually celebrated in the night, in groves, caverns, and secret places; and to such mysteries of iniquities practised among the heathen, St Paul may be thought to allude, when he says, "That it is a shame even to speak of those things which are done of them in secret," Ephes. v. 12. It appears also, that they were initiated into the service of their idols by lewd and indecent ceremonies; the LXX therefore very properly, in Hosea iv. 14. where these rites are referred to, call these idolaters by the sacrifical term, τελουμένους, which the Chaldee paraphrase upon the place thus renders, "Ipsi cum meretricibus societate se jungunt, & cum scorto comessantur & potant." Nay, which is still more shocking, there are instances, both in profane and sacred writings, of prostitutions even in the very temples themselves: Thus Juvenal,

Ad quas non Clodius aras? Sat. vi.

And in a following satire, there is the like charge,

Quo non prostat fœmina templo? Sat. ix.

The like may be inferred from the history of Paulina, who was debauched by Decius in the temple of Isis, under the notion, and with the pleasing thought, of her lying with the god Anubis there; see Joseph. Antiq. lib. xviii. c. 4. See also Amos ii. 8. which is, by many, understood in the like sense. But the account in 2 Maccab. vi. 4. "That the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places," is so full, that no further proof seems necessary.

Ibid. *Or made revellings of strange rites.*] Ἐμμανεῖς ἐξάλλων θεσμῶν κώμους. The Geneva Bible renders, "or raging dissoluteness by strange rites." The passage seems to be wrong printed in our version; it should be, "used secret ceremonies, or mad revellings of strange rites," i. e. Bacchanalian rites, such as Theodoret calls τὰ τῆς ἀσεβείας ἔργια; and Lactantius more closely, works of madness, "Quid de iis dicam, qui abominandam, non libidinem, sed insaniam exercent." Instit. lib. vi. c. 23. Κῶμος here is used in an impure sense, and means amorous revels, or unlawful gratifications; by means of which, as it follows in the next verse, they grieved others with adultery: And so, where mention is made, 2 Maccab. vi. 4. before quoted, that the temple was filled, ἀσωλίας καὶ κώμων, it is explained after, *by dallying with harlots.* In the same sense κῶμος is used, Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3. and by Theocritus and the scholiasts on that poet, an impure person is styled κωμαστὴς; which is agreeable to the character of the god Comus, who, according to the ancients, is described to be *Dæmon amorum impudicorum incentor;* see Philostrat. lib. i. De Imagin. *Suidas in voce* Κῶμος. Spencer De Leg. Hebr. tom. i. p. 618. Instead of ἐξάλλων θεσμῶν, Dr Mangey reads ἀλλοκότων θεσμῶν here, which seems indeed more expressive and proper; see his notes on Philo, vol. ii. De Abrahamo.

Ver. 25. *So that there reigned in all men, without exception, blood, manslaughter.*] Our translation manifestly follows a copy which reads πάντας, probably the Vatican; but the expression must be confined, though a very general one, to the idolaters only; for to fix such black crimes upon all men, without exception, is too extensive and unjust a charge, and if it be considered thus universally, carries with it a false and unwarrantable imputation; it must therefore have the same limited sense as πάντα τὰ ἔθνη, Acts xiv. 16. which should not be rendered, *all nations*, as our translation has it; but the meaning is, and the rendering should be, that *in times past God suffered all the heathen*, as distinguished from the Jews, *to walk in their own ways:* And so πάντες here must imply only the heathen idolaters, who were the persons guilty of these detestable vices. But the Alexandrian MS has another, and better reading, πάντα δ' ἐπιμιξ ἔχει, αἷμα καὶ φόνος, *all things*, or rather *crimes, are confounded*, i. e. all sorts of sins are promiscuously committed by these idolaters, which are the sad consequences of idol-worship. This is the sense of Junius and Calmet, and is con-

firmed by the Vulgate and all the ancient versions, and is indeed to be preferred, as it stands clear of the former objection.

Ibid. *Blood, manslaughter.*] Αἷμα ϗ φόνος. I think our translation should rather have rendered αἷμα by *manslaughter*, than φόνος, which undoubtedly means *murder*, and ought so to have been expressed. Αἷμα in the sense of *manslaughter* is used Deut. xvii. 18. where mention is made of a matter in dispute between blood and blood, ἀναμέσον αἵματος αἵματος· where one of them must mean casual murder, and both together answer to αἷμα ϗ φόνος here, and to דם *dam*, and דמים *damim* in the Hebrew, i. e. *blood and bloods*, or *bloodshed and murder;* that דם in the singular number, takes in all manslaughter, in battle, tumults, casualties, &c. and דמים *treacherous, wilful, and insidious murders*, and so implies the strongest expression of guilt; see Pagninus's Thesaurus, and Kircher's Concordance, in voce דם: And thus, in Gen. iv. 10. where Abel's murder is mentioned, which was undoubtedly a wilful murder, it is expressed in the plural, according to the Hebrew. We have in Ecclus. iv. 40. Θάνατος ϗ αἷμα, *death and bloodshed;* where αἷμα cannot mean murder, because it is a punishment inflicted by God, as by the sword: So in Ezek. v. 17. xxviii. 23. xxxviii. 22. Θάνατος ϗ αἷμα is rendered *pestilence and blood;* where αἷμα signifies any unusual sort of death. rather than murder.

Ibid. *Dissimulation.*] Δόλος. This, I think, would be better rendered *deceit* or *cheating*, which is its more usual acceptation; and so it is taken in the description of such idolaters, Rom. i. 29. This sense likewise is more agreeable to the context. By the Syriac interpreters it is rendered, *fraude;* and by Calmet, *la tromperie.*

Ibid. *Corruption, unfaithfulness.*] Φθορὰ, ἀπιστία. We are not to understand φθορὰ of corruption of manners in general. nor yet of corruption by lust in particular; but of such practices, probably bribery, in some, as induced others to unfaithfulness, or breach of trust, which is the ἀπιστία that follows, and is used for *perfidia;* and in this sense the Syriac and Arabic versions, with Junius, agree, rendering the words by *corruptela* and *perfidia;* which latter is certainly a more proper word than *infidelitas*, which the Vulgate uses; see Rom. i. 31.

Ver. 26. *Disquieting of good men.*] Θόρυβος ἀγαθῶν. It may as well signify, according to the present pointing of the Greek, *confounding of good things, bonarum rerum confusio;* and so some interpreters do indeed expound it. According to the sense of our version, and of almost all the commentators, these idolaters were not only ἀφιλάγαθοι, *Despisers of those that were good*, 2 Tim. iii. 3. but their opposers and persecutors; but I question the propriety of this rendering; for I do not well understand how Θόρυβος ἀγαθῶν can signify any thing, but a crowd or tumult of good people, as Θόρυβος τοῦ λαοῦ, Mark xiv. 2. means an uproar of people in general; or how it can be rendered with our translators, *disquieting of good men.* Would not the construction be better, if these three words, ἀγαθῶν χάρίτος ἀμνησία, were taken together, as they stand by themselves in the same stiche in the Alex. MS, and Θόρυβος be rendered by itself? It will be sufficiently distinguished from τάραχος, which goes before, as it is of stronger signification and greater force. Τάραχος properly means *disturbance, strife, stirs*, τάραχος οὐκ ὀλίγος, Acts xii. 18. *no small stir among the soldiers;* but Θόρυβος is properly *tumults, riot, insurrections*, which are of a more public and dangerous nature, and it may be considered as the conclusion of that climax. And indeed the Bible, commonly called St Jerom's, actually so distinguishes, and renders Θόρυβος by itself, *tumultus: Bonorum Dei immemoratio*, i. e. *forgetfulness of God's benefits*, or of the good things received from the grace and kindness of God; which is likewise Tirinus's interpretation of χάρίτος. But, according to our version, it means no more than *ingratitude;* which is scarce of consequence enough to be inserted in the midst of so black a catalogue.

Ibid. *Defiling of souls.*] Ψυχῶν μιασμός. According to the rendering of all the English versions no particular vice seems denoted hereby; it may be equally predicated of every crime here enumerated, that, as a sin, it is a defiling of the soul. I would therefore understand ψυχῶν in the complex sense, as taking in the whole man, body as well as soul; in which sense it often occurs in Scripture; and, as the expression is plural, it may be supposed to include the sin of more than one person, some heinous offence, in which persons, their bodies as well as souls, were jointly concerned: And, accordingly to the character of such idolaters, and as it stands connected with other like shocking vices, sodomy seems most probably to be meant; especially as γενέσεως ἐναλλαγὴ, and ἀσέλγεια, both which our version seems to understand of that particular vice, are capable of another, and very consistent sense. But if this

explanation of ψυχῶν is not satisfactory, may we not then suppose σαρκῶν μιασμὸς to be the true reading, and to denote that particular species of uncleanness? St Jude has the same expression, and, as it seems, upon the like occasion of filthiness. That σαρκῶν is often used plurally, see Job ii. 5. Wisdom xii 5. Apoc. iv. 15. xix. 18, 21. Or, lastly, if I may be indulged one conjecture more, may not φύσεων μιασμὸς be thought agreeable to this place? *i. e.* defiling of natures, or sexes, by bestial or unnatural mixtures; see Lev. chap. xviii. where all the abominable practices, here mentioned are forbidden, and the idolatrous Canaanites on that account said to be driven out. I shall only add, that persons guilty of such uncleanness, as if it did utterly depose them from their manhood, and debase their very nature, are, in Scripture, called by the name of dogs, Apocal. xxii. 15.

Ibid. *Changing of kind.*] Γενέσεως ἐναλλαγή. Our translators seem to have read, γένεως ἐναλλαγή; but Coverdale's and the other ancient versions, understand by it, *chaungyng of birth*, i. e. uncertainty of legitimate issue; for, says Calmet, where marriages are defiled, and adulteries frequent, there must be great confusion in the birth of children, "l' incertitude de la naissance;" and spurious and doubtful ones will often be brought into families. The Vulgate reads, "nativitatis immutatio;" and the Arabic more clearly, "partûs commutatio;" and Badwell, "prolis suppositio & adulteratio;" expressions all denoting spurious, or supposititious children. Grotius is singular in expounding it of sodomy. The learned Selden proposes it as a conjecture, whether γενέσεως ἐναλλαγὴ may not relate to some idolatrous rite, particularly the change of the sex (which is the marginal reading) by the woman assuming the habit and appearance of a man, and the man of a woman, which was customary in the worship of the Assyrian Venus; or Astarte. According to Julius Firmicus, the priest of that goddess, must not otherwise officiate, "nisi effæminent vultum, & virilem sexum ornatu muliebri dedecorent." De errore prof. relig. cap. iv. And in this sense Selden expounds Deut. xxii. 5. for the mere exchange of habit was not in itself so faulty, but being an idolatrous rite, as such, it was forbidden, and is therefore called an *abomination;* see Selden. Syntag. ii. cap. 4. who quotes Maimonides, as explaining the precept in the same manner, "That the counterfeiting the sex was not so much forbidden, as the worship of idols; and particularly, "ipsa Veneris & masculæ & fœminæ sacra." More Nevoch. c. xxxviii. p. 3. [Grotius's interpretation seems to me the most probable, only I would read, γενήσεως, *changing of generation*, which St Paul expresses by ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, Rom. i. 27. St Jude by ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας. This may be γενήσεως ἐναλλαγὴ, *a changing of the act of generation*, i. e. applying it to an object different from the end designed by nature. Though indeed this colon, and δόρυβος ἀγαθῶν, and ψυχῶν μιασμὸς, if there be no fault in the original, are so ambiguously, and, consequently, badly expressed, that it is impossible to know for certain what the author intended.

Ibid. *Disorders in marriages.*] Γάμων ἀταξίαν. This does not mean any indecency committed by either of the married parties, for that is contained in adultery, which is next mentioned, but incestuous marriages, which are mentioned at large, and forbidden, Levit. xviii. The Vulgate renders, "nuptiarum inconstantia," by which it seems to understand unsettled marriages which were dissolved at pleasure.

Ibid. *And shameless uncleanness.*] Ἀσέλγειαν. Not any particular act or species of uncleanness is here meant, but this word includes all the kinds and sorts of it; and thus Grotius explains it, "omne lasciviæ genus," Annot. ad Gal. v. 19. For when men are become to such a pitch of wickedness and degeneracy, as to worship such gods, or evil spirits, as delight in uncleanness, and whose rites are so infamous and shocking, as to be even a reproach to human nature; such a religion must of course corrupt their lives, and produce those scandalous disorders and vile affections, which are here enumerated. We have the like melancholy account of the heathen vices, Rom. i. 23, 24. which the apostle charges upon their idolatry, as the consequences and effects of it; for God abandoned them, who had displeased him so much by idol-worship, to those unnatural lusts called there πάθη ἀτιμίας, as being the greatest abuse of the species, and a dishonour to the human nature. That such instances of lust and uncleanness, as are here mentioned, were practised frequently by the heathens in their sacred rites; see Levit. xviii. 24. 1 Kings xiv. 24. xv. 12. 2 Kings xxiii. 7. 1 Pet. iv. 3. Hence πλεονεξία, which the fathers generally interpret to signify an action of lust, is in some of St Paul's epistles called idolatry itself. Such actions of lust were also among the

Gnostics in their worship, Epiphan. Hæres. xxvi. And instances are still more flagrant in profane authors.

Ver. 27. *For the worshipping of idols not to be named.*] The Jews were forbidden to make mention of the names of the heathen idols, Exod. xxiii. 13. or "idols of the people," as the Chaldee paraphrase expresses it; which the Vulgate explains by, "Per nomen externorum Deorum non jurabitis, neque audietur ex ore vestro;" which the Psalmist likewise refers to, and resolves against; "Their drink-offerings of blood will I not offer, neither make mention of their names within my lips," Psal. xvi. 5. And this the Israelites religiously observed; for they either changed the name of the idol, and of the places dedicated to its worship, or else substituted such a word as had some affinity with the true name, but withal expressed their contempt and abhorrence of it: Thus they called Baal, *bosheth*, i. e. *shame*; Hos. ix. 10. And when the Mount of Olives was defiled with idolatry, they called it the "Mount of Corruption," 2 Kings xxiii. 13. changing the Hebrew name: And *Bethel*, which signifies the *house of God*, when it came to be the seat of idolatry, was called *Beth-aven*, i. e. "the house of vanity," Hos. iv. 15. x. 5. In like manner they changed Beelzebub into Beelzebul, *i. e.* "Dominus Stercoreus," by way of contempt and derision: And that grand impostor Barchochab, who would have passed for the Messiah in the reign of Trajan, they called, says Selden, *Barchozibam*, i. e. "filium mendacii." Syntag. ii. cap. 6. where more instances of this occur. And as the Jews were not to mention the names of the heathen idols, or strange gods, so neither might they cause to swear by them, Josh. xxiii. 7. Maimonides says, that, by the Hebrew canons, it was forbidden to make an infidel swear by his God, or even to mention the name thereof. De Idol.

Ibid. *For the worshipping of idols ..... is the beginning, the cause, and the end of all evil.*] Idolatry is, in the opinion of Tertullian, the principal crime of mankind, the chief guilt of the world, the total cause of God's judgments and displeasure; for thus he begins his book De Idololatria: "Principale crimen generis humani, summus sæculi reatus, tota causa judicii idololatria;" intimating hereby, that it is a kind of mother-sin, containing in it all other evils on which the judge of the world passeth condemnation. Tenison on Idol. p. 39. Lactantius goeth still higher in his censure of it, calling it the inexpiable wickedness, Instit. lib. i. ch. 18. But, of all others, Gregory Nazianzen comes nearest this writer in his sentiments upon the guilt of idolatry; for he calleth it, ἔσχατον ἠ πρῶτον τῶν κακῶν, "the beginning and end of all evil." Orat. xxxviii. De Idol. which are the very words of our author.

Ver. 28. *For either they are mad when they are merry.*] *i. e.* When they dance before the idol, or rejoice at the idol-feast; in both which senses the verb ἐυφραίνεσθαι, here used, frequently occurs; see Acts vii. 41. or it may refer to the mad howlings in their *orgia*, or *bacchanalian* feasts, or to the drunkenness and extravagance commonly attending them, when women ran about like so many furies, their heads wreathed about with snakes, wildly brandishing their thyrsus, and tearing the flesh even of living animals to pieces with their teeth. Julius Firmicus thus describes these revels, "Illic [in Orgiis] inter ebrias puellas, & vinolentos senes, cum scelerum pompa præcederet, alter nigro amictu teter, alter ostenso angue terribilis, alter cruentus ore, dum viva pecoris membra discerpit—De errore prof. relig." That ὠμοφαγία, or "eating of raw flesh," and particularly the entrails of the victims, was customary at these feasts, see 2 Maccab. vi. 7. where in the description of the abominable rites of Bacchus, σπλαγχνισμὸς, is expressly mentioned, called also, παράνομος σπλαγχνισμὸς, ver. 21.

Ibid. *Or else lightly forswear themselves.*] i. e. Without any scruple: which is not to be wondered at; for an oath can have no tie upon, or sacred authority among such as are neither convinced of the truth of their religion, nor influenced by the power of it, nor affected by any awe or expectation of punishment. Innumerable almost are the instances which may be produced of the perjury of the heathens; as that of Antiochus the younger, who, notwithstanding the oath made to the people of Israel, yet overthrew the wall of Sion, 1 Maccab. vi. 62. And part of the charge given by Judas Maccabæus to his men, before his final engagement with Nicanor, was to shew the falsehood of the heathen, and their breach of oaths, 2 Maccab. xv. 10. To this sin of perjury, so frequent among the heathen, Spencer and other learned men think the Psalmist alludes, Psal. cxliv. 7, 8. "Deliver me from the hand of the strange children, whose mouth talketh of vanity, and their right-hand is a right-hand of iniquity," i. e. from such of the heathen as devise lies, and falsely swear to them, by lifting up *dextra falsitatis*, the hand of deceit; see also Ovid. Fast. lib. v. ver. 681.

Ver. 29. *Insomuch as their trust is in idols which have no life, though they swear falsely, yet they look not to be hurt.*] [Κακῶς ὀμόσαντες: which, I believe, should be ἀδίκως, both because of what follows, ver. 30. ἀδίκως ὤμοσαν. And because this author loves to play with the similitude of words, ἀδίκως ὀμόσαντες, ἀδικηθῆναι ἢ προσδέχεσθαι. See ch. v. 18, 22. vi. 6, 10.] The like observation is made upon idols in the Epistle of Jeremy: "Though a man make a vow unto them, and keep it not, they will not require it," ver. 35. As the gods and idols they swore by had neither life nor power, so the heathens feared not any punishment from them for any breach of faith, as knowing they were ignorant of what passed, and were secure from their ever hurting them. Minucius therefore very wittily speers the heathens on this account, when he says, "Tutius iis per Jovis genium pejerare quam Cæsaris:" For their emperors and magistrates they stood in awe of, being sensible they would punish them for their perjuries; but their idols being *res nihili, mere nothings*, their oaths likewise were thought to be of no consequence: Hence they made a jest of the obligation or sacredness of them, not unlike those Greeks of whom the Orator speaks, "Quibus jusjurandum jocus, & testimonium ludus." Cic. pro Flac. or those whom Juvenal describes, *intrepidos altaria tangere*, approaching the altars boldly, without any sense of fear, without any conscience of an oath. The heathens had likewise this further reason to promise themselves impunity in the commission of many of their crimes, that herein they imitated their deities, and were warranted by their example. It is therefore a very just observation of St Austin's, that Jupiter was to no purpose armed with thunder to punish guilty mortals, which must be useless and imaginary, unless he himself had been better than his offending creatures. Confess. lib. i. c. 16.

Ver. 30. *Howbeit, for both causes shall they be justly punished.*] Ἀμφότερα δὲ αὐτὰς μετελεύσεται τὰ δίκαια. The true literal rendering of this is, *Utraque illos insequentur jura;* where *jura* may either mean *reasons* or *indictments*, or *vengeance* and *punishment*. In the first sense, Demosthenes uses τὰ δίκαια; in the latter sense, Horace uses *jura;* "forsan debita jura, superbe, te maneant ipsum." Carm. lib. i. od. 28. Dr Grabe seems not sensible of this, and flings τὰ δίκαια, which is the reading likewise of the Alex. MS, as a corrupt one, into the margin, substituting τὰ ἄδικα in its place. From the double punishment here said to pursue the idolater, one may infer, that the nothingness of the idol will not, as has been pretended, excuse the worshipper. For though an idol be formally nothing of that which it is taken for, and nothing materially, but a lifeless piece of wood, or stone, yet relatively, an idol is something; and an oath by it, or worship and sacrifice offered to it, is not offered to nothing, but to demons, who in, and by these idols, imposed upon the heathen through their oracular delusions.

Ibid. *Because they thought not well of God, giving heed unto idols.*] Nor unlike is that of St Paul, Rom. i. 25. where, speaking of the Gentile idolaters, he says, that "they worshipped the creature more than the Creator," παρὰ τὸν κτίσαντα, i. e. they worshipped the creature jointly, and together with the Creator; or rather, as the original words will bear, they worshipped the creature contrary to, and in defiance of the right of the Creator; as by παρὰ φύσιν in the next verse, is meant a practice contrary to the right and usage of nature; for St Paul cannot be understood, as if he blamed the Gentiles for being more given to the service of the creature than of the Creator, (for one single act of religious worship designedly performed to a creature, will make a man an idolater,) nor can he be thought to mean, that they would be more excusable, if they had worshipped both equally; but he blames them for giving that honour to other things, or beings, which is his peculiar right, and belongs to him solely, and exclusively of all creatures.

Ibid. *Despising holiness.*] Καταφρονήσαντες ὁσιότητος. The Vulgate renders, "in dolo contemnentes justitiam," applying ἐν δόλῳ to the last sentence. St Jerome's Bible, as it is called, reads very particularly, "In idolo contemnentes justitiam." All the versions agree in rendering ὁσιότης, either by *justitia* or *veritas*, applying it to that branch of righteousness which consists in the observance of truth, faith, promises, oaths, &c. which one man has a right to expect from another. And therefore Dr Mangey, with great judgment, conjectures, that the true reading here is, ἰσότητος, which seems the more probable, as nothing is more common, than the exchange of ὁσιότης and ἰσότης, and *vice versa*. See notes in Philo, De decem orac.

Ver. 31. *For it is not the power of them by whom they swear, but it is the just vengeance of* (leg. *against*) *sinners, that punisheth always the offence of the ungodly.*] [Greek, ὀμνυομένων. In the Alexandrian MS it is ὀμνύναν: Whence the true reading is ὀμνυμένων.] Our version is somewhat obscure; but the meaning is, that idola-

ters and false swearers, who are here called the ungodly, whose offence is by the Vulgate rendered *prævaricatio*, shall certainly be punished; yet not by any act or power of their idols, or false gods, who can take no cognizance of perjury, or falsehood; but by the just vengeance of an almighty God, the revenger of injustice, and of strange and false worship: That the punishment of perjured persons, when it has happened, (which the superstitious Pagans fondly attributed to the power and resentment of their false gods; see Juv. Sat. viii.) was rather to be ascribed to the vengeance of the only true God. St Austin therefore rightly states the difference, "Non te audit lapis loquentem, sed punit Deus fallentem."

CHAP. XV.

THE ARGUMENT.—*The author praises God for preserving his peculium, or chosen people, from the sin of idolatry, with which all other nations were infected. He enlarges upon the folly of idolaters, and the invective is carried on against such as make idols; particularly images made of clay are condemned as an instance of greater folly, and the maker of them less excusable than of the graven ones in the former chapter; inasmuch as himself and work are both a composition of clay, and are resolvible into dust; and that the very attempt to make a deity of such perishing materials, and by a hand itself frail and mortal, is little less than a contradiction; that they are contemptible, and nothing worth, as having neither life, sense, nor motion, in common with other images; but are more despicable on account of the earth they are made of, which speaks its own decay. The chapter concludes with the ridiculous and wicked worship of hurtful and venomous beasts, such as created even dread and horror from their very form and appearance.*

BUT thou, our God, art.....true.] i. e. The true God, a Being that necessarily exists; whereas the existence of idols is only imaginary: Or the meaning may be, that thy word is true, and thy miracles real; but the oracles of demons are equivocating, and their works lying wonders.

Ver. 2. *For if we sin, we are thine, knowing thy power.*] ["For though we should sin, we are thine, as knowing thy power; but," &c. This gives the reason why he said, *Our God*, (not *O God*, as is in the version:) *Because* we are *thine*, even though we should sin.] The whole verse is very obscurely expressed; the sense of this passage seems to be, "If we sin, we are in the hand of God, and under the power of his vengeance, and shall feel the effects of it." At the end of the former chapter, the author says, that the heathens perjured themselves without any scruple, because they did not fear, or stand in awe of the vengeance of their dumb idols or blind deities. As for us, says he, who have the honour to be called thy chosen people, and have so many proofs of thy existence and infinite power, we are convinced, that if we have the misfortune to offend thee, thou wilt deal with us according to our sinful works, and make us experience the effects of thine anger. Calmet in loc. Or it may be understood, like Isaiah lxiii. 16. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not;" i. e. our hope, even when we are sinners, is in our relation to thee. So in all the other places of Scripture, where good men, as Moses, David, Ezra, Daniel, lament the sins of the Israelites, and supplicate for them, this consideration is more especially urged, that they are (even in their iniquities and transgressions,) his peculiar people.

Ibid. *But we will not sin, knowing that we are counted thine.*] i. e. If we continue faithful, and do not sin against thee, thou wilt reckon us in the number of thy children, and fill us with mercy and loving-kindness. All the ancient English versions, it is observable, read in the present tense: Thus Coverdale, "If we synne not, then are we sure that thou regardest us:" And the Arabic is in like manner, "Si minimè peccemus, in tuos tuamque proprietatem nos reputari novimus." The Comment of Messieurs du Port Royal upon this whole verse is short and clear: "If we sin, we are in the hands of God, as his enemies; if we sin not, we are in his hands as his friends;" which is followed by this useful reflection: "How careful therefore should we be to pursue every thing that may make God our friend, and to avoid whatever may make him our enemy; because there is no escape from his sovereign hand, which is all-powerful either to save or to destroy?" St Austin quotes this very passage, and draws the like inference: "Quis dignè cogitans inhabitationem apud Deum, non enitatur ita vivere, ut tali habitationi congruat?" Lib. De fid. & oper. There is also another sense of this place, which seems more agreeable to the Greek, viz. "We will not sin, because we know that we are in the number of thy children, and that thou regardest us as thine own *peculium*; from this consideration

and persuasion, and from a more generous motive than that of a servile fear, we will be careful how we offend thee at any time, and forfeit thy love and regard for us." The predestinarians therefore grossly abuse this passage, when they urge it in favour of absolute election; as if the sense of the place was, "We shall not sin, knowing that we are thy chosen." But there is no authority from any of the versions for such a conceited interpretation; nor does human frailty permit it, or the Scripture make any man a vessel of mercy absolutely and unconditionally.

Ver. 3. *(For to know thee is perfect righteousness; and to know thy power is the root of immortality.)*] By knowing God, is not meant a barren knowledge, purely speculative; but a practical knowledge, or such as worketh by love, and is known by its fruits, in which consists perfect righteousness; and as the commission of sin is the cause of corruption and misery, so the knowledge of God's power, and that dread and fear of its effects, which keeps men from sinning, may properly be said to be the root of immortality; as such a well-grounded faith leads to holiness, from whence, as from its true source, happiness is to be expected.

Ver. 4. *For neither hath the invention of men deceived us, nor an image.*] It appears from this verse, as well as other particulars in this book, that king Solomon was not the author of it, however dignified with his name; for, whether we understand us, to mean Solomon himself, which is not an unusual manner of expression, when applied to, or spoken by kings, or whether we understand it of the people of the Jews in his time, what is mentioned here does not suit with the morals and character of him, or his people. For it is certain, that Solomon revolted to idolatry, and that this otherwise great prince, contrary to the caution given, Exod. xxxiv. 16. took him wives of the Moabites and Ammonites and other strange women, who turned his heart after other gods. And it seems highly probable, by what is mentioned, 1 Kings xi. 33. that numbers of the people followed his example in worshipping Ashtoreth, the goddess of the Zidonians; Chemosh, the god of the Moabites; and Milcolm, the god of the children of Ammon. The Jews indeed, after the captivity, had the good fortune to keep themselves pure from the abominations of the heathens; and from hence one may conclude, that this writer lived after the captivity; for before that time he could not say this with any truth or confidence, when idolatry was so common both in Israel and Judah.

Ibid. *Nor an image spotted with divers colours, the painter's fruitless labour.*] From hence Grotius concludes the author of this book to be an Alexandrian Jew; for they, following the exposition which the LXX make of the decalogue, (supposed likewise to be Alexandrian Jews; see Hody De Bibl. text. orig.) understand τὸ πᾶν ὁμοίωμα in the most extensive sense; and include pictures, as well as images and statues, under the prohibition in the second commandment, see Grot. in Exod. xx. And Philo understands the words in the same sense, Lib. De Gigant. and the like notion occurs in his piece De legatione. It is observable likewise, that a painter here is called σκιαγράφος, i. e. a drawer of shadows. Calmet observes from Pliny, lib. xxxv. that there was no painter so early as the time of the Trojan war; that its beginning was rude and accidental, found out at Corinth, by tracing with a pencil the shade which a man's body cast upon the wall. Comm. in loc. This was its original, at first very simple, without any colours, diversity, or mixture; without any of that variety, boldness, or life; without that contrast, or pleasing emulation between art and nature; in a word, without that *je ne scai quoy*, which is so much admired in complete and finished pieces; which improvement the author seems to mention as a probable inducement to idolatry.

Ver. 5. *The sight whereof enticeth fools to lust after it.*] Our translators seem to have made use of a copy which read, εἰς ὄρεξιν ἔρχεσθαι, which is the reading of the Alexand. MS, but the most common reading is that to which our margin refers, εἰς ὄνειδος ἔρχεσθαι. [That is, becometh a reproach. I should prefer, ἄφροσιν — σοφῶν. The word ἐλπίδων, ver. 6. I think, plainly proves that ὄρεξιν is the true reading.] Dr Grabe, instead of ἄφροσιν, reads ἄθρον, in the singular number; as the Vulgate does insensato; and would not σοφῶν suit this emendation better than σοφοῖ τε, which is the common reading of the next sentence? by lust here mentioned, probably is meant that filthy lewdness which the demon, that resided in the idol, often raised in the worshipper towards the image itself; for, that very great and scandalous indecencies were practised, not only before, but even to the very statues themselves, is notorious from Pliny and Arnobius. Thus the latter, "Pygmalionem, regem Cypri, simulachrum Veneris adamasse ut fœminam, solitumque dementem, tanquam si uxoria res esset, sublevato in lectulum numine copu-

larier amplexibus." Lib. vi. cont. gentes. And indeed the word ὄριξις will warrant this interpretation; for in such an impure sense it is often taken, particularly Rom. i. 27. where the vices of the idolatrous heathen are enumerated. "We may hence see the danger, and condemn the vicious taste of pictures, or statues, represented naked, and in indecent postures, which, says Calmet, raise loose ideas in weak and unguarded minds, and more so in tempers already corrupted and depraved." Comm. in loc.

[Ver. 6. Οἱ δρῶντες, our version, they that make them. It should be, they who do so. For δρᾶν is not *facere*, but *agere*; to do, not to make.]

Ver. 7. *A potter tempering soft earth, fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses, and also such as serve to the contrary.*] [In the Greek distinguish thus: Τάτε ἐναντία· πάντ' ὁμοίως· τοῦτων δὲ, &c. And also such as serve to the contrary, all (or both) in like manner. I would not change ἐπίμοχθον, since it is so usual in all writers (and in this in several places) to put an adjective of the neuter gender for an adverb.] Καὶ χ' κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον. I think the reading would be better thus: Καὶ χ' κεραμεὺς ἁπαλὴν γῆν θλίβων, ἐπιμόχθως πλάσσει, κ. τ. λ. This is the pointing of the Vulgate, which also reads laboriose; and indeed labour is more required here than in the first instance. The meaning of the whole verse is, "Such images in particular are most ridiculous, as are made by the plasterer, or potter, out of clay; which, though very ancient and probably before those of stone and metal," see Principes de la Sculpture, liv. ii. c. 1. (for as all arts had but rude and weak beginnings, so there is less difficulty to believe, that images of earth and of clay, were the most early) yet upon account of the meanness of the materials, and because the same lump of clay is often applied to base and dishonourable uses, are therefore the most despicable. And though in general the potter is the best judge of what comes properly under his own art and way of business, and knows what is most suitable to each design, and in the management of the same lump of clay has it in his power to what uses he will employ it; yet he never shews his own skill less, or the wretchedness of such an idol more, than when from a parcel of common earth, which serves for the meanest uses, and often for vessels of dishonour, he attempts to make a Jupiter or an Apollo.

Ver. 8. *A vain god.*] Idols are generally called *vanities* in the prophetical writings, and by the LXX as frequently translated μάταια. In Hebrew they are called *Elilim*, which signifies, 1. Things nothing worth, or which have no existence, τὰ μὴ ὄντα, *Things that are not*, as they are called in the Additions to the book of Esther, chap. xiv. 11. *Dicuntur Elilim*, says Mercer, *a nihilitate, quasi nihil idola sint.* Comm. in Job xiii. 4. St Paul confirms the same, when he says, that "an idol is nothing in the world," 1 Cor. viii. 4. Idols are, 2. Called *Elilim*, as being *al Elim*, not God, without power or strength, Lev. xix. 4. Psal. xcvi. 5. whereas *Elim* and *Elohim*, are gods of strength; see Drus. observ. sac. lib. xvi. 3. Idols are called *Elilim*, from the *Radix Ala*, because they are abominable and accursed things. By the LXX they are also styled τὰ ψευδῆ mendacia, Amos ii. 4. Isai. xxviii. 15. Jer. xvi. 19. and in very many passages of the Apocalypse, Mr Mede observes, idolaters and liars are synonymous, Book v. c. 11.

Ibid. *When his life which was lent him, shall be demanded.*] Τὸ τῆς ψυχῆς ἀπαιτηθὲις χρέος. Phœdrus thus expresses the like thought, "Cum mors vicina flagitabit debitum. Life is represented in the same manner as a debt by many of the ancients; thus Plato, ἥ τε ἡλικία ἢ τὸ χρέων, *vita etiam est debitum.* Tully has a very remarkable expression upon the occasion, "Dederunt [Dii] vitam tanquam pecuniam, nullâ præstitutâ die," Tusc. quæst. lib. i. Thus Seneca, speaking of the wise man, says, "Vivit commodatus sibi, reposcentibus sine tristitia redditurus." De tranquil animi, cap. xi. Hence the phrase, *animam reddere, to die.* We meet with the like thought often in Philo; see also Joseph. Antiq. lib. vii. c. 15. lib. viii. 12. Arrian. Dissert. in Epict. lib. iii. c. 13. Luke xii. 20. where the same expression is used, and on the like occasion, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σε ἀπαιτοῦσιν ἀπὸ σοῦ.

Ver. 9. *Notwithstanding his care is, not that he shall have much labour, nor that his life is short, but that he striveth to excel goldsmiths ..... and counteth it his glory to make counterfeit things.*] Dr Grabe thinks instead of ἀνθρεύεσθαι, which is the common reading, ἀνθρίζεσθαι would be more expressive, and agree better with μιμᾶται, which follows after. Prolegom. tom. ult: cap. 4. There is another sense of these words, which the Greek will admit of, i. e. he has no concern or care upon him, lest he should be *sick* or *die*, (ὅτι μέλλει κάμνειν) which is the marginal reading, and that at best his life is but short, but his whole contest and aim is for glory, and to

carry the prize from all competitors, even the most celebrated in other arts; contending either for the precedence of the plastic art, above that of sculpture, &c. as being the mother art (*mater statuariæ, sculpturæ, & cælaturæ;* see Steph. Dict. Histor. in voce PRAXITELES) or that his own excellence exceeds, or equals the best performances in metal; but his ambition herein is faulty, for he ought to consider this material difference, that not only his own life is short and uncertain, but that the materials of his counterfeit things, i. e. his earthen false gods (and such Varro assures us were common even in the city of Rome; see Pliny, xxxv. 12.) are mouldering and brittle: whereas the other artificers here mentioned, whether gold-smiths, or workers in brass, make their deities of what is more solid and durable, and do not descend to the same instances of meanness as to their matter. Though the worship of such gods as come out of the smith's furnace, or are fashioned by the anvil and hammer, is not here the more commended upon account of the value or strength of the materials, idolatry in every shape being, according to Arnobius, who was once guilty of it, a degree of madness. Lib. i. cont. Gent.

[Ibid. *Counterfeit things, &c.* Κίβδηλα. See note on xi. 16. according to which this place is to be explained. Observe the opposition between δόξαν and κίβδηλα by which the author exposes the absurdity of this artificer, who imagines that δόξα can be acquired by labouring in κιβδήλοις.

Ver. 10. Σποδὸς ἡ καρδία αὐτῶ. One might rather have expected ἡ χειρουργία, or ἐργασία, or something to that purpose.]

Ver. 11. *Forasmuch as he knew not his Maker, and him that inspired into him an active soul.*] St Chrysostom has the like comparison and observation, Πηλῶ μὲν ἡ κεραμέως ὑσία μία, κ. τ. λ. "The clay and the potter are of the same nature; the potter indeed excels the clay in beauty and dignity; but it is not owing to any difference of nature, but to the wisdom and appointment of his Maker." De incompreh. Dei. Nat. Hom. xxvii. His obligation, in particular, therefore, to God stands confessed, who made him what he is, gave him superior excellence, and animated him above that senseless mass which he abuses, by inspiring into him an active soul; *animam quæ operatur*, says the Vulgate, *that very soul by which he works*, according to Coverdale's version; and Calmet understands it in the same sense, "Cette même ame par laquelle il travaille," a soul so active in its operations, that it may be in general affirmed to be the principle of all the designs, inventions, and actions of the best workmen, and most experienced artists. [But then it should be *animam per quam operatur*; and in the Greek there must have been the article, ψυχὴν τὴν ἐνεργῆσαν, which even then would not have expressed Coverdale's version. Our translation is right, supposing the author meant ἐνεργητικήν. Ζωϊκὸν πνεῦμα, *a quickening*, (not *living*) *Spirit.* Πνεῦμα ζωοποιοῦν, 1 Cor. xv. 45.]

Ver. 12. *But they counted our life a pastime, and our time here a market for gain.*] *i. e.* Says Calmet, such persons of unlawful occupations seem to imagine life to be either a farce, or comedy for diversion, or a fair and market for advantage; the fathers very commonly make use of the first simile, representing life as a comedy, in which every man must bear his part, and should endeavour to acquit himself with applause and satisfaction; but in a sense quite different from that of libertines, who indeed make life, and what is serious and useful in it, a farce, and by proposing mere diversion and sinful pleasures as the *ultimatum* of their happiness, make a ridiculous figure upon the stage of life, and their exit is as contemptible. There are others who consider life as a great market for gain, who are only intent upon amassing riches, without considering the lawfulness of their callings, or the means they make use of for obtaining them; who care not how they are employed, whether it be in making earthen deities, or silver shrines for some Diana, provided "it may bring no small gain unto the craftsmen;" as if their maxim was that mentioned in Horace,

Ut facias rem,
Si possis, recte; si non, quocunque modo rem.
Epist. lib. i. Epist. 1.

which cannot be better translated than as it stands in our version, "We must be getting every way, though it be by evil means." St Chrysostom's reflection upon the mistaken conduct of mankind is very just, "Our life and our employments are like the pastimes of children; like them we make a serious affair of laying up trifles, building houses, which tumble suddenly; and should they continue any long time, would be of no great service to us, as we must leave them, and what we have heaped together will not follow us into the other world." [In the Greek, it is Ἀλλ' ἐλογίσαντο, which, I believe, should be ἐλογίσατο, *but he counted*, viz. the person he has been speaking of: as ἡγοῦνται just before, and φησὶν in this verse.]

Ver. 14. *And all the enemies of thy people*

that hold them in subjection,] Καθδυναστεύσαντες αὐτὸν, which seems to imply more than holdin them in subjection; it means oppressing them, and abusing their power over them. Accordingly Junius renders, "Qui potentia in ipsum abutuntur." From hence likewise an argument may be drawn, that Solomon was not the author of this book, because what is mentioned here of the Israelites being held in subjection, and oppressed by their enemies, does not agree with the happy and prosperous times of Solomon; see 1 Kings iv. 20, 21, 24, 25. [It is the preterperfect tense, καθδυναστεύσαντες, *who have held*, not, *who hold.*] If therefore the Jews were in the low and oppressed state here mentioned, and were not so in the time of Solomon, it follows by an easy consequence, that this book was not wrote by him, nor in his time. This probably relates to the condition of the Jews, after their return from the captivity, when this writer seems to have lived.

Ibid. *Are most foolish, and are more miserable than very babes.*] As being idolators; for that children, through inexperience and weakness of judgment, may often mistake images or statues for real persons, is no wonder; since sometimes art has arrived to such a happy imitation of nature, that even grown persons at first sight at a distance, have mistaken them for life. Hence those expressions in the poets, "Vivi de marmore vultus, and spirantia æra." And hence probably the fable of Pygmalion's love of a favourite statue. Lactantius, producing those verses of Lucilius,

Pueri infantes credunt signa omnia ahena
Vivere, & esse homines.

observes, like this writer, that such as worship idols, are weaker than children, "Illi enim simulachra homines putant, hi Deos."

Ver. 15. *For they counted all the idols of the heathens to be gods, which neither have the use of eyes to see.*] *i. e.* they cannot observe the behaviour and devotion wherewith their votaries look up to them, and prostrate themselves before them. The imperfection of idols is described in like manner. Psal. cxv. 5, 6, 7. cxxxv. 16, 17. which this writer seems to have copied. Nor can we better expound that controverted passage, 2 Sam. v. 6, 8. than of David's ridiculing the idols of the Jebusites, or certain brazen images and statues of those heathen divinities in which they confided, calling them "the lame and the blind," by way of derision, supposed indeed by them, to be the divine guards of the fort, the Talismanical protectors of it; see Gregory's notes and Observat. p. 33.

[Ibid. *For they counted*, &c. Ὅτι ἡγήσαντο—ἐλογίσαντο.] This is not exact, nor the reasoning clear. Instead of ὅτι ἡγήσαντο πάντα, the Alexand. MS and Complut. edit. have ὅτι πάντα: and Alexand. πάντα τὰ εἴδωλα. Whence I would read and connect the passage thus—Οἱ ἐχθροὶ τοῦ λαοῦ σου, καθδυναστεύσαντες αὐτὸν, οἵ τε πάντως τὰ εἴδωλα τῶν ἐθνῶν ἐλογίσαντο Θεὸς, &c. So that here will be two sort of persons declared miserable and foolish, *viz.* Those who have ever oppressed the Jews, God's people; and those who have counted the idols of the nations, or heathen, to be no gods at all. If the vulgar reading πάντα εἴδωλα be retained, it may be translated *any idols*, which is a very usual signification of πᾶς.

Ibid. *Nor noses to draw breath, nor ears to hear.*] They have not the faculty of respiration, though necessary to the very being of life: and for the same reason the offering of incense and sweet odours to them is fruitless, since they are insensible of the smell of them, and of the respect intended by them. It is equally vain to put up prayers and supplications to them; for, as appears from the instance of the worshippers of Baal, though they cry aloud to their false gods from morning even until noon, "There shall be no voice, nor any that will answer," 1 Kings xviii. 26. Philo sneers such worshippers, whom he calls, "Homines deploratæ amentiæ," in smart but pleasant terms, "Heus vos, viri egregii, votorum summa, & felicitatis finis, est, reddi Deo similes; orate igitur ut similes fiatis vestris statuis, non videntes oculis, non audientes auribus, & summa felicitate fruemini."

Ibid. *Nor fingers of hands to handle, and as for their feet they are slow to go.*] And though they are often represented to their worshippers with thunderbolts in their hands, and made to appear terrible with daggers, and other instruments of vengeance, yet have they no use of them, nor do the wicked experience any harm or punishment from them. Their feet too are equally useless, ἀργοὶ πρὸς ἐπίβασιν, which would be better rendered *unable to go*; for idols cannot properly be said to move slowly, which do not move at all, ἀργοὶ here being the same as αἰργοὶ, i. e. "Feet idle and useless for walking."

Ver. 16. *But no man can make a god like unto himself.*] Οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος ἰσχύει πλάσαι Θεὸν, "Nemo enim sibi similem homo poterit Deum fingere," says the Vulgate, which our version follows, as if the original reading was, ἑαυτῷ [or αὐτῷ] ὅμοιον, and not αὐτῷ. The

Alexand. MS has οὐδεὶς γὰρ ἀνθρώπων ὅμοιον ἰσχύει πλάσαι θεόν· but something seems here wanting; probably the true reading here is, with a very little variation οὐδεὶς γὰρ αὐτῶν ὅμοιον ἀνθρώπῳ ἰσχύει πλάσαι θεόν. And I offer this conjecture with the more confidence, as it is the exact reading of the Syriac version, "Nemo autem illorum fabricare potest Deum homini similem," i. e. None of the artists can make a god like, or equal to, a man; for the maker of the idol, having life and motion, far exceeds the artificial god, who wants both: herein only the idol-makers, and such as worship and confide in them, are like the idol, because they are equally senseless. And thus that passage of the Psalmist is to be understood, "They that make them are like unto them, and so are all they that put their trust in them," Psal. cxv. 8. see De Muis in loc.

Ver. 17. *For he himself is better than the things which he worshippeth.*] If the maker, therefore, of the idol be mortal, how can the dead thing which he worketh be supposed to have immortality? The reasoning, therefore, in the epistle of Jeremy is very just, "They themselves that made them can never continue long, how should then the things that are made by them be gods?" vi. 46. "What an absurdity is it, says Chrysostom, for a person to worship an idol, the work perhaps of his own hands; as if men had the power of making a god, and it ceased to be any longer their workmanship. If idols had any sense, they ought rather to worship men as their makers, since even the laws of nature teach us, that, according to the stated order of causes and effects, the maker is more perfect than his work, and not preposterously the work than the maker." Serm. de tribus pueris. And Lactantius no less expressly, "What divinity, says he, can an idol have, which it was in the maker's power to have made in another manner, or not to have made at all?" Upon the comparison, therefore, as Philo justly argues upon this occasion, the artists themselves deserve rather to have been consecrated, and to have received divine honours, than their works to be deified, and themselves forgotten: which shews the great absurdity of idol-worship in general, and of the maker particularly, in falling down before his own handywork.

Ibid. *Of whom he lived once, but they never.*] Ὧν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. This is the reading in the Alexandrian MS, and all the editions; but it seems difficult to determine what ὧν relates to, or is governed by, except from such preposition as ἀπὸ be dropt, or understood before ὧν, or we might read instead of αὐτῶν, ὧν in this place, ἀπ' ὧν. But if this be objected against, why may not ὅτι αὐτὸς μὲν ἔζησεν, κ. τ. λ. be admitted? Which sense is confirmed by the Vulgate, Syriac, and Arabic versions, and therefore probably may be the true reading. Calmet renders "parce qu'il vit, quelque tems," which answers to ὡς or ὅτι, the former of which might likewise do here. [Ὧν, "quorum, ex quibus, ille quidem vixit: ista vero numquam." Pointed thus: Αὐτῶν ὧν, αὐτὸς μὲν, &c.]

Ver. 18. *Yea, they worshipped those beasts also that are most hateful.*] Τὰ ζῶα τὰ ἐχθίστα, which may mean either mischievous or odious, such as wolves, dogs, cats, lions, crocodiles, serpents. Thus Cicero, after having mentioned that almost all sorts of beasts were worshipped by the Egyptians, "Boves, canes, lupos, feles, quibus nihil fœdius, obscœnius, lutulentius ne natura quidem ipsa viderit," adds, that even such animals as were really mischievous and hurtful to mankind were adored by them, viz. crocodiles, asps, serpents; "Etiam animalium monstra illa, a quibus hominum generi præcipua incommoda inferuntur, crocodilos, aspidas, serpentes." De Consol. See note on ch. xi. 15. and ch. xii. 24. This worship of the serpent is the more surprising, as the naturalists observe, that, ever since the fall of our first parents, occasioned by the subtlety of the serpent, there is the most deadly enmity between mankind and the serpent, and the strongest aversion and antipathy to it above all the beasts of the field. This says, Mr Mede, discovers itself both in the natural and sensitive faculties of them both, for their humours are poison to each other, and each of them is astonished and frightened at the sight and presence of the other, Disc. 42. [As the author here seems to be speaking of those beasts which are most monstrous and frightful to look at, I should think that, instead of τὰ ζῶα τὰ ἐχθίστα, he wrote εἰδεχθέστατα, the most ugly, as xvi. 3. διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων· which greatly favours this conjecture, which seems to be necessary to the sense. For he is proving, that as they worshipped the *most ugly* creatures, so they were punished in kind, by the *most ugly* creatures, δι' ὁμοίων ἐκολάσθησαν. Possibly something of the same kind may be concealed under the words τῶν ἐχθρῶν, in ch. xii. 24. Τὰ ἡ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα.]

Ibid. *For being compared together, some are worse than others.*] Either more mischievous, more odious, and more senseless than others. In the last sense Grotius understands this place; and the Vatican, and some other copies, it must

be confessed, seem to countenance it, which read, ἄνοια γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα. And so does the Vulgate, "insensata enim comparata his, illis sunt deteriora." And the like sense is favoured by the Bishops Bible, and all the ancient English versions: But ἄνοια, in this place, is liable to many objections, whether taken adjectively, or considered as a substantive. The true reading undoubtedly is that of the Alexandrian MS, ἕτερα γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα, which our translators very justly render, "Being compared together, some are worse than others;" which is true, in general, or with respect to those particular animals which the Egyptians worshipped, as appears by the next verse.

Ver. 19. *Neither are they beautiful, so much as to be desired in respect of beasts.*] The Bishops and the Geneva Bible render more properly and explicitly, "Neither have they any beauty to be desired in respect of other beasts." Calmet observes, that, as to the appearance of reason and understanding, many other animals, particularly the horse, elephant, and fox, are more surprising, sagacious, and cunning, than the ox, sheep, wolf, or beetle, which the Egyptians reckon among their deities. And as to beauty, almost all beasts (not to mention birds, which may be here included among the ζῶα or living creatures) are preferable, in that respect, to serpents and crocodiles, which they have such a regard for. Com. in loc. According to Messieurs du Port Royal, the meaning of this and the foregoing verse may be, that some of the animals which the Egyptians worshipped were so frightful and monstrous, that if compared even with some curious pieces of art, particularly with idols, or statues expressed to the life, they seem less worthy of adoration, because such finished pieces of art have something in them pleasing and entertaining to the sight, and are the more engaging by their great likeness to, and resemblance of men; whereas their sacred animals, and serpents in particular, are so odious above all others, that they naturally strike those that look on them with dread and horror. [Translate thus, "Neither as beasts are they beautiful, so as to be desired," i. e. so as that any body should be fond of them.]

Ibid. *But they went without the praise of God and his blessing.*] i. e. says Calmet, they are not of the number of those whom God praised and blessed; they have, by being abused and perverted to idolatry, renounced, in some measure, God's benediction, and lost that original goodness and beauty which they were possessed of in common with other creatures, when they first came out of the hands of their Creator; Gen. i. 31. The author seems to intimate, that God, provoked with the crime of idolaters, cursed, in like manner, these animals, as, in the beginning of the creation, he did the serpent, the instrument of man's deception and ruin, whom, on that account, he condemned to go, ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ, upon his breast and his belly, Gen. iii. 14. for so the LXX read, by way of punishment and disgrace, being probably before, a glorious flying seraph. See Mr Mede, Disc. 41. Or more generally thus, "All created beings, animate and inanimate, praise God in their beauty, and derive it from his hand as a blessing; but odious and deformed objects, such as, for their ugliness, are called monsters, proclaim not their maker's praise, as not having received from his bounty those amiable and good qualities which are to be esteemed a blessing." Some have fancied the meaning here to be, that God passed by all creeping things, and serpents among the rest, when he gave his blessing to other creatures, Gen. i. 22, 28. Others, that he excluded these from their share of praise, when he pronounced, of the works of his creation, that they were very good, as being produced at first from corruption, and consequently not of his making. But these are forced expositions, and fond conceits, the one unsupported by Scripture, the other contrary to it, and to the received notions of true philosophy. Nor can I assent to those interpreters who think the meaning here to be, that serpents, by being so frequently worshipped in different places, usurped the glory due to God only, and rivaled his power of blessing; for though the fact itself must be acknowledged to be a melancholy truth, yet no such interpretation is warranted by the original, or any of the versions: It arose, probably, from mistaking the rendering of the Vulgate, and reading the *effugârunt laudem Dei*, instead of *effugerunt*, as it is in all the correct copies. The Syriac and Arabic interpreters understand these words of the worshippers themselves, and not of the animals, and indeed this sense is agreeable to the beginning of the next chapter.

CHAP. XVI.

THE ARGUMENT.—*The author opens this chapter with the observation c. xi. 16 That God deals more graciously with his favourite people than with the wicked, exemplified by a parallel drawn between each, by his sending*

frogs among the Egyptians, *which came upon their tables, and made them to loath, and fly from even their necessary food, but the* Israelites *were fed with quails. That God, even when he punishes his chosen, deals more favourably with them than with the heathen, shewn by a comparison between the punishment of the* Egyptians *by flies and locusts, and that of the* Israelites *by fiery serpents, who though their torment was greatest for the present, had a sovereign remedy appointed for their cure, even the brazen serpent, which was the means and instrument of health, and a sign of salvation to such as turned to it, and with faith looked upon it—To the strange hail and rain sent upon the* Egyptians *is opposed the* manna, *or bread from heaven given to the* Israelites: *that, to serve the purposes of God's providence, the very elements suspended their natural force, according to his appointment; so that hail was not melted by fire mixed with it, nor manna dissolved by its power, though the sun had a different effect upon it. By all which instances opposed to each other by way of antithesis, God's care in preserving the righteous was remarkably displayed, and his vengeance against sinners no less visible.*

Ver. 2. *Thou preparedst meat for them of a strange taste.*] i. e. A taste they were unaccustomed to. Coverdale renders *a new tayst*, for we must not suppose any new creation of quails for their use; the miracle consisted in this, that they were brought in such quantities, and at such a particular time, and fell in such places only as God appointed, viz. round the camp for their nourishment. Bishop Patrick, from the authority of Ludolphus, thinks, that locusts are here meant; but the Psalmist, by calling them feathered fowls, manifestly understands real birds; Psal. lxxviii. 28. See De Muis in loc. Bochart. vol. iii. p. 108.

Ibid. *To stir up their appetite.*] Εἰς ἐπιθυμίαν ὀρέξεως. This seems not properly rendered, for that their appetite was sufficiently keen, appears from their impatient murmuring for meat. The Geneva Bible renders better, "To satisfie their appetite, thou hast preparid a meat of a strong taste." But Coverdale's, and the Bishops Bible come nearer the Greek: According to the former, "God gave them their desyre that they longed for;" according to the latter, "He prepared for the desire of their appetite, a strange taste." And thus Calmet, "En lui donnant la nourriture delicieuse qu' il avoit desirée." The Psalmist expresses it by, according to the LXX, τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς. Psal. lxxviii. 29. This gracious dealing, as it is here called, seems to refer to the first sending of quails, mentioned Exod. xvi. 13. rather than the second, which happened a year after, Numb. xi. 31. for the Israelites, upon their second petition for them, betraying too much impatience, were afflicted with a plague for their murmuring, and, as the Psalmist expresses it, "While the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them," Psal. lxxviii. 31. Calmet seems to include both, and thinks there is a mixture of mercy towards his people, even in this judgment; his reflection upon it is worth inserting, "If God, (says he,) fed his people thus deliciously even when they had provoked him, what will he not give them, when they shall be faithful and obedient to him?" In either sense, the instance proves what the author brings it for, viz. God's different manner of dealing with his own people, and such as are strangers to him. [For εἰς ἐπιθυμίαν, the Alexandrian MS reads, οἷς εἰς ἐπιθυμίαν which, I believe, is right, if, instead of ἐνεργέλησας, you write εὐηργέτησας, and τροφῆς (or τρυφῆς) for τροφὴν, and τῶν ἀναγκαίων for τὴν ἀναγκαίαν. The whole thus: Ἀνθ' ἧς κολάσεως εὐηργέτησας τὸν λαόν σου, οἷς, εἰς ἐπιθυμίαν, ὀρέξεως, ξένην γεῦσιν τροφῆς ἡτοίμασας, ὀρτυγομήτραν· ἵνα ἐκεῖνοι μὲν ἐπιθυμοῦντες τροφῆς, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσαλμενων ὑ τῶν ἀναγκαίων ὄρεξιν ἀποστρέφωνται· αὐτοὶ δὲ, &c. See a parallel place, ch. xix. 11, 12. where ξένην γεῦσιν is expressed by νέαν γένεσιν, and τροφῆς (or τρυφῆς) by ἐδέσματα τρυφῆς. Ὄρεξις τῶν ἀναγκαίων is, "an appetite to those things which are necessary to the preservation of life," viz. meat and drink.]

Ver. 3. *To the end that they, desiring food, might, for the ugly sight of the beasts sent among them, loathe even that which they must needs desire.*] Καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποστρέφωνται. The Bishops' Bible gives the true and literal translation, "To the intent that they.... might begin to loathe even their necessary appetite." The Vulgate, and St Jerom's Bible, as it is called, render in like manner, "Etiam a necessaria concupicentia averterentur," i. e. through the disagreeableness of the animals sent amongst them, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσαλμένων, as the true reading is, particularly the frogs, which tainted and spoiled their meat, they loathed the thoughts, and the desire even of necessary food and refreshment. Josephus gives the same account of these disagreeable animals, τάς τε κατ' οἶκον

αὐτῶν διαίτας, κ. τ. λ. Domesticam etiam vitæ eorum consuetudenem turbarunt in eduliis & potu repertæ, & in lectis eorum passim oberrantes." Antiq. Jud. lib. ii. c. 14. This plague puts one in mind of the Harpyes, which Virgil thus describes:

Extruimusque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt
Harpyiæ, & magnis quatiunt clangoribus alas,
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem.
Æneid. lib. iii.

Ver. 4. *For it was requisite that upon them exercising tyranny, should come penury which they could not avoid.*] Ἀπαραίτητον ἔνδειαν ἐπελθεῖν, "Poverty without excuse," according to some of the ancient English versions; the Geneva Bible has "extreme poverty," and Coverdale's follows the Vulgate, which renders, "interitum sine excusatione;" ἀπαραίτητος will bear any of these significations, which occasioned such a difference in the versions. The author shews, in this, and the following verses, God's different manner of dealing with the Israelites and Egyptians in three particulars. 1. That he punished the Egyptians with rigour, as a severe judge, tormenting them for their tyranny and oppression of others, with deserved, extreme, inevitable want or hunger, occasioned by the animals which infested them, and drove them from their necessary sustenance: But he chastised his own people as a father, afflicting them comparatively but a little, but, by that little, making them sensible, how tenderly he had dealt with them in comparison of their enemies. 2. That though he suffered the Hebrews to be in want for a small season, yet he kept them from perishing by hunger in the wilderness; and to recompence, as it were, that short affliction by hunger, he fed them after, not only with necessary food, but satiated them with delicacies in abundance. But a succession of plagues, without respite, pursued the Egyptians. 3. That though the whole wilderness, through which the Israelites marched so many years, was full of fiery serpents, Deut. viii. 15. yet God did not permit these to assault them but for a small season only, and even then he appointed an immediate remedy to heal them; viz. the brazen serpent; but the Egyptians died without mercy, neither was there any cure provided for the wounds and stings which they received from the flies and locusts.

Ver. 5. *For when the horrible fierceness of beasts came upon these.*] Ὅτε αὐτοῖς δεινὸς ἐπῆλθε θηρίων θυμός. Θυμὸς here does not signify *fierceness*, but *poison*. Thus Apoc. xiv. 8. what our version renders, "the wine of the wrath of her fornication," Mr Mede expounds "the poison of her fornication." See also, ch. xviii. 3. where there is the like expression. And it is remarkable, that the same word in the Hebrew, signifies, both *wrath* and *poison*. Mede's Works, p. 410. And θυμὸς is used by the Hellenistical Jews, in the same double respect. To the observation of this very judicious writer, I shall add an instance or two from the Old Testament, than which nothing can be closer, or more evince the sense I am contending for. The first is, Deut. xxxii. 33. Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος, where it is twice used, in the same verse, in this sense, and our translators render accordingly, "their wine is the poison of dragons, and the cruel venom of asps." The next is, Job xx. 16. Θυμὸν δὲ δρακόντων θηλάσεται, ἀνελοῖ δὲ αὐτὸν γλῶσσα ὄφεως, which our translators rightly render, "He shall suck the poison of asps, the vipers tongue shall slay him." And in ver. 14. of the same chapter, χολὴ which is synonymous to θυμὸς, is used in the same sense. Χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ, which, though it signifies both *wrath* and *poison*, our version takes in the latter sense, and renders, "the gall of asps is within him." The last instance I shall mention is, that in Psal. lviii. 4. Θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, which, in our version, is happily rendered, "their poison is like the poison of a serpent." This poison, as naturalists observe, is the consequence of their rage, and thrown out by it, and therefore may be considered as one and the same. The word ἐπῆλθε, here used by our author, intimates, (says Bochart,) the suddenness of the attack of these venomous creatures, who accordingly renders this place, "supervenit (tanquam ex improviso) serpentum venenum," vol. iii. p. 425.

Ibid. *And they perished with the stings of crooked serpents, thy wrath endureth not for ever.*] The sacred story relates, that the Israelites, by their rebellious murmuring, provoked God to send serpents among them, whose poison was so mortal, that it brought the most painful death upon them.—In this affliction, they addressed themselves to the father of mercies, who, moved by their repentance, commanded Moses to make a serpent of brass, and erect it on a pole in view of the whole camp, that whosoever looked upon it should be healed. This punishment, by serpents, the son of Sirach reckons among other instances of God's

vengeance, "all these were created for vengeance, teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction," Eccles. xxxix. 30. where the margin refers to this very passage. But it has been thought, by some learned men, to have been a punishment adapted on purpose by God to the transgression of the Israelites, which was evil speaking against the Lord, and slandering his providence. In this view, the conformity between the sin and the punishment is very visible, and the justness of our author's observation, ch. xi. 16. further proved. Σκολιὸς, likewise, the epithet here given to the serpent, will equally suit the slanderer; for he is crooked through artifice, as the other is by nature; is alike mischievous and designing, and, to serve his own purposes, can turn himself into as many odious shapes. Solomon makes the same comparison, Eccles. x. 11. The serpent was a known hieroglyphic among the Egyptians and other nations; and perhaps its crookedness and perfection in turning, was one reason of its being made the symbol of their year.

Ver. 6. *Having a sign of salvation, to put them in remembrance of the commandment of thy law.*] The sign of salvation here mentioned was the brazen serpent, erected, by God's command, upon a pole, or standard, like the Roman eagle, for the cure of the people. It was in the opinion of many learned men, the image of *saraph*, or glorious winged serpent. Arias Mont. reads Numb. xxi. 8. "Fac tibi saraph." It was a symbol of a good ministering angel, which executeth God's will on earth, whilst a secret virtue, from the unseen God, perfected the cure, by whose supernatural power it was effected, whose mercy worked in, and by that emblem. It is properly therefore called a sign of salvation, as it was the instrument only through which the cure was conveyed. But it was *salutare signum*, or the means of recovery to such only as looked up to it with faith; and its saving effect depended upon their reliance on God, and belief of his power to heal them in, and by that instrument. It had also this further use implied in it, to admonish the Jews how to conduct themselves upon other occasions, where a like mysterious trial should occur, *viz.* to comply with all God's positive appointments without any reluctance, even though the reason of such an injunction should not be discoverable by them. For the chusing this image, which had no inherent virtue in it, rather than any other, was the mere will of God, who can make things evidently of no importance in themselves, effectual to what purposes he pleases, as might be proved from many other instances in Scripture.

Ver. 7. *For he that turned himself towards it, was not saved by the thing that he saw.*] The mere beholding it did not alone confer the benefit of a cure; nor could it, though fixed in public view, effect a single recovery by any natural operation: God did not order it to be erected on any such account; nor was Moses induced to make this image from any occult skill, or persuasion that he had, that the effigies of this brazen serpent could heal the Israelites by any power of art or nature; for the very matter of this serpent has been thought rather inconvenient and improper for such an effect. Nor can we find, says a learned writer, an instance or example of any *telesme* that was ever known to cure a disease by only looking upon it; but, in all wounds by venomous serpents, the cure was effected by a local application of some proper remedy to the part affected. More's Mystery of Godliness, p. 430. What therefore was the intent of elevating this image upon a pole, and why must the diseased look towards it, and the healing virtue be conveyed through their eyes? Undoubtedly this appointment, besides the exercising the faith of the beholder upon this occasion, had a reference to the mystery of Christ, whose victory over the old serpent, the grand enemy of mankind, was hereby typified and represented. Many of the ancients are of the same opinion, and imagine this serpent to be an emblem of the cross, and a symbol, or sign of that salvation afterwards to be effected by it. But Justin Martyr is more particular, for he adds, that this serpent was likewise made in the very form of a cross, Apol. 2. It is certain our Saviour, in his discourse with Nicodemus, explains it of himself, and his cross, John iii. 14. and chose this figure for the instruction and information of the Jews, who always acknowledged a mystery couched under this serpent.

Ibid. *But by thee that art the Saviour of all:*] Τὸν πάντων σωτῆρα. This, I think, relates to the λόγος, see note, on ver. 12. and comprises more than his bare healing the Israelites of this plague. The word Σωτὴρ, or Saviour, here used, admits of several acceptations, 1. He may be called a Saviour, that saves the life of his enemy in the field; but he that thus saveth another, commonly doth it upon a prospect of some advantage to himself, either of selling the

poor captive, or of making him his slave, which something abates his glory. 2. The word σωτὴρ not only signifies one that preserves the life of another, but also one that is the restorer of some happy condition which was lost; and thus the Roman orator explains it, *qui amissam salutem dat*. In Verrem, lib. ii. Now all the happiness which such a Saviour, or deliverer, could confer, was but a temporal happiness, which is likewise a lessening of it. 3. The judges of Israel, who delivered their country from the yoke of Midian, the Syrians, or the Philistines, are, by Nehemiah, called σωτῆρες, ch. ix. 27. But then these saviours saved but one country, or perhaps city, as Camillus did Rome, for which he was styled σωτὴρ, a saviour. But all these characters come very short of ὁ σωτὴρ κόσμου, which is a title too great to be applied to any less than a divine person; for the person here meant was far more glorious than any single hero, or all those judges of old together. He it was that smote all the first-born of the Egyptians, that brought the Israelites out of Egypt, that rescued them from their greatest bondage, that overthrew Pharaoh and his host in the Red Sea, that led them in the wilderness, protected and sustained them there, and at last gave them possession of Canaan. But even this deliverance was but a type of a greater, designed for them by him, and that Canaan but an earnest of a better country, intended for all true Israelites. See Dr Gale's Serm. Disc. 14. With great propriety, therefore, this Saviour is described in the next verse as an almighty Redeemer, ὁ ῥυόμενος ἐκ παντὸς κακοῦ. Which expression of our author is agreeable to the sentiments of the ancient Jewish writers, and is founded on the very high notions which the Jews entertained of their great *goel*, or deliverer.

Ver. 9. *For them the bitings of grasshoppers and flies killed.*] This writer seems to intimate that the locusts, for so I understand grasshoppers, and so they are called, Judges vii. 12. Psal. lxxviii. 46. killed numbers of the Egyptians. This, if it be not strictly according to truth, very probably arose from too literal an acceptation of Exod. x. 17. "Entreat the Lord that he may take away from me this death only," which may admit of another and fair interpretation, without supposing that the locusts killed any persons directly, as the hail did: for the locusts destroying the supports of life, by eating up the corn when ready for the sickle, and consuming all before them within the space of a few hours, may, by consequence, in bringing a famine, be said to kill the people; in which respect Pharaoh might properly call them, *deadly locusts*. And thus Bochart, "Locustæ homines & bruta occidunt, saltem ex consequenti, quod aiunt, quia consumptis illis quæ fuissent vitæ subsidio, sic ad mortem eos adigunt," vol. iii. p. 463. Pliny's account of them is really dreadful, "In India trium pedum longitudine esse traduntur, Deorum Iræ pestis ea intelligitur. Namque grandiores cernuntur, & tanto volant pennarum stridore, ut aliæ alites credantur; solemque obumbrant, sollicitè suspectantibus populis ne suas operiant terras, sufficiunt quippe vires. Et tanquam parum sit maria transisse, immensos tractus permeant, diràque messibus contegunt nube, multa contactu adurentes, omnia verò morsu erodentes." Nat. Hist. lib. xi. De Locust. c. 29. See also Aristot. Hist. Anim. lib. v. c. 23. Boch. Hieroz. lib. iv. c. 5. Bacon's Natural History, Century x. Agreeable to this account of Pliny, is that of a learned modern writer, who says, "That the number of locusts he saw in Barbary, in the years 1724 and 1725, is beyond expression; that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds, and darkened the sun; that they marched directly forward, climbed over trees, walls, houses, eat up every plant in their way, and let nothing escape them. That the inhabitants, to stop their progress, made trenches all over their fields and gardens, and filled them with water, or else placing in a row great quantities of heath, stubble, and such like combustible matter, they set them on fire upon the approach of the locusts, but all to no purpose." Shaw's Travels, page 256, 257. In the description of this plague, Exod. x. 5. it is said, that "they shall cover the face of the earth," where the Chaldee paraphrase reads, "they shall hide the face of the sun from the earth." But I should deservedly be thought wanting, in the respect due to the canonical Scriptures, if I should pass over, in silence, that beautiful description of the plague of locusts in the second chapter of Joel, for there cannot be a greater, or more lively instance of the *hypotyposis*; the prophet, in the chapter referred to, represents the desolation occasioned by these creatures, whose teeth he calls the *teeth of lions*, like the ravaging of a country, or the storming of a city by an army, which description is the more remarkable, because the analogy is carried on throughout so

properly and naturally, "In the regularity of their march, eating up the provision, burning the country, scaling of the walls, running about through the conquered city, breaking into houses, and the general horror of the inhabitants, that, says a learned author, if one would have described the outrages of an army without a metaphor, it could hardly have been done in more proper terms." See Nicols Confer. Part IV. p. 152.

Ibid. *And flies killed——for they were worthy to be punished by such.*] i. e. says Bochart, they sorely wounded them, and then sucked their blood till they killed them. And in this sense many commentators understand those words, Exod. viii. 24. "The land was corrupted," or, as the margin has it, "was destroyed by reason of the swarm of flies;" to signify that many of the people were poisoned, or stung to death by them. See Pool's Annotations in loc. and Psal. lxxviii. 45. where the LXX read ἐξαπέστειλεν εἰς αὐτὰς κυνόμυιαν, ἣ κατέφαγεν αὐτούς, as if a particular sort of fly was meant; but the true reading, as I have observed on ch. xii. 25. is κυνόμυιαν, which includes flies of all sorts, which through their number devoured them. We read of creatures of this nature so mischievous and deadly, that the Greeks thought fit to have a particular god to deliver them from them, under the title of *Myiagros*, or *Myiodes*. Pliny, lib. x. c. 28. Selden de Dis Syris syntag. 2. de Baal-zebub. One cannot but perceive, in this punishment of the Egyptians, a conformity of it to the sin of that people; for the noise, tumult, and stinging of these vengeful animals, answered to the passionate language and severe blows of the Egyptian taskmasters, and might be designed to revenge that hard treatment. Nor is the justice of God less to be admired in this particular also, that this plague was specially calculated for the punishment of a nice, effeminate, and luxurious people, no less indulgent to themselves than inhuman to others: For what could be more proper or effectual for humbling the pride and vanity of Egypt, or what a greater mortification to their niceness, than to be thus tormented, and beset every way with shoals of frogs, and swarms of flies and locusts?

[Ver. 10. Τὸ ἔλεός σου ἀνθυπαρξάτω, is translated, *Thy mercy was ever by them*; Much beneath the original, which implies, "Thy mercy came forth as against an adversary." The word is used in a far different sense in Luke x. 31, 32.] Our translators, it is observable, insert the word *ever*, not confining God's mercy, to save and heal his faithful children, to this instance only of his goodness. And indeed the idea of God's philanthropy is greatly enlarged by understanding these expressions, and that in ver. 12. in a more comprehensive sense, than a mere deliverance from the venom of serpents.

Ver. 12. *But it was thy word, O Lord, which healeth all things.*] This seems to be spoken of the very person of the Λόγος, and is undoubtedly taken from Psal. cvii. 20. Ἀπέστειλε τὸν λόγον αὐτοῦ, καὶ ἰάσατο αὐτούς, "He sent his word and healed them, and they were saved from their destruction." That the Λόγος is here meant, seems reasonable to suppose, because it is certain he inflicted the punishment referred to: For in Num. xxi. 5, 6. where it is said that the people murmured against God, the Chaldee paraphrase reads, "They murmured against the word of the Lord;" and afterwards it follows, that "the word of the Lord sent fiery serpents among the people." But we learn still more expressly who that divine person was whom the Israelites tempted, or spoke against, from those words of St Paul, 1 Cor. x. 9. "Neither tempt ye Christ, as some of them also tempted, and were destroyed of serpents." It is certain, then, that the Λόγος was the person murmured against, and that punished them for it. And it seems very probable, from the passage of the Psalmist before quoted, that it was he that likewise cured all them that were rightly disposed for a cure; and that the brazen serpent was a symbol of the presence of the Λόγος in particular, and of his divine power and goodness to heal all that truly turned to him. The Chaldee paraphrase on Num. xx. 8. thus understands it, "Erit quemcunque momorderit serpens, et intuitus fuerit ipsum, tum vivet, modo cor ejus directum fuerit ad nomen verbi Domini. Et fuit quando mordebat serpens virum, et contemplaretur serpentem æneum, et cor ejus intentum erat in nomen verbi Domini, vivebat;" i. e. "Whomsoever a serpent shall bite, he shall be healed, if he directs his heart to the name of the word of the Lord: And it came to pass, that when a serpent bit any man, and he directed his heart to the name of the word of the Lord, he accordingly recovered, and lived." The like presence of the Λόγος upon this occasion of healing, has been inferred, by some learned men, from John iii. 14. see Tenison of Idol. p. 359. It may also, according to Calmet, be understood in this farther sense, viz. of a word of God's mouth, or

of "his holy word." Of the power of the former to heal all bodily diseases, the centurion in the gospel seems to have been convinced, Matt. viii. 8.; for, instead of troubling our Saviour to come to his house, he says, out of a principle of great faith, "Speak the word only, and thy servant shall be healed." Of the power of the latter to heal all the diseases of the soul, to cure those that are broken in heart, and as containing a medicine to heal every infirmity and sickness, St Austine is to be understood, when he says, "Omnis morbus animæ habet in scriptura medicamentum suum." In Psal. xxxvii.

Ver. 13. *Thou leadest to the gates of hell, and bringest up again.*] We meet with the same thought, and almost the same expression, Tob. xiii. 2. "He doth scourge, and hath mercy; he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand." The expression, in both places, seems to be taken either from 1 Sam. ii. 6. or Deut. xxxii. 39. see also Apoc. i. 18. where Christ is said to have the keys of hell and of death. By the ancients, the place or receptacle of the dead is represented as an house that has its doors and gates; and death, in their language, as the gate or entrance into *hades;* and to die, or to descend into the grave, is to go down to *hades*, or to be brought to the gates of death: Accordingly, to live again, is to leave *hades*, or to open the gates of death. Agreeable to this notion and periphrasis, so frequent to be met with in Homer, Virgil, Theocritus, Euripides, Hesiod, Theognis, &c. is the constant usage of this phrase in the Old Testament and Jewish writers. In the xxxviiith of Job, ver. 17. the expression is very observable, and occurs twice in the same verse, "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?" By the like phrase the Psalmist describes the afflicted states of such as had been in captivity, and groaned under the severest hardships, Psal. cvii. 18. where the expression of our version is again remarkable, and close to the present purpose, "They were even hard at death's door," which the LXX render, ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου. And when God shews his power in restoring men from such an afflicted state, he is then said in Scripture to "lift them up from the gates of death," Psal. ix. 13.

Ver. 14. *A man indeed killeth through his malice; and the spirit, when it is gone forth, returneth not; neither the soul received up, cometh again.*] St Jerom's Bible, as it is called, reads, "Homo autem occidit quidem per maliciam animam suam," which Coverdale's version follows, "Man thorow wickedness slayeth hys awne soule:" But the rendering of the Geneva Bible seems preferable, "A man, indeed, by his wickedness, may slay another, but when the spirit is gone forth, it turneth not again; neither can he call again the soul that is taken away." And in this sense almost all the commentators understand the words, οὐδὲ ἀναλύει ψυχὴν παραληφθεῖσαν. [But when the Geneva translators render it, "call again," one would think they read ἀναλαλεῖ for ἀναλύει.] Our version seems to follow a copy which read οὐδὲ ἀναλύει ψυχὴ παραληφθεῖσα and so indeed the Syriac and Arabic interpreters do expressly render the former, "Spiritus egressus non revertitur, nec redit anima quæ aufertur;" and the latter, "Egressusque spiritus non revertitur; neque redit anima assumpta." According to Grotius, the sense is, that a wicked man may indeed kill another, but he cannot hurt or destroy the soul; which, after its separation from the body, being lodged in its proper receptacle, is out of the power of man to injure; making the sense to be the same with Matt. x. 28. Calmet understands it in the same manner, "l'homme n'aneantira pas l'ame lorsque Dieu l'aura reprise à lui;" i. e. "Man shall not be able to destroy or annihilate the soul, when God has taken it again to himself;" its substance is inaccessible, and beyond the reach of malice and violence. Com. in loc. That after death, and before the day of judgment, the souls of men are reserved in a separate state or region, a paradise of comfort and rest, or a prison of misery and despair, according to men's respective behaviour, was the received doctrine of the synagogue or ancient Jews. But this passage of our author not only favours such an opinion, but seems likewise to point out the place of this receptacle. [If this remark is founded upon our version, "received up," it is a mistake; for παραληφθεῖσα does not signify "received up," but "received from" the person who had it.] It is remarkable, that those words of the Psalmist, "O take me not away in the midst of my days," Psal. cii. 24. are by Arias Mont. rendered from the Hebrew, "Ne facias me ascendere," i. e. "Make me not to ascend," or to go upwards to the invisible region of separate and departed souls. It seems also probable, that human souls, after their separation from the body, are carried by angels εἰς ἄξιους αὐτῶν τόπους, Luke xvi. 22. into regions of bliss or misery, as they have respectively deserved; and in that intermediate state have either

a ravishing foretaste, and pleasing hope of future happiness, or wait their doom and final sentence with sad forebodings and dreadful apprehensions.

[Ver. 15. At the end of this verse something is to be supplied, which is easily understood, viz. "however, the malice of man may easily be avoided," but (ver. 16.) "it is not possible to escape thy hand," or power.]

Ver. 16. *For the ungodly that denied to know thee, were scourged by the strength of thine arm; with strange rains, hails, and showers were they persecuted,* &c.] That proud Pharaoh, who could say to Moses, Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go; at length experienced the severity of thy judgments, being persecuted with storms and tempests beyond all precedent and example. For hail, and particularly such dreadful storms of it as are described in the sacred history, was quite unusual and miraculous in those parts of Egypt, where, according to Josephus, Philo, and Pliny, there was no rain. Hence, with great judgment, they are said by this writer, to be persecuted with strange rains, *novis aquis*, according to the Vulgate, i. e. rains falling at times, or in places where it was not usual and customary. Hence, that lash and sarcasm in the Psalmist, he gave them hail for rain, Psal. cv. 32. But this observation of new and strange rain is not to be extended to all parts of Egypt, for in the maritime parts, and those towards Æthiopia, instances of this sort of weather sometimes happen, and where it happened but seldom, or not at all, that want was supplied by the overflowing of the Nile. Thus Philo. Αἴγυπτος ὑ παραδέχεται, κ. τ. λ. "Ægyptus hiemem nescit, hiemalesque tempestates. Hæc circa brumam irroratur parvis rarisque pluviis in locis duntaxat maritimis, supra Memphim autem nullas omnino sentit—restagnationes Nili arva satis fœcundant, ut Naturæ de Imbribus Ægypto providere non sit opus." De Mose, lib. i.

Ibid. *With hails and showers were they persecuted, that they could not avoid.*] Καὶ χαλάζαις ὑ ὄμβροις διωκόμενοι ἀπαραίτητοις. [With hails and storms of rain.] If we retain ἀπαραίτητοις, which is the reading in most editions, I think it should be rendered, *severe*, or *extreme* (see note on ver. 4.) rather than *inevitable*; for if the Egyptians could not avoid this plague of hail, but through it, and the fire mingled with it, were unavoidably to be destroyed, why did God, according to Moses's account, Exod. ix. 19. direct the servants of Pharaoh to gather their cattle, and all that they had in the field into their houses, or what need of this caution and warning, if their doom was fixed, and they could not avoid it? I think therefore this does not relate to all the Egyptians, but to such obstinate and careless ones among them, as regarded not the word of the Lord, but left their servants and cattle in the field, and these perished by the extreme violence of the hail; which is no wonder, since the hail was of an uncommon bigness. The Complut. edition reads, χαλάζαις ὑ ὄμβροις διωκόμενοι ἀπαραίτητας, i. e. they were severely, and without mercy, persecuted by these, and at length consumed by them and the lightning intermixed. The Vulgate and Coverdale omit this word in their version, and Calmet, in his Comment. Philo's account of this plague agrees with our author, φορὰς ὑέτων, χάλαζαν πολλὴν ὑ βαθεῖαν. κ. τ. λ. "Pluviæ vehementes, plurima & altè exaggerata grando, ventorum confligentium & obstrepentium procellæ" (storms of wind, showers, as it is rendered in our version, diminish the terror of the idea, and is too mild a term) "nubium fragores, fulgetra & tonitrua alterna crebraque, assidua fulmina, longe prodigiosissima specie." And a little after, he describes the consequence of this storm in much the same terms, "Non paucis animantibus simul exitio fuit, tum frigoris rigore, tum gravi lapidatione cadentis vulgo grandinis, tum etiam ignis consumptione." De Mose, lib. i. It is observable here, that three of the elements, though contrary and repugnant in their powers and qualities, were in confederacy, and united against this obstinate people, the air in the thunder, the water in the hail, and the fire in the lightning, which contrast Milton thus beautifully expresses in a few words,

Fierce rain, with lightning mixt, water with fire
In ruin reconciled. Parad. Reg. B. IV.

and this God did to shew that he was Lord of universal nature.

Ver. 17, 18, 19. *For, which is most to be wondered at, the fire had more force in the water that quencheth all things—Sometimes the flame was mitigated that it might not burn up the beasts that were sent against the ungodly—At another time it burneth even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.*] One cannot help observing many marvellous qualities and effects in the fire sent from heaven to punish the Egyptians: 1. That it kept burning, though mixed with rains and hail; and, instead of being quenched by the quantity of rain which fell, as might be expected, it became the more violent for it, as

if the water nourished it, and helped to inflame it; not unlike, says Calmet, that fire which fell from the Lord, and consumed the burnt sacrifice, and licked up the water in the trench, which the prophet Elijah had ordered to be poured upon the altar, and the wood in great abundance, to make the miracle more glorious and unquestionable, 1 Kings xviii. 39, 40. 2. That this fire, hail, &c. happened in Egypt, where such storms were unusual, and spread over the whole country, except the land of Goshen; whereas other storms of lightning and hail generally reach but a little way in comparison, and fall within a small compass. 3. It melted not the hail with which it was mixed. Philo gives the same account of the lightnings, Σέσηπε διὰ τῆς χαλάζης, κ. τ. λ. "Vulgo per Grandinem in tanta Naturæ repugnantia grassantia, tamen nec eam liquabant, nec ab ea extinguebantur, sed eadem usque durantia, & sursum deorsum cursitantia, grandinem incolumem conservabant." De Mose, lib. i. 4. The lightning and hail spared all the cattle and fruits of the Israelites, but destroyed both man and beast, and every herb of the field among the Egyptians. *Lastly*, It never burnt, or hurt any of those beasts that were sent to plague the Egyptians, as if it had sense and reason to know and distinguish them. Cappellus objects against our author for supposing that the animals, which were sent in the former plagues, still subsisted in Egypt; for, says he, before the sending of the lightning and hail, "Ranæ, κυνόμυα, & omnia animalcula prius in Ægyptios immissa pridem fuerant abducto & extincta." Cens. in lib. Sap. Sol. i. e. the frogs, and flies, and such other animals as infested the Egyptians, before the hail, were gone and extinct, which indeed is agreeable to Moses's account, Exod. viii. 11, 31. Calmet endeavours to account for this difficulty two ways. 1. That by *beasts* are meant the lice, which still might remain upon man and beast untouched by the fire, there being no mention of their ceasing, or being destroyed, in the history of Moses, as there is of the frogs and flies. 2. That by *fire*, may be meant those occasional fires, which the Egyptians kindled to drive away the flies, &c. which had no effect upon them, and seemed to have lost all power over them. But, I think, the first solution agrees not with the account of the same animals, ch. xix. 21. where they are described, by this writer, to be such as *walked in the flames*, which suits not with a diminutive and almost invisible animalcule. Nor does the second remove the objection; for artificial fires, or such as are usually made to disperse noxious animals, seem not here spoken of, for the context shews that lightning is here meant, or the fire of God from heaven, to take vengeance upon the ungodly. Instead of offering any forced interpretation, I must ingenuously acknowledge that our author, in this particular, seems to have exceeded historical truth, and to have used a rhetorical exaggeration, to make God's dealing with the Egyptians appear more terrible, which may be observed also in his account of manna, and the Egyptian darkness, in the next chapter, where many additional circumstances are inserted purposely designed to raise terror and surprise, and to heighten the description, which are not to be met with in the account of Moses, or the Psalmist.

Ibid. *For the world fighteth for the righteous.*] This is true, whether applied to particular persons, as Moses, David, &c. or to whole nations. It is particularly visible in the history of the Jewish nation, which may be considered as a theocracy, and God their king and leader; at different times he commands the several elements in their favour. The air thunders, and his arrows go abroad, to assist Joshua, the conductor of his people; the sun stands still to prolong their victory; the fire consumes Korah and his rebellious accomplices; the waters stand on a heap to make a way for his chosen; the earth at one time opens her mouth for vengeance, and at another, her bosom for mercy; Egypt, at his command, becomes a desolation, and Goshen another paradise. This discretionary power (if I may be allowed the expression,) in the elements, that are vague and insensible, and a sort of wisdom to determine when, where, and how to act, and with what degree of violence to discharge themselves, is finely represented in the original, Job xxxviii. 36. which, according to the late accurate translation, runs thus, "Quis posuit in jactibus vagis sapientiam, aut quis dedit Phænomeno distinctam intelligentiam?" This fine thought, perfectly agreeable to the context, is wholly lost in our version, nor do the LXX succeed better in their translation, Τίς δ' ἔδωκε γυναιξὶν ὑφάσματος σοφίαν, ἢ ποικιλτικὴν ἐπιστήμην. Grey's lib. Job. p. 272. See also Mercer in loc.

Ver. 20. *Instead whereof thou feddest thine own people with angel's food.*] Called also *ambrosia*, γένος ἀμβροσίας τροφῆς, ch. xix. 21. See Note on that place. We are not hence to imagine, that angels eat this sort of food, but it is

so called, either to signify its excellency above common food, or because God gave them manna from the habitation of angels; and thus the Chaldee Paraphrase, on Psal. lxxviii. understands it; or by the ministry of angels, an instance of singular honour, and special dignity to the Israelites to be attended by such messenger: On either, or all these accounts, it is in the next words, properly called, *bread from heaven*, and so it is styled Exod. xvi. 4. See Theodoret on Psal. lxxviii. 23. By St Paul it is called, *spiritual meat*, 1 Cor. x. 3. and in this sense it is taken by many of the fathers, as an emblem of God's word, and by others, of the Eucharist in particular, whose saving virtue the manner of nourishment, by manna, has been thought mystically to represent; for whereas manna was in substance very small, but yet gave great strength and vigour to the body, it was a proper image of the power of spiritual food, which being invisible, yet gives life and nourishment more truly and perfectly than gross and solid meats. And thus they interpret the words of Moses, Deut. viii. 3. "Therefore he fed thee with manna—that he might teach thee that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

Ibid. *And didst send them from heaven, bread prepared without their labour.*] By *heaven* we are not here to understand that very place, where the great and glorious presence of God is more immediately manifested; for it is certain the manna descended only from the clouds, and therefore our Saviour tells the Jews, *Moses gave you not that bread from heaven*, John vi. 32. [But this, I believe, was not spoken by our blessed Saviour to that intent, viz. lest the Jews should mistake in thinking that the manna came from heaven, whereas it came only from the clouds; but the meaning of it I take to be this: "The bread which Moses gave you (formerly) was not the heavenly bread; but my Father (now) giveth you the heavenly bread, the true heavenly bread," of which Moses's bread was only a type.] It is said to be bread prepared without their labour, because it fell every night round about the habitations of the Israelites, and was ready every morning for their use. Instead of labour to subdue the earth, and rain to make it fruitful, God sent showers of manna, which supplied the place of corn, and was ready prepared for them. And this made their ingratitude the greater, because they, at length, despised this heavenly nourishment, which they were at no labour or expence about. Hence, or from its being thus always ready, says De Muis, and with him agrees Dr Hammond (see Comment. on Psal. lxxiii.) it was called *manna*, from the Hebrew verb, מנה *manah*, which signifies to *prepare* or *make ready*. The common etymology of manna he condemns, as if it was so called from the Israelites doubting about, and examining what it was; for though מן *man*, in the Chaldee and Syriac, may have such a sense, yet it has not in the Hebrew, which was the language of the Israelites; and therefore he blames Josephus, who was a Jew, for so understanding and explaining it. The LXX use the same periphrasis, and render τί ἐστι τοῦτο; ὅ γὰρ ἤδεισαν τί ἦν, to which agrees our English version of the place.

Ibid. *Able to content every man's delight, and agreeing to every taste.*] Dr Grabe thinks ἰσχύουσα, as the common editions have it, should be ἴσχουσα, *habentem*, which is confirmed by the old Latin translations. Proleg. tom. ult. cap. 4. [Which is explained by the next sentence, *adapted to every taste.* Query, Whether ἡδονὴν may not here signify taste, relish, as, I think, it does somewhere in Job.] The Jewish doctors, from ancient tradition, maintain, that manna had in it all manner of pleasant and agreeable tastes, according to men's different palates, and all the relish that could be desired in any food, being a complete epitome of every thing nice and delicate. The Syriac renders it, "Panem omni dulcedine suaviorem, cunctisque saporibus jucundiorem." But the scripture does not seem to represent manna as having any high Goû, nor have we any hint from Moses's writings of its being so variously delightsome to the palate, as the author of this book seems to suggest. See Shuckford's Connec. vol. iii. p. 10. This notion of manna accommodating itself in so great a variety to the several palates of those that eat it, is most probably a rabbinical conceit, lest the Israelites being confined to one sort of food, always of the same taste, for so many years together, should seem to be treated with hardship. It plainly appears from the books of Exodus and Numbers, that manna, however delicious, was but of one taste, like wafers made with honey, Exod. xvi. 31. and it appears yet more fully from their bold and presumptuous complaint about it, calling it in scorn, *dry meat*, Numb. xi. 16. for which no pretence or ground can be conceived, if manna had all that variety of agreeable tastes, which has been ascribed to it by some Jewish writers. Or what occasion was

there for their still requiring βρώματα ταῖς ψυχαῖς αὐτῶν, as the LXX render Psal. lxxviii. 18. meat for their souls, i. e. to feed their fancies and lusts, if this alone was so complete, as to include every relish, and satisfy every desire.

Ver. 21. *For thy sustenance declared thy sweetness unto thy children.*] *i. e.* The manna, the sustenance which thou providest for thy people, as it tasted when newly fallen like honey, so was it both an instance, and an emblem of thy tender love and kindness for them. Some of the ancient fathers read here, thy substance, instead of thy sustenance, understanding by it the λόγος. Thus "Fulgentius, Substantiam enim tuam, & dulcedinem tuam quam in filios habes, ostendebas," which is the very reading of St Jerom's Bible, as it is called, and urges this passage to prove the consubstantiality of the λόγος, who was that living bread that came down from heaven. Arrian. Object. Discus. Nazianz. Orat. 49. and in this sense Philo expounds manna, calling it τὸν πρεσβύταλον τῶν ὄντων λόγον. Huetius also understands it in the same manner, Demonst. Evang. p. 624. Edit. Paris. And it must be confessed that they are countenanced herein by the Vulgate, which renders, "Substantia enim tua dulcedinem tuam ostendebat;" and by the Greek, which reads, ὑπόσασίς σου, and by the Arabic version, which has, "Figura tua dulcedinem tuam præbuit liberis tuis," thy image communicated thy sweetness to thy children. The commentators in general understand it in the first sense, of that nourishment which came down from heaven, which was a repeated evidence, and a proof always new of God's goodness to his chosen. Dr Grabe places ἀπόσαξις in the text, to denote, I suppose, the manner of the falling, or dropping of the manna.

Ibid. *And serving to the appetite of the eater, tempered itself to every man's liking.*] Τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ ὑπηρετῶν, πρὸς ὃ τις ἐβούλετο μεθαρμόττετο. Calmet says, that the literal rendering of the Greek is, "Obeying the will of him that gave it," De celui qui la donnoit, it changed itself into that which every man desired. Comm. in loc. [But this is quite wrong. Our version is very good. Calmet seems not to have understood this signification of προσφέρεσθαι.] The joining of ὑπηρετῶν to ὑπόσασις, or ἀπόσαξις, as Grabe has it, may seem harsh and unusual; but this is according to the Attick dialect, which joins sometimes a feminine substantive, and masculine adjective. [Ὑπηρετῶν is not to be joined to ὑπόσασις, but agrees with ἄρτος, ver. 20. The place should be distinguished thus: Ἀρμόττων γοῦν (ἡμῖν γὰρ ὑπόσασις—ἐνεφάνισε) τῇ δὲ τοῦ—ὑπηρετῶν, πρὸς &c. This author is not an Attick writer, but a downright Alexandrian. He seems to have been a much more pious and good man, than a skilful writer or good Grecian.] There may be three senses given of this place; the first opinion is, that the manna changed its taste according to the will and desire of those that used it, which is the common acceptation, and is the sense of the Syriac and Arabick versions, the latter reads, "Ejusque sapor immutabatur apud eum cui offerebatur, & subministrabat ei summum appetitûs sui, in qualibuscunque saporibus exoptasset." But this being mentioned in the foregoing verse, seems needless to be repeated by the author. The second sense therefore is, that the quantity of it served, or was according to the appetite of the eater, being ordered and appointed to be gathered by every man according to his eating, and in proportion to the largeness of his family. Or the meaning may be, according to others, that the manna suited itself only to the appetite and taste of every good and thankful eater, but had none of that agreeable variety in it to a wicked and profane one. And this is thought, by learned men, to be the meaning of St Austin, where he says, "In primo populo unicuique manna secundum propriam voluntatem in ore sapiebat," Epist. 118. *i. e.* as Mr Mede expounds it, the manna was unto every man's taste, according unto his will, or as he was inclined and disposed, B. I. Disc. 46. Fagius in Num. c. xi. Lyra, from rabbinical tradition says, that it had the taste of any sort of fish or fowl according to the wish of him that eat it, but then with St Austin he restrains the privilege of finding in the manna the taste of what they most loved to the righteous, or God's faithful servants only; with respect to all others it admitted of no alteration, and some have asserted that to a wicked, as being a vitious taste, it was quite insipid. The reasoning of the same learned father against manna having all sorts of tastes indifferently to all is very strong: "To what purpose did the Israelites murmur against God, and his servant Moses, for want of meat, and their Egyptian food in the wilderness? Might they not have found the taste of what they wanted and desired in the manna, if indeed it changed its nature according to the wish and liking of the eater?" and therefore he confines this miraculous alteration to the good and obedient only. Retractat. lib. ii. c. 9. & 20. From this supposed quality in the manna, Mr Mede runs the parallel between it and the eucharist, which may

be considered as spiritual manna, that as there were unworthy receivers of the manna in the wilderness, to whom the manna was merely such, without any alteration, so this acts differently upon the souls of men; in wicked ones, it produces no change for the better, no improvement or addition of good qualities, but upon the well-disposed it has most excellent effects, administers great comfort to them, and an inward satisfaction, far beyond any sensible sweetness, according as the Holy Spirit, which is the dispenser of all graces, sees it most needful for men's spiritual exigencies, either to strengthen them in their weakness, or to enlighten them in their doubts, or to forward their progress in the ways of godliness, in loc. citat. Messieurs du Port Royal, have the same reflexion. Comment. in loc.

Ver. 22. 23. *But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling* [*blazing*] *in the rain, did destroy the fruits of the enemies—But this again did even forget his own strength, that the righteous might be nourished.*] Manna is here called snow and ice, from its likeness, says Calmet, to the hoar frost, or drops of dew frozen, to which Moses compares it, Exod. xvi. 14. and from its soluble quality of melting in the sun, and turning to water, as snow and ice does, hence called, an icy kind of heavenly meat, ch. xix. 21. of a nature apt to melt, which the Vulgate renders, "Quæ facile dissolvebatur sicut glacies." A comparison is carried on here between the effect of the lightning mixed with hail upon the fruits of the Egyptians, and that of the fire upon the manna of the Israelites; that as the former burnt intensely and unusually for the destruction of their trees and plants, so the latter lost, or, as the author elegantly expresses it, purposely forgot its own strength, for the others preservation and nourishment. Hence the Israelites might easily perceive the hand of God against their enemies, and his interposition in their favour, when lightning, even under all the disadvantages of being mixed with rain and hail, could occasion such a desolation, as if its violence was rather increased than abated; and the fire itself, tho' in its full strength, could not dissolve the food appointed for their nourishment, though naturally disposed to melt.

[Ver. 23. *Again.* Πάλιν, "on the contrary, on the other side," as ἀνάπαλιν is rightly translated, ch. xix. 21. See upon xiii. 8. It would have been clearer thus: Τ' αὐτὸ (for τοῦτο) δὲ πάλιν, ἵνα τραφῶσι δίκαιοι, τῆς ἰδίας ἐπιλελησται (not ἐπιλελῆσθαι, which the construction will not admit of.) δυνάμεως. Which is the reading of the best copies, except ταὐτὸ for τοῦτο. Translated thus—"of the enemies; and that the same fire, on the other hand, did forget even its own power," &c.]

Ver. 24 *For the creature that serveth thee, who art the maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.*] [Ἡ τείνεται ἢ ἀνίεται: properly, "is stretched out and slackened." The metaphor is taken from the strings of a musical instrument or bow, which are screwed up, or let down, as there is occasion.] The author here speaks of the same creature which he treated of in the precedent verses, viz. the element of fire, which was fiercer and more powerful in the water, when it was ordered to afflict the Egyptians, but abated its fury to contribute to the good and advantage of the Israelites. This obedience of fire to the will of its Maker, appeared remarkably in the double effect of the fiery furnace, which lost its power over those saints that were in it to such a degree, that even "the smell of the fire had not passed upon them;" and yet, through its exceeding fierceness, slew those that were without it, as if it acted where it was not, increasing its strength against the unrighteous for their punishment, and abating its strength for the benefit of such as put their trust in God, Dan. iii. We may also understand this place in a larger sense, viz. that the whole creation serveth its maker, and thus κτίσις is used, Rom. viii. 22. In which sense it should be likewise taken in the three foregoing verses; see Wall in loc. And indeed some of the old versions plainly favour this general meaning. The Syriac, in particular, renders here, "Tibi enim tota creatura tua subjecta est;" and St Jerom's Bible, as it is called, renders, "Omnia transfigurata gratiæ tuæ deserviebant," which Coverdale's translation follows. And indeed the observation is equally true of the other elements, all of which wait upon God, and follow his appointment, either for mercy or judgment; and when the creatures do exceed their natural powers, it is by the will and particular direction of their Creator; for inanimate beings have certain fixed and general laws of their creation, which of themselves they cannot pass. Hence the Psalmist, speaking of those things which are often the causes of great calamities in the world, says, "Fire and hail, snow and vapours, winds

and storms, fulfil his word or pleasure," Psal. cxlviii. 8. Philo, in his description of the Egyptian plagues, observes of all the elements, what our author does of fire in particular, that God makes use of them occasionally, as his instruments, to destroy a guilty land; at one time he employs them for the production of things, or the preservation of persons; and at another, the very same are made scourges and messengers of vengeance, Τὰ στοιχεῖα τῶ παντὸς, γῆ, ἢ ὕδωρ, ἢ ἀὴρ, ἢ πῦρ ἐπιτίθεσθαι, κ. τ. λ. "Elementa universi, terra, aqua, aer, ignis, ex quibus mundus constat, de sententia Dei opt. max. infesta ad evastandam impiorum regionem inferuntur, imperium, potentiamque qua Deus utitur, ostendentia; qui quidem eadem salutariter ad rerum procreationem temperet, et cum commodum est, ad impiorum exitium convertat." De Vita Mosis, lib. i.

Ver. 25. *Therefore even then was it altered into all fashions, and was obedient to thy grace that nourisheth all things, according to the desire of them that had need.*] i. e. says Calmet, the fire to obey the order of its Maker, and to fulfil the designs of his providence, was variously altered, and acted not only in a different but contrary manner. It destroyed the fruits of the Egyptians, and it spared those of the Hebrews, in Egypt; it burnt even in water; in the wilderness it seemed to have little or no power at all, and affected not even that which was of a nature apt to melt. And herein it acted in obedience to God's mercy, for so he understands *grace* here, as Vatablus likewise does, rendering here "benignitati tuæ;" which, as it takes care of mankind in general, so in particular it provides for the wants and necessities of the good and faithful, according as they ask or need it, πρὸς τὴν τῶν δεομένων δέησιν, "pro indigentium voto," says the Arabic. Junius renders very unaccountably, "ad voluptatem gentium;" but undoubtedly this is a mistake; the true reading there, I suppose, was, but corrupted by some accident, "Ad voluntatem indigentium." According to other expositors, manna is here meant, which was altered into all fashions or tastes, agreeably to the desire of the users in general, or such in particular who eat it with faith and thanksgiving; in which sense they understand τῶν δεομένων in the original, and the marginal reading seems to favour it. This, though exactly the sense of the 20th and 21st verses, and so seemingly not necessary to be repeated here, is yet communicated by the ancient versions, particularly the Arabic, which reads, "Propterea donum tuum in rem quamlibet tunc immutabatur, et in omni cibo pro indigentium voto subserviebat. It is observable, first, that δωρεὰ, in the original, is here rendered *gift*, and not *grace*, as our translators have it, i. e. the gift of manna, called here, by way of excellence, and its extensive use, παντότροφος. *2dly*, It is probable that the Syriac and Arabic interpreters followed different copies from the present, or however differently pointed, for both of them have δωρεὰ in the nominative case. If this, indeed, was the true reading, it would answer to the same thought and expression a little above, ver. 21. Τῇ ἐπιθυμίᾳ ὑπηρέτων, but there seems no necessity to alter the present reading of the Greek, for κτίσις may be understood of fire, and δωρεὰ of manna. And fire, which in one verse serveth the maker, may in another be properly enough said to be subservient to the gift, i. e. to the preparation of the manna, by God's appointment, and be seemingly altered in its qualities with regard to it. I take the whole, from the 19th verse to the end of the chapter, to be one continued reflection on the circumstance mentioned ver. 27. that manna endured the fire in all methods of preparing and dressing it by fire, and yet evaporated with the heat of the morning sun only. If, indeed, by κτίσις, ver. 24. we understand the creation, we may then take this place too in a more general sense; viz. that because the Egyptians, Greeks, and other nations, had a conceit that there were some gods of the earth, others of the air, some that ruled the fire, and others the water, therefore the true God altered the elements into all fashions; for he chastised the Egyptians, not only by the earth and the sea, but the air thundered, and his lightnings went abroad, that so he might teach them, that he was the sovereign ruler of the elements, and that the God of Israel was the supreme Lord of universal nature.

[Ibid. Τῇ παντοτρόφῳ σου δωρεᾷ ὑπηρέτει. The ancient versions, and the sense suggest a much better reading, Διὰ τοῦτο ἢ τότε εἰς πάντα μεταλλευομένη (or μεταλλοιουμένη) ἡ παντοτρόφος σου δωρεὰ ὑπηρέτει, πρὸς τὴν, &c. Therefore then also thy all-nourishing gift (manna) was altered into all fashions, and was subservient, according to the desire of those who had need.]

Ver. 26. *That thy children might know that it is not the growing of fruits that nourisheth man; but that it is thy word which preserveth them that put their trust in thee.* Αἱ γενέσεις, *the creations, i. e. the creatures.*] Thy people Israel were hereby taught, that it was not the nature of manna, as

such, that sustained them, but thy will, or command, or blessing, which, by that provision, supported them; for of itself it was of no subsistence or continuance, but was corrupted and good for nothing, if kept contrary to God's command. It was the observance, therefore, of God's word or direction in all its particulars, and his blessing upon the supply, that was their support so long in the wilderness. Or it may be taken in the same sense with Deut. viii. 3. which Calmet thinks it an imitation of, viz. that as man doth not live by bread alone, so neither does he by any of the sorts of the fruits of the earth only) for so I understand γενέσεις τῶν καρπῶν) but by any thing else that God is pleased to appoint for his nourishment, and will favour with his blessing. For though the fields should yield no meat, and the earth prove barren and unfruitful, yet can the Lord supply means, as he did manna to his chosen, to feed such as rely and depend upon him. The question, therefore, of the murmuring Israelites, "Can God prepare a table in the wilderness, or can he give bread, or provide flesh for his people?" Psal. lxxviii. 20, 21. was a wicked distrust of God's power and providence. The comment of Messieurs du Port Royal raises another very useful reflection from hence, viz. not to depend on any of the creatures, but to rely upon God alone, who uses and governs them, who is so intimately concerned in every material occurrence, that it is neither marriage that introduces persons into the world, nor bread that nourishes them, nor diseases that kill them, nor medicines that cure them, i. e. independently and of themselves, but the order and will of God only, who makes use of the creatures, in all these cases, as his instruments, to fulfil his own wise decrees and purposes. Comm. in loc.

Ver. 28. *That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.*] The literal meaning of this, as it relates to the manna, is, that such among the Israelites as would gather this blessing vouchsafed them from heaven, were obliged to prevent the sun rising, lest the heat of it should melt it; but there is likewise a beautiful moral couched under it, and a very useful reflection to be drawn from it. For did Almighty God give the Israelites, in his mercy, every night a supply of manna, and appoint it to be gathered very early for the comfort and sustenance of the whole day, and were they, in duty and gratitude, obliged to be as early in their return of thanks, and to shew forth his glory before the sun rising? we are hence instructed to be each morning as early at our devotions, to bless God, as for his other benefits, so particularly for the safety of the night past, and the sweet refreshment of beloved sleep, and with the Psalmist, "Prevent the night-watches to be occupied in God's word." But there is another very obvious reflection to be made from God's appointing a particular time to gather his manna, viz. That God's blessings are not at our election, or in our choice to have them when we will, but then only may we hope to find them, when we seek for them at the time and in the manner which he appoints. His manna is ready, if we come in time, but if we delay till the sun arises, it melteth away and is gone.—God is very gracious, he giveth to all a gathering time, and expecteth we should use it as he intendeth; he would have the morning of our lives devoted to his service, that so we may eat the labour of our hands, when the evening of age cometh. See Bishop Babington on Exodus. God's forbidding manna to be kept till the next morning, had also this useful design or meaning under it, to teach the Jews not to extend their care of necessary supplies beyond the present day, but to leave the provision for the morrow to the divine providence.

Ver. 29. *For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.*] *i. e.* Such careless Israelites as deferred gathering the manna before sun-rising, found it melted away as the hoar frost, and to be as useless as corrupted water. This comparison is used here rather than any other, because manna in scripture is likened to it, Exod. xvi. 14. which it resembled not only in appearance, but in its short duration. And such other ungrateful persons as are unmindful of God's favours, or are in no concern or haste to return thanks for them, will see their hopes vanish in like manner. For though God gives his blessings with great readiness, yet it is only to the humble, he loves a grateful receiver, and would have us acknowledge his mercies, in order that he may continue them to us, or increase them in some greater degree and proportion.

CHAP. XVII.

THE ARGUMENT.—*A further account of the Egyptian plagues for their ill usage of the Israelites, particularly the thick darkness which was spread over all the land of Egypt for three days, excepting the land of Goshen, where*

the Israelites were, which enjoyed the blessing of light as usual—A description of the terrors of an evil conscience, that the Egyptians were continually haunted with imaginary spectres and apparitions, and had no inward quiet, from an apprehension of danger, and mischief from hissing serpents, and fierce beasts, which seemingly passed before them.

FOR great are thy judgments, and cannot be expressed; therefore unnurtured souls have erred.] *i. e.* For want of knowing and considering them, they have erred and miscarried; for the knowledge of them keeps men in their duty. According to Calmet the meaning is, "Dreadful are the judgments which thou pourest out upon the wicked that oppose thy will;" the history of the Egyptian plagues manifestly evinces this, and therefore that people were greatly mistaken, when, by offending God, and injuring his chosen people, they exposed themselves to them, and brought the fierceness of his wrath upon them. Coverdale's, and the other ancient English versions render, "Therefore men do erre that wyl not be refourmed with thy wysdom." And the marginal reading is to the same effect.

Ver. 2. *For when unrighteous men thought to oppress the holy nation, they being shut up in their houses, the prisoners of darkness.*] This plague of darkness is mentioned first, Psal. cv. 28. where the rest are enumerated, though the ninth in order, according to the Mosaical account, where the succession of them is strictly preserved, as carrying in it, says *De Muis*, a greater degree of terror than any of the rest, as it startled and awaked their guilty consciences, and filled their minds with melancholy and despair. This darkness was purposely sent at a time when it might be most perceived, some time after the close of the night, about sunrising. This is intimated, Exod. x. 23. where the LXX read, Οὐκ ἐξαναστήσῃ οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας, i. e. no body rose from his bed for three days, as if it had been a continued night all that time, which our translators do not fully explain, when they render κοίτη by place. And the like seems intended here by ἐκεῖνο, καθαπαξ ἀποδύσεις ὑφους. The Chaldee paraphrase on the passage above, fixes the precise time when the darkness commenced, "Erunt tenebræ super terram Ægypti in aurora, at recedent prius tenebræ noctis." Philo's account is more particular and circumstantial, Λαμπρᾶς ἡμέρας οὔσης, ἐξαπιναίως ἀνάσχεται σκότος, κ. τ. λ. "When the day was bright and clear, on a sudden came a thick darkness, occasioned, perhaps, by an eclipse of the sun, which lasted longer than usual, or by a collection of very dark clouds, which, by their closeness and thickness, hindered the rays of the sun from breaking out, so that the day differed nothing from the night—or rather it might seem to be a continued night, for the space of three usual days and nights, insomuch that the people durst not rise from their beds, and such as upon any necessity were called abroad, like blind persons, taking hold of the wall, or something else for their support, they, with difficulty, found their way out." De Mose, lib. i.

Ibid. *And fettered with the bonds of a long night.*] It might well seem to be a very long night from the unusual time of its continuance. A darkness of three days, without any intermission, exceeds any account in profane history, upon the most extraordinary occasion. Tully, indeed, speaks of a darkness somewhat resembling this in Sicily, occasioned by very extraordinary eruptions of Mount Ætna; he tells us, it lasted two whole days, and that it was so gross and thick, that "Nemo hominem homo agnosceret." De Nat. Deor. lib. ii. The metaphor of bonds and fetters applied to darkness, is not improper, as it incapacitates men from stirring and acting, nor is it unusual either in profane or sacred writings. Thus Isaiah lxi. 1. "The opening of the prison to them that are bound," is by St Luke, who quotes that prophecy, rendered τυφλοῖς ἀνάβλεψις, *Recovering of sight to the blind*, Luke iv. 18. So again, Isaiah xlii. 7. the opening the eyes of the blind, is immediately after explained, by "bringing out the prisoners from the prison," ἐκ δεσμῶν, "and them that sit in darkness out of the prison-house," which this passage of our author resembles, especially in the version of the LXX. We meet also with the like expression, 2 Pet. ii. 4. where, speaking of the fallen angels, the apostle says, "God delivered them into chains of darkness." See also Jude, ver. 6.

Ibid. *Lay (there) exiled from the eternal providence.*] According to the fixed and established order of nature, the sun each day enlightens the world, but at this time, that order seemed to be reversed, at least with respect to Egypt, where the sun shone not, or was not visible for a long time, and one tedious continued night succeeded in its place, so that they were deprived of light and heat, the chief benefits and

blessings of God's providence, which, indeed, are common to all mankind, and their seasonable influence is equally shed upon the just and the unjust. It is a figurative expression, and, by a metonymy, the cause is put for the effect. Coverdale renders, "Shut under the rofe, thynking to escape the everlasting wysedome," as if the meaning was, that, conscious of their wickedness, they fled from God's providence, and concealed and hid themselves, hoping to escape the divine notice, which seems to be the sense likewise of the Geneva version, and has indeed some countenance from the beginning of verse the fourth.

Ver. 3. *For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness.*] This may either mean, that as they committed κρυφαῖα ἁμαρτήματα, sins of darkness, or secret wickedness, under the dark veil of night and secrecy, so were they, in return, punished with this gross darkness: or the meaning may be, that they supposed and hoped their secret sins committed in the dark, and under the cover of night, would have laid concealed, and buried, as it were, in oblivion; for so I chuse to understand the place, induced hereto by the authority of the Arabic version, which reads, "Quod in occultis perpetrarunt, oblivionis velamine lucis experte latiturum arbitrati;" and Junius renders in like manner. Our version seems faulty here, as it is in many parts of this chapter; the true rendering seems to be, "while they thought or flattered themselves, that they lay hid in their secret sins, under a dark veil of forgetfulness, ἐσκοτίσθησαν, they themselves, were darkened, or overtaken with this plague of darkness." For I think this to be the true reading, instead of ἐσκορπίσθησαν, as the common editions have it; and I have the pleasure to find this conjecture confirmed by the Alexandrian copy, and from thence Dr Grabe thus points the Greek, Λανθάνειν γὰρ νομίζοντες ἐπὶ κρυφαίοις ἁμαρτήμασιν ἀφέγγει λήθης παρακαλύμματι, ἐσκοτίσθησαν, δαμβούμενοι δεινῶς. But in either sense, the sin is clearly discerned and exemplified in the punishment. The observation of St Austin too is very just, whether we understand it of the Egyptian, or moral darkness, "Spargit Deus pœnales cæcitates super illicitas cupiditates." Aug. Confess.

Ibid. *Being horribly astonished, and troubled with (strange) apparitions.*] But what was more terrible than darkness, or rather increased the terrors of it, was, that they were haunted and tormented with monstrous spectres, and frightful apparitions. Commentators differ about these spectres, whether they were real, or only the effects of a disturbed imagination; those that suppose the former, say, they were either the ghosts of the Hebrew infants which they drowned in the river, or of their own departed friends and relations that died by some of the former plagues, or lastly, the forms of some of their deities, which appeared to them in different shapes. See Calmet in loc. But these are mere conjectures, nor is it of any great moment to determine them. The Psalmist seems to suppose them real, for it is observable, Psal. lxxviii. 50. that instead of the plague of darkness which he there omits, he lays great stress upon God's sending evil angels among them, as if the furiousness of his wrath, anger, and displeasure, was chiefly shewn in this particular, which is the learned Lightfoot's opinion, and that it had more effect upon Pharaoh than all the foregoing plagues. If, indeed these were real, it may seem a just judgment of God, and, agreeable to his usual proceedings, to punish the Egyptians by such evil angels as they, perhaps, had made the objects of their worship, or their magicians, in their enchantments, had had recourse to. The writer of the book of Ecclesiasticus intimates, as if God, for the punishment of the wicked, sometimes makes use of Cacodæmons, as his instruments of vengeance, for so many interpreters understand his words, "There be spirits that are created for vengeance, which, in their fury, lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them," ch. xxxix. 28. This was likewise the opinion of some of the ancient heathens; thus Plutarch, "An illud verius est, quod a quibusdam Romanis dicitur, & Chrysippus opinatur, dæmonia quædam mala circuire, quibus Dii quasi carnificibus & scelerum ultoribus adversus injustos & impios utuntur?" Plut. in Problemat.

Ver. 4. *But noises (as of waters) falling down, sounded about them.*] Ἦχοι καταράσσοντες, by which we may either understand great and terrible noises, for so the comparison, which is included in the parenthesis, as not being in the original, is frequently understood. Ezek. xliii. 2. Rev. i. 15.—xiv. 2.—xix. 6. Or screaming and ill-boding noises may be meant, which, probably, is the meaning of Vox Maledictiones, in the Syriac version of this place. [He either found in his copy κατάρας, *imprecationis*, or some participle from the verb καταράομαι, *imprecor*; or else

he mistook it for such.] Or lastly, that they were frightened even at the sound of their own voices, for so the Arabic renders, "Propriæ ipsorum voces continuo cum strepitu conjunctæ perterrebant eos."

Ibid. *And sad visions appeared unto them with heavy countenances.*] Φάσματα ἀμειδήτοις καθηρῇ προσώποις ἐνεφανίζοντο. Does not this seem to be tautology? for what are καθηρῇ φάσματα, or sad visions, but visions with sad or heavy countenances? The Arabic interpreters, as if sensible of this, render, "Phantasmata nequaquam hilaria eum, cujus tristis erat vultus, consumebant," applying the words to the Egyptians themselves, that they, through fright, had heavy or melancholy and dejected countenances. [They read, Φαντάσματα ἀμειδῆ τὸν καθηρῆ προσώπου, or προσώπῳ. And instead of ἐνεφανίζοντο, which is rendered *consumebant*, they seem to have found or made something from the verb ἀφανίζω.] The Vulgate reads in like manner, "Personæ tristes illis apparentes pavorem illis præstabant." Calmet understands it in the same sense, "Ils voyoient paroitre des spectres affreux, qui les remplissoient encore d'epouvante." Badwell's reading of the Greek, Φαντάσματα ἀμειδῆ τοῖς καθηρίοις προσώποις ἐνεφανίζοντο, seems preferable to that in the common editions is clearer, and may suit either sense. Comm. in loc. [Τοῖς, I think, cannot stand here (it is the reading of Aldus's edition) unless αὐτῶν is to be understood.]

Ver. 5. *No power of the fire might give them light, neither could the bright flames of the stars endure to lighten that horrible night.*] *i. e.* The darkness was so thick, that they could not see one another, nor attempt any business for want of the necessary help from fire, candle, and the other usual means to convey light, which, upon this occasion, were useless, and lost their power: for the darkness which encompassed Egypt, was not like the common and ordinary darkness, which disappears at the approach of the sun; this began about that time, and hindered its shining, and was so gross with fogs and vapours, that it extinguished the light of the heavenly bodies, which were not to be discerned in the midst of it. Philo's account agrees with our author's, and is equally as surprizing and extraordinary, Καὶ χρειώδως πυρὸς τὸ φέγγος, κ. τ. λ. "Ignis quo utimur quotidie, vel aere turbato extinguebatur, vel vincebatur a crassissimis tenebris—videndi sensu adempto, cæterorum nullus erat usus; nam nec loqui, nec audire, nec cibis frui licebat, sed triduo illo vehementer fame cruciabantur, nulli vacantes sensui De vita Mosis," lib. i. The Hebrew expresses the greatness of this darkness by a remarkable pleonasm, calling it darkness of obscurity; but the exaggeration of the LXX is still more observable, who describe it by three words immediately following one another in the same verse, σκότος, γνόφος, θύελλα, darkness, thick obscurity, tempestuous darkness. If then the force of the sun could not penetrate or overcome that darkness, much less can we imagine the feeble light of the stars to have any effect upon it, which were naturally either lost as it were in that thick medium, or, by God's appointment, they might withdraw their shining; for even these in their courses attend upon, and fulfil the will of their Creator, Judg. v. 20. Thus, Job xxxviii. 15. it is said in general, that from the wicked their light is withholden, and the same reflexion occurs often in this ancient writer, but in ch. ix. 7. he particularly mentions, among the judgments of God, the withdrawing of the light of the stars, he commandeth the sun, and it riseth not, and sealeth up the stars; a metaphor inexpressibly beautiful, which, though spoken upon another occasion, and thought to allude to a much more ancient piece of history (see Bishop Sherlock's Dissert. II.) is very applicable to the Egyptian darkness; when, to pursue the metaphor, God sealed up the firmament with the signet of the Almighty, and rendered its glories invisible for a determined time. But, if the Egyptians had really no light, it may be asked, how they could then discern the apparitions and spectres, which are mentioned in the preceding verses? To this Calmet answers, That it was by means of those sudden flashes, which sometimes darted upon them, and are described in the next verse.

Ver. 6. *Only there appeared unto them a fire kindled of itself very dreadful.*] Διεφαίνετο δὲ αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης. The usual sense given of this place is, that they had no other light but what was occasioned by sudden flashes of lightning, which added greatly to their terror, for that faint light served to make the apparitions visible to them, though nothing else could be distinguished to any purpose. Or the meaning may rather be, and the words of the original seem to favour it, and the sense likewise is improved by it, that sudden flashes of fire or lightning appeared to the Egyptians only, and not to the Israelites, who were free from this darkness, and the surprizing phænomena attending it. See ver. 21. where the like is said of the darkness, that over them only was spread an

heavy night. In this sense, Junius understands the words, who renders "apparebat ipsis solum pyra timore plena," &c. There seems to be the like mistake in our version, Philip. i. 27. "Only let your conversation be such," where the rendering would be better, "let your conversation be only such, as becometh the gospel of Christ." But besides this sense, that the fire appeared μόνον αὐτοῖς, to the Egyptians only, there is another sense of the words, which will very well suit with the context, and I am inclined to prefer, viz. that this fire was in appearance only, μόνον διεφαίνετο, was not real, but imaginary, arising from, and suggested by their fears; which is the rendering of the Bishops Bible, a blaze of fire on a sudden appeared only. Μόνον, taken in either of these senses, is preferable to that in our version; but the latter sense I like best, for I think this, and what follows, to be not so much a description of any real incident, as of fear, arising from the apprehensions of a bad conscience, which suggested imaginary noises and apparitions; or may we not understand, in a metaphorical sense, by αὐτομάτη πυρὰ φόβου πλήρης, an alarmed conscience itself, which accuses, condemns, and punishes? and πυρὰ here used, comes nearer this sense, and is more proper than πῦρ, inasmuch as it signifies both fire and fuel; and where it is αὐτομάτη, self-raised, self-kindled, it expresses more still, something like that of our Saviour, a fire that is not quenched; which is very applicable also to an evil conscience. [Μόνον διεφαίνετο is not the position of the words in the Greek, but διεφαίνετο δὲ αὐτοῖς μόνον αὐτομάτη πυρά. But if the author had intended this sense, in appearance only, he would, indeed, have placed μόνον before the verb; but then he would not have made use of the word διεφαίνετο, which expresseth too much for that sense. Μόνον, in this place, signifies *nothing but*. I think you are mistaken as to the passage in Phil. i. 27. For μόνον, in the beginning of a sentence, has a very different signification from what belongs to it in the middle of one. So Galat. ii. 10. Μόνον, τῶν πτωχῶν ἵνα μνημονεύωμεν, would be wrong translated by, that we should remember *the poor only*: which would have been right, had it been placed in the original, τῶν πτωχῶν μόνον. And so, in this place to the Philippians; and again, Galat. v. 13. Μόνον, μὴ τὴν ἐλευθερίαν, &c. in all which places, μόνον is elliptical, and is designed to express something of great consequence which follows, in exception to something which went before. Thus in the passage of Galat. v. 13. "For, brethren, ye have been called unto liberty: Μόνον, μὴ τὴν ἐλευθερίαν, &c. only (take care of one thing) make not this liberty an occasion to the flesh," &c. And so it is in profane writers too: Arrian. Dissert. Epict. ii. 1. Μόνον, σκέψαι πόσου πωλεῖς τὴν σαυτοῦ προαίρεσιν, &c. Jos. Ant. Jud. lib. iv. c. 8. p. 159. Edit. Huds. Μόνον, οἷς ὑμᾶς, &c.] This whole chapter is, undoubtedly, very obscure and difficult; and, if it be taken as a description only of the state of the Egyptians during the plague of darkness, I think it inexplicable in several places. But the author seems to intend (taking occasion from the literal darkness in Egypt) a description of spiritual darkness, or the state of a bad conscience in general, both invaded with real and reasonable fears, and creating to itself imaginary horrors: in this view, a new light is struck out amidst the thick darkness, though hitherto unobserved by any of the interpreters; nor is the exposition any ways harsh or forced; and if there was no foundation in the context for understanding it of spiritual darkness, as there certainly is, ver. 11, 12, 13, 21. yet such allegories are very frequent, especially in Origen and Philo; nor does the writer of this book seem to be unacquainted with this manner of writing. See ch. xviii. 24 which is a remarkable instance, among others, of the allegorical strain.

Ibid. *For being much terrified, they thought the things which they saw to be worse than the sight they saw not.*] Ἐκδειματούμενοι δὲ τῆς μὴ θεωρουμένης ἐκείνης ὄψεως, ἡγοῦντο χείρω τὰ βλεπόμενα. Our version seems again faulty here, for is this any argument of their being much terrified? Is it not natural for people to think those dangers or evils which they actually see and feel, worse than those which are at a distance, and they see or know nothing at all of? People that are much terrified, are apt to imagine, and be afraid of every thing, not only what they actually see, but of their own shadows, and phantoms of their own raising; they are apprehensive that something worse and worse will still happen to them, and frighten themselves most with imaginary dangers: This seems to be a more just description of fear, which always forecasteth grievous things, ver. 11. especially when it proceeds from a bad conscience. I think therefore the present rendering not right. The true sense of the place depends very much upon the right pointing of the Greek. If the comma be placed after ὄψεως, as all the editions I have seen have it, though otherwise, I suppose, in the copy followed by our translators; the sense then seems to be,

that being frightened at what they had only an accidental glimpse of, (for the flashes were not strong enough, nor of a continuance sufficient to view and discern things distinctly), they were more afraid of the objects that passed before them, and thought them worse than they were: And thus Calmet, "Etant epouvantez par ces fantomes qu'ils ne faisoient qu' entrevoir, tous ces objets leur en paroissoient encore plus affroyables;" for a sudden glimpse, a broken and interrupted view, instead of encouraging them, and raising their spirits, rather increased their terror, and made them imagine these objects still more frightful. Comm. in loc. But, I think, this passage would be clearer still, and the sense more agreeable to the context, if conjecture might supply the place of authority here, in inserting μὴ before βλεπόμενα; thus ἠγῦντο χείρω τὰ μὴ βλεπόμενα, which may either mean, that being so much terrified at that imaginary appearance (*sc.* φυγὰς) which an evil conscience had raised, they thought such inward unseen disturbances, which passed within their own breasts, and occasioned such dreadful appearances before them, to be worse than any outward calamities they had experienced; or, that being frighted at such a phantastical appearance, they apprehended that something more dreadful, though unseen and unknown, might still happen, and that worse was yet to come. Such an apprehension is the natural and common effect of fear, which Pliny makes to be more grievous than actual and positive pain, "Parvulum differt patiaris adversa, an expectes: nisi quod tamen est dolendi modus, non est timendi," lib. viii. epist. 18. And Servius is of the same opinion: "Expectatio pœnæ gravior est, nam in expectatione & præsens metus est, & dolor futurus; in ipsa autem pœna solus dolor." Ad Æneid. vi. ver. 614. [The passage above, I believe, should be distinguished thus: Ἐκδειμαλέμενοι δὲ, τῆς θεωρουμένης ἐκείνης ὄψεως ἠγῦντο χείρω τὰ μὴ βλεπόμενα.]

Ver. 7. *As for the illusions of art magic, they were down.*] [Κατέκειντο, *they lay useless:* i. e. were of no use to them.] The magicians themselves were not able to assist them, nor to remove this plague of darkness. Those tricks and cheating artifices, by which they used to impose upon the simple, were, at this time, of no service to themselves or others. Learned men are not generally agreed, whether the wonders wrought by these magicians were real miracles, or in appearance only: That they were only so in appearance seems to have been the sentiment of the ancient Jewish synagogue, and of the author of this book, who calls them here ἐμπαίγματα, or *illusions;* which was also the sentiment of Josephus, Tertullian, Justin Martyr, St Ambrose, and St Jerom. The magicians of Egypt always tried, by their enchantments, to imitate the real miracles of Moses; but herein God sufficiently distinguished between them, that whereas he did indeed enable them to produce some effects of a wonderful nature, they were such as contributed rather to the calamities of Egypt; nor did he give them power afterwards to remove them; they turned the waters into blood, but they could not restore them; they brought up frogs, but they could not take them away. That the chief of these magicians were Jannes and Jambres is not only the opinion of the Jews, but even of some of the heathens. Numenius, a Pythagorean philosopher, cited by Eusebius, lib. ix. Præpar. Evang. cap. 8. gives the following history of them: "Jannes & Jambres, scribæ rerum sacrarum Ægyptii, quo tempore Ægypti finibus ejecti Judæi sunt, claruere; viri omnium judicio rerum magicarum scientia nemini concedentes; quippe ambo quidem communi Ægyptiorum consensu delecti sunt, qui Musæo duci Judæorum, cujus apud Deum potentissima preces erant, sese opponerent." See Usher's Annals, ad An. Mund. 2513. But we have a more sure evidence; for St Paul not only says, that Jannes and Jambres *resisted* Moses, 2 Tim. iii. 8. but that "their folly was manifest unto all men," which is equivalent to the expression which follows here, "Their vaunting in wisdom was reproved with disgrace."

Ibid. *Their vaunting in wisdom was reproved with disgrace; for they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.*] The wise men of Egypt, and the magicians are joined together, Gen. xli. 8. as if they were synonymous, and they are here deservedly ridiculed, because, notwithstanding their pretences to wisdom from a knowledge of the magical art, and their skill in the mysteries of divination, to foresee impending evils, they could not prevent those calamities which they pretended to remove from others, from falling upon themselves; for as some of the former plagues which befel the Egyptians, they could neither preserve their own cattle from the murrain, nor themselves from boils; so neither could they at this time, by any spell or sorcery, by any power.

over the air, or interest with the demons in it, escape the common calamity of the darkness, and the miseries attending it, which God, (who had permitted these magicians to exert an extraordinary power in some few instances, to shew the world, that the devil, with his permission, can do great things), now equally involved them in, to convince Pharaoh and his people of their vanity in trusting to such impotent magicians, and of their folly in opposing that God, who could controul and confound their power when he pleased.

Ver. 9. *For though no terrible thing did fear them, yet being scared with beasts that passed by, and hissing of serpents, they died for fear.*] The verb *fear* is here taken in a very unusual and improper sense; one would imagine, according to our version, that the spectres and apparitions were so bold and courageous, as not to be afraid of the Egyptians, instead of their being so much terrified by them, as is above represented: But should we allow that it here signifies *to make afraid*, as indeed it ought to be rendered, we may next enquire with what propriety it can be said, that no terrible thing did make them afraid, when it follows in the very next words, that they were so scared with beasts and hissings of serpents, that they died for fear. Grotius, sensible of this seeming contradiction, expounds the passage thus: "That if no such terrible things, as sudden flashes of lightning, ghastly spectres and strange apparitions had before affrighted them," εἰ γὰρ μηδὲν αὐτὺς ταραχῶδες ἐφόβει (where εἰ, he observes, has the force of the potential mood, and ταραχῶδες is the very word used before, ver. 3. concerning the apparitions, though other copies read τεραΐῶδες, which is still more expressive [and, I think, absolutely necessary]) "yet were there other plagues now to disquiet them; they were alarmed and persecuted with the hissings of serpents, and the noise of furious beasts, which so affected them, that they were ready to die through fear:" And in this sense it must be confessed the Arabic interpreters take it, who render, "Etsi nihil eos turbulentum territasset, vitiosarum tamen belluarum stipationes [reading probably σειρῶδους or σειρίοδοι] & insectorum sibili propulsatos illos pavidosque profligarunt." And Junius in like manner, "Etenim si nihil ipsos turbulentum conterruerat bestiarum transvectionibus, & reptilium sibilis peribant tremebundi." Calmet too understands the place of real animals, "that God at this time, permitted serpents, whom they kept in their houses, out of their very great regard to them." Herod. lib. i. c. 36. Ælian. Hist. Anim. lib. xvii. c. 5. "Or which came into them, pressed with hunger through the tediousness and long continuance of the darkness, to make assaults upon them, and attempt to devour them, as a just judgment for paying divine honours to such venomous animals." Comm. in loc. This difficulty, or seeming contradiction, may be also avoided, by supposing these hissings of serpents, and noise of beasts, to be the effect only of a disturbed imagination, and that these imaginary dangers, suggested by an evil conscience, though no terrible thing, no real animal, no dreadful monster from without, at this time actually frightened them, had such an effect upon them, that they almost died through fear and apprehension. These hissings of serpents in particular, and the noises of other animals, God might permit to haunt them, as they had probably offended him by the worship of them, and the sense of their guilt might now lie heavy upon their consciences, who, in their sad state of darkness, and under an incapacity of attending to, or executing any business, had little else to reflect upon but their own wickedness. Such descriptions of fantastical visions and imaginary frights, expressed in terms of nature and reality, and exhibited, as it were, present to the senses, are very common to be met with in the best writers, especially the poets. Euripides abounds with representations of this sort, some beautiful instances, of which Longinus produces from thence in his chapter, Περὶ φαντασίας, Sect. 15. Eurip. in Orest. passim. Nor are lively strokes of this nature wanting in some celebrated pieces of the modern drama. But though such representations are very common among the poets, yet I cannot agree with Cappellus, that this and some other instances in this chapter, are mere poetical fictions, invented at random, by this writer, the sport of his fancy only; for there is nothing in this description so improbable, but what may be supposed to have happened to a wicked and disturbed imagination; or, why may we not lastly, understand this place metaphorically, of an evil conscience itself; for κνώδαλον, which is here rendered *beast*, signifies also an *insect*, or *reptile*, and particularly *vermes*, a *worm*; may it not then mean here the σκώληξ in Isaiah, and Mark ix. "that dieth not?" And why may not the hissings of the serpents, allude to dreadful apprehensions of devils, and the powers of

darkness? The heathens themselves could describe the remorses of the mind by animals gnawing the liver, and by furies armed with hissing snakes, &c. and may not these be considered as figures of the same import in this place?

Ver. 10. *They died for fear.*] If we should understand these words strictly, there are instances in history to justify the observation. Vopiscus, speaking of unusual thunders, says, "Negari non potest eo tempore—tantum fuisse tonitruum, ut multi terrore ipso exanimati esse dicantur." In Vit. Cari. And Pliny, "crescente formidine mors sequebatur," lib. vii. epist. 27. But I rather incline to think this an hyperbolical expression, meaning only, that they were ready to die; not unlike that of St Luke, ἀποψύχειν ἀπὸ φόβου, xxi. 26. and that of St Matthew, ἀπὸ φόβου ὡσεὶ νεκροὶ ἐγένοντο, "became as it were dead men," chap. xxviii. 4. not that they actually died for fear, but were ready to do so; like that too in Homer,

ἀτὰρ δὲ ψυχὴν ἐκάπυσσεν. Il. 22.

where an ancient scholiast remarks, ὑπερβολικῶς, ἀντὶ τοῦ, ἐξέπνευσεν.

Ibid. *Denying that they saw the air, which could of no side be avoided.*] Here again our translation seems faulty; for is this any proof of their consternation, that they denied they saw the air? Is it not rather a proof of their want of veracity? That they denied they saw that, which they could not, as is here expressed, avoid seeing; but neither is this true, that they could not avoid seeing the air: For do people in a fright see it only, or best; or is a thick darkness, the proper medium to see the air in, which at mid-day we only discern by its effects? Do not some learned grammarians and etymologists tell us, that it is called ἀὴρ, *quod aer per se sit obscurus;* and does it not often signify darkness, being synonymous to ὀμίχλη, especially in the feminine gender, which I take to be the sense and true acceptation of it in this place; for I conceive the author's meaning to be, that they "durst not, or would not look up to, or view the darkness, which could not escape their notice, as it was on all sides of them." Their inward terrors were so great, that they refused to mind, or take notice of the outward darkness which surrounded them, as bearing no comparison, or proportion to their fright within. [The marginal reading is better, *refusing to look upon.* He means, *keeping their eyes shut*, for fear of seeing the real κνώδαλα, which were in their houses. To these real and natural κνώδαλα and ἐρπετὰ, are opposed the τὰ τεραΐωδη, *the prodigious things*, viz. the ἤχοι, φάσματα, and αὐτομάτη πυρά.] The three following verses manifestly relating to an evil conscience, greatly confirm the sense which I have before given of the context.

Ver. 11. *For wickedness condemned by her own witness, is very timorous; and, being pressed with conscience, always forecasteth grievous things.*] Instead of προσείληφε, Dr Grabe puts προείληφε, *præsumit*, which seems properer. Badwell agrees in this conjecture, Proleg. tom. cap. 4. That this observation is true, the history of the lives of the most abandoned sinners, and most wicked tyrants sufficiently evinces; for none have been more subject to this fear, which an evil conscience inwardly suggests, than such as have been placed seemingly in the height of the greatest temporal security, and for their greatness and tyranny have been most terrible to others; and yet even these have trembled in company only with themselves, and have been observed to shun retirement, as the reproof of conscience is then most sensible, and its lashes most powerful and affecting. See the account of Dionysius in particular, and the conference between him and Democles, Tuscul. Quæst. lib. v. And in another place the same orator finely observes, "Sua quemque fraus, suum facinus, suum scelus, sua audacia de mente ac sanitate deturbat: Hæ sunt impiorum furiæ, hæ flammæ, hæ faces." In Pison. And thus when Orestes was much disturbed and agonized for having killed his mother, he acknowledges the cause of his misery to be, ἡ σύνεσις, ὅτι σύνοιδα δεῖν' ἐργασμένος, i. e. "Conscience torments me, for I am convinced I have done very wickedly," Eurip. in Orest. Plutarch supposes, that an evil conscience erects, as it were, a tribunal in a wicked man's breast; that fright and remorse are his accusers which accuse him; his judges which condemn him, and his executioners which torment him. De Tranquil. Animi. See Juv. Sat. xiii. Hor. Epist. lib. i. Epist. 1. But nothing can exceed Job's description of the uneasiness of wicked men, "The wicked man travelleth with pain all his days: and the number of the years of his tyranny is uncertain;" for so St Jerom's Bible, as it is called, reads this sentence, "Et numerus annorum incertus est tyrannidis ejus." "A dreadful sound is in his ears, in prosperity the destroyer shall come upon him: He believeth not that he shall return out of darkness, and he is waited for of the sword," chap. xv. 20, 21, 22. But the version

before referred to, expresses the terrors of the wicked in this place more strongly, by the mention of his inward disquiet, and a suspicion of dangers continually falling upon him: "Sonitus terroris semper in auribus illius, & cum pax sit, ille semper insidias suspicatur; non credit quod reverti possit de tenebris ad lucem, circumspectans undique gladium." But the power of an evil conscience, and its dreadful self-reflection upon every accident and misfortune, is not any where so finely displayed, I think, as in the history of Joseph's brethren, who even at twenty-three years distance, could not help crying out, when they were imprisoned in Egypt, by Joseph, for spies, "Truly we are guilty concerning our brother—therefore is this evil come upon us," Gen. xlii. 21.

Ver. 12. *For fear is nothing else but a betraying of the succours which reason offereth.*] Fear in general, especially any great degree of it, for it is that which is here spoken of, may be defined to be a despair of succour, when a man sees his affairs desperate, and that reason suggests no expedients to him, nor application or industry any probable means of a recovery, and emerging from a calamitous estate, he abandons himself to despondency, and sinks into the deepest melancholy; but such a fear as arises from an evil conscience may be defined to be, a great concern of the soul, upon a view of its inward guilt, and an apprehension that it is deserted of all succour, is sinking into misery, in despair of help, and has not one comfortable glimpse of hope to speak any peace to it. Upon which account it has been wisely observed by some moralists, that there is not such a true coward as a wicked man; that he is suspicious of every thing, but afraid of himself most: That fear in general has the effect ascribed to it by this writer, that it betrays and indisposes a man from following the wholesome advice which reason offers, that it often deprives men of those helps and succours which might keep dangers off, and hinders them from guarding against many evils, which, by a prudent and timely application, might have been prevented, seems evident, because fear, when it is sudden and violent, suspends, as it were, for a time, the use of a man's reason, puts all things in confusion about him; he judges not truly of his present state, and has not resolution or forecast to amend it. The historian, speaking of the Persians, who, in their flight, flung away their weapons of defence, adds this very pertinent observation, *Adeo timor ipsa auxilia reformidat.* And Seneca, mentioning how people's senses are affected with fear upon great occasions, such as earthquakes, &c. has the following reflection, "Quid mirum est animos inter dolorem & metum destitutos aberrasse?" But I cannot explain this in stronger terms, than by setting down the description of the fear of the Canaanites, as it occurs, Josh. v. 1. according to the reading of the LXX, Ἐτάκησαν αὐτῶν αἱ διάνοιαι, ᾗ καλεπλάγησαν, ᾗ οὐκ ἦν αὐτοῖς φρόνησις θάρσος ἀπὸ προσώπου, κ. τ. λ.

Ver. 13. *And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.*] This passage is more obscure than any in this chapter, or perhaps in the whole book. None of the Oriental or English versions give any light to it, and the commentators either pass it over, or leave it in the same obscurity: Our version in particular, is so far from delivering the true sense, that it seems to have none at all. The common reading of the Greek, in most editions is, Ἔνδοθεν δὲ ὅσα ἥττων ἡ προσδοκία, πλείονα λογίζεται τὴν ἄγνοιαν τῆς παρεχούσης τὴν βάσανον αἰτίας, which our translators manifestly follow, but give no determinate sense of the place: According to this reading I take the meaning to be, "The less the expectation of help, or means to escape is, the more largely it computes, *i. e.* magnifies the danger, or imagines greater evils will happen through ignorance of the cause that brings the uneasiness, or torment." St Chrysostom has a like reflection upon the sufferings of Job, "Ignorantia causæ quæ pœnam affert, valde auget calamitatem." —If we read τῇ ἀσχινοίᾳ with the Alexandrian MS, instead of τὴν ἄγνοιαν, the sense, perhaps, may be, "That the smallest expectation or apprehension arising from fear, computes more largely upon future dangers and mischiefs than any just reasoning, or well informed understanding." Or thus: "That a less degree of fear reasons more, and determines better about the nature and true cause of any calamity than a greater, which is attended with less presence of mind;" which seems to be Grotius's sense of this place, "Metus remissior patitur rationem decernere," &c. According to Calmet the sense is, "That a state between hope and fear, creates to itself more uneasiness, because the ignorance and uncertainty the mind is in of the evils and misfortunes which may happen, keep it in a continued state of inquietude, and it is apt, in such a situation, to imagine and represent dangers to itself, other and greater than they really are, through ignorance of its true state, and for want of knowing distinctly what to fear or rely on." Comm.

in loc. St Jerom's Bible, as it is called, renders, "Et dum ab intro minor est expectatio, majorem putat potentiam causæ," &c. And Vatablus, "Magis reputat implacabilitatem causæ (in the margin, numinis) intus residens exigua spes;" *i. e.* The less hope the mind has, the greater does it suppose the power to be of the cause that inflicts the evil; and, if it approaches to despair, it represents the Deity as implacable. In the midst of such a variety of renderings and interpretations, it will be a pleasure if the reader can find any satisfaction, or some new light to clear up the obscurity.

[Ibid. This verse, in the translation and in the original, is perfectly unintelligible. By a very small and usual change, I think it may be restored, by reading ἡττόνων for ἥττων, and τῇ ἀγνοίᾳ for τὴν ἄγνοιαν: "And the expectation of lesser evils, when it is from within (*i. e.* when it cometh from the *mind* or imagination) looketh upon them as greater, through ignorance of the cause which occasioneth the torment." Ἔνδοθεν ὄντα, *coming from within*, i. e. from the imagination: In opposition to ἔξωθεν, *from without*, or from *external* and *sensible objects*. Πλείονα (which confirms the plural ἡττόνων) is *greater*, of *greater* weight and consequence; which signification of the word is frequent. So Matth. xii. 41. Καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. *And behold a greater than* Jonas *is here*. And vi. 25. Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς; "Is not the life of greater value than the meat which sustains that life?" And so, I believe, it is to be understood in that noted line of Hesiod, Πλέον ἥμισυ παντὸς, "half is greater (of greater worth; *not* more) than the whole."]

Ver. 44. *But they sleeping the same sleep that night, which was indeed intolerable.*] Οἱ δὲ τὸν ἀνύπαλλον ὄντως ὕπνον. If νὺξ ἀδύνατος be indeed the true reading, it must be either taken in the sense of our version, or in that of the margin; in the former sense the Arabic interpreters understand it, rendering "cum occupasset eos nox illa quæ vere tolerari non potest." And thus *impotens* is used, it must be confessed, as signifying *intolerable*, by good and approved classic writers. Tully has "principatus impotentissimus," to the same sense; Philip. V. and Livy, and Quintilian use it in like manner. Or νὺξ ἀδύνατος may be used in the sense of the margin, to signify a night, wherein they could do nothing. To apply ἀδύνατος in this manner, is a metonymy not unusual; for as it is no impropriety to say "impotent poverty," meaning a person that is poor, and by that means disabled; "impotent sickness, or sleep," meaning persons in those circumstances: so neither is there any absurdity in applying it to night or death. In either of these senses may ἀδύνατος be understood, if it be the genuine reading. But Grotius is of a different opinion, and corrects the place thus: Οἱ δὲ τὴν ἄδυτον νύκτα, κ. τ. λ. i. e. "that impenetrable night," meaning that thick and continued darkness which the sight could not penetrate. But if the passage is thought still to want emendation, and I might offer a conjecture among others, I would read, τὴν ἀδηναίαν ὄντως νύκτα, *i. e.* "a night truly infernal," which agrees well with the context. It is observable that the author here mentions the Egyptians as sleeping, and sleeping the same sleep; not that they were really so, for their fears would not permit that, but because, like persons asleep, they were in a like state of darkness, could transact and execute nothing, and had like disturbed fancies and wild imaginations.

Ibid. *Which came upon them out of the bottom of inevitable hell.*] Ἐξ ἀδυνάτου ᾅδου μυχῶν ἐπεληλύθεσαν. It is as difficult to say what ἀδύνατος ᾅδης is in the Greek, as what *inevitable hell* is in our version. For are we to understand by *hell*, the place strictly so called, and by the darkness which came out of the bottom of it, the darkness of hell beneath, or utter darkness, as the Scripture expresses it? This surely might have been better rendered *intolerable*, as ἀδύνατος is translated above, than *inevitable*, which carries too harsh an idea with it, expressed so laxly; and indeed the Arabic interpreters render it so, "Ex intolerabilis inferni crypta advenientes;" and the bishops, and Geneva Bible, by "the dungeon of hell which is insupportable." Or does ᾅδης here mean the region of the dead, which is indeed an invisible region of darkness, and may justly be said to be inevitable? Job very emphatically calls it a "land of darkness, as darkness itself, a land of the shadow of death, where the light is as darkness," chap. x. 22. Ἀδύνατος applied to ᾅδης, in this sense, may have here again the signification which the margin gives of it before. For ᾅδης is confessedly a state or region "wherein man can do nothing;" it is that night, according to the language of the New Testament, "wherein no man can work," John ix. 4. And thus the true Solomon, "There is no working in the grave whither thou goest," Eccles. ix. 10. Grotius here again dislikes ἀδυνάτου ᾅδου, and reads ἐξ ἀδύτου ᾅδου μυχῶν. But besides that the same epithet being repeat-

ed so very soon looks suspicious, and which holds equally strong against ἀδύναλος, is not as much implied in ᾅδης itself? which, according to the etymology of many learned men, is ἀϊδὴς contracted (see H. Steph. Gr. Lexic. Leigh's Crit. Sacr. in voce) the same with the Hebrew *Sheol*, which signifies a place which is dark and obscure, where nothing can be seen. Probably therefore the true reading may be either, ὀδυνηρῷ ᾅδῃ μυχῶν, or rather, as Tartarus seems here referred to, ἐνδοΐάτῃ ᾅδῃ μυχῶν, according to Homer's description upon the same occasion:

ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον.

For as night, in the mythology of the heathens, is fabled to be the daughter of Orcus, and Tartarus, and is described by them to be a place of darkness and misery, the seat or kingdom of fear, grief, and despair, the author here, by a metaphor or figure, accommodates and applies the notion of infernal darkness to this Egyptian plague, upon account of its thickness, the horror occasioned by it, the despair accompanying it, and the ghosts and spectres haunting and disturbing it. [The place is, undoubtedly, faulty in the Greek. If instead of τὴν ἀδύναλον νύκλα, it had been written τὴν ὀδυνηρὰν, and ἐκ βαθυλάτῃ ᾅδῃ for ἐξ ἀδυνάτῳ, it would have been intelligible. The word σάλης too seems to be wanting before τὴν αὐτὴν, as in ver. 17. I do not think that either ἀδύναλον or ἀδυνάτῳ can be explained from the known use of the word in the Greek tongue.]

Ver. 16. *So then, whosoever there fell down, was straitly kept, shut up in a prison without iron bars.*] Εἴθ' ὕτως, ὃς δήποτ' ἦν ἦν ἐκεῖ καλαπίπλων, ἐφρμᾶτο εἰς τὴν ἀσίδηρον εἱρκτὴν καλακλεισθείς. The meaning, according to the commentators, is, that such of the Egyptians as were overtaken by this darkness, were made prisoners, though there were no other chains that held them than σειραὶ ζόφου, 2 Pet. ii. 4. the obscurity and darkness which surrounded them. But I think more is included in the original than our version expresses, viz. that such among the Egyptians, as, during that darkness, through fear, or by any misfortune, fell down, were disabled from helping themselves; they either could not, or durst not rise, but continued, ὕτως, in the same place and condition, as if they had been detained in a prison, or a deep abyss, from whence there was no returning. I would therefore point the Greek thus: Εἴθ' ὕτως ὃς δήποτ' ἦν ἦν ἐκεῖ καλαπίπλων ἐφρμᾶτο, εἰς τὴν ἀσίδηρον εἱρκτὴν καλακλεισθείς: And the version should be, "Then, whosoever it was that there fell, he so continued, i. e. was, in the same state, kept bound," &c. Thus Vatablus, "Hoc deinde modo, quicunque tandem fuisset illic collapsus, in angustias citra ferrum conclusus, custodiebatur;" and so Tirinus, "In eodem vestigio, quasi in carcere conclusus, hærebat." Calmet too understands it in this sense, "Tous ceux qui y tomberent, qui s'y rencontrerent, &c. furent obligez de demeurer au même endroit où la nuit les surprit." Comm. in loc. This sense seems confirmed too by what is mentioned in the next verse, that such as were overtaken by this darkness, wheresoever they were, or whatsoever they were about, there were they obliged to continue, being laid under an unavoidable necessity, or confinement, δυσάλυκλον ἀνάγκην; where the particle δὺς invigorates the expression, and denotes a greater intenseness of the darkness. And in this sense some interpreters understand the words in Exodus, ch. x. 23. that "none rose from his place for three days," viz. that the darkness was so shocking, and the horror occasioned by it so great, that, like persons quite disabled and confounded, they durst not stir from the place where they were first surprised with it, but stood, or sat, or lay, just as the darkness at its coming found them, for the whole time of its continuance.

[Ver. 17, 18. *A pleasing fall.* Ῥυθμὸς. I believe it should be ῥυσμὸς, *tractus*, a *course* or *current*, for φορευομένῳ βίᾳ, *running violently*, seems not so well consistent with ῥυθμὸς, *a pleasing fall*. Just before, instead of Εἶτα, it should be Εἶτα, *deinde*, *then*, as ver. 16. And ἀπηχὴς κλύπος, *an absonous*, or *disagreeable sound*, not ἀπηνὴς. The Alexandrian MS places ἢ before ὀρέων. Which shows that it should be read thus: Εἶτα πνεῦμα συρίζον φερὶ ἀμφιλαφεῖς κλάδους, ἢ ὀρέων ἦχος εὐμελὴς, &c. The whole in English thus: "Then a whistling wind among the spreading branches, or amelodious singing of birds, or a course of water running violently, or a disagreeable sound of rocks cast (or falling) down—made them swoon with fear."]

Ver. 18, 19. *Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains: These things made them to swoon for fear.*] This is a fine description of the panic of the Egyptians, which was so excessive, that nothing could stir but it frighted them. Not only noises which were really terrible in themselves, such as of falling rocks, and the howling

of wild and savage beasts, whose very echo must increase their fears, but even such things as had a tendency to lull pain, and sooth uneasiness, such as gentle whispering breezes, purling murmuring streams, and the sweet ravishing music of the groves; even these, though agreeable entertainments, and which, at another time, would have delighted and charmed the ear, not only lost all their relish, but proved a punishment, and created new torment to them. Had the Almighty at this time indeed sent forth his glorious voice in thunder, no wonder that conscious guilt should shrink; according to that of Seneca, "Pavescis ad cœli fragorem, & quoties aliquid effulsit, exspiras." Nat. Quæst. 2. 59. But that harmless sounds, or such as usually charm the fancy; that noises merely imaginary, for of such chiefly must we understand this description, should have such an uncommon effect, displays the power of an evil conscience, which takes away the poignancy of every enjoyment, and sits brooding mischief and misery to itself. This sort of panic is beautifully described, Levit. xxvi. 36. by God's "sending a faintness into their hearts, so that the sound even of a shaken leaf could chase them." That of Lucan by no means equals it,

Pavet ille fragorem
Motorum ventis nemorum.

but that of the Psalmist is inimitable, Ἐκεῖ ἐφοβήθησαν φόβον, οὗ οὐκ ἦν φόβος, Psal. liii. 5. so tormenting is wickedness, and so timorous an evil conscience.

Ver. 21. *Over them only was spread an heavy night, an image of that darkness which should afterwards receive them*] i. e. The Egyptians only were sufferers by this darkness, all without Egypt was light and sunshine.—But something further is here meant; for the author, under the idea of darkness and a heavy night, intimates that doom and misery which awaited the Egyptians after death. Many of the fathers make this Egyptian darkness to be an emblem of sin, and its final misery in another life. For the sinner is a voluntary prisoner, and has as many chains about him as he has wilful sins. He is deprived of the light of God's countenance, and given up by him to a judicial blindness in this life, which is an anticipation, says St Austin, of that darkness to which he shall afterwards be consigned; his wretchedness begins in this life, and is completed in the next. In Psalm. To the same purpose St Bernard, "Deus tantas tenebras Ægyptiis immisit, ut ex hac quasi imagine discerent primò tenebras suæ conscientiæ; secundo, tenebras inferni sibi imminentes." Serm. 72. in Cant. Origen likewise allegorizes this plague of darkness, and says, "It signified the darkness of mind which the devil had blinded Pharaoh and his subjects with, who, though they had experienced so many plagues, would not open their eyes to see their lamentable state, nor believe in God to prevent more." We find the term *darkness*, which is mentioned here, often made use of by the sacred writers to represent *hell*, or the place of punishment. See Matth. viii. 12. xxii. 13. xxv. 30. 2 Pet. ii. 4, 17. Jude 6, 13. In this last place the state reserved for the wicked is said to be, ὁ ζόφος τοῦ σκότους, *blackness of darkness*, where the pleonasm expresses the great intenseness of it. Philo calls it, Τάρταρον καὶ βαθὺ σκότος. De Execrat. And the rabbins speak of it in like terms. What our author mentions here of the future miserable state of the Egyptians after death, is, according to an ancient received notion among the Jews, who accounted such as enjoyed great outward prosperity, God's special favourites; and that spiritual blessings likewise were wrapped up in, and conveyed with their temporal ones: On the contrary, they reckoned those accursed, who were overwhelmed with worldly adversities, and that spiritual and everlasting plagues were hidden under temporal judgments, which were to those upon whom they fell, so many pledges of their condemnation. See Mede, B. I. Disc. 46. This opinion our author seems to have imbibed, and it is an instance, according to the very judicious Dr Jackson, of that radical tincture which infected all his countrymen, who looked upon the many glorious tokens of God's extraordinary mercy and loving kindness to their fathers, as sure and irrevocable earnests of their absolute predestination to acceptance, glory, and happiness. And that the Egyptians, Canaanites, and such other of their enemies whom God had scourged, were so many vessels of wrath fitted for perpetual destruction.

Ibid. *But yet were they unto themselves more grievous than the darkness.*] "Men can never efface, says a fine modern writer, the sense which God has imprinted in their hearts of his presence and justice. They can never succeed in persuading themselves that sin is in its nature indifferent, or will remain unpunished. Hence their inward fears, which are as so many witnesses ready to accuse and confound them: and when vengeance at length comes to shew itself, they shall be the first to own that they have deserved it." Rollin vol. iii. p.

148. Many beautiful passages might be produced from ancient authors, to shew the melancholy state of a guilty conscience, what a bosom plague and inseparable tormentor it is, how tired and afraid of its own reflections, and how gladly it would fly from its very self, but self continually pursues it. St Austin most beautifully represents this uneasiness, and includes the case of all other sinners, in the following description of himself, "Ego mihi remanseram infelix locus, ubi nec esse possem, nec inde recedere. Quò enim cor meum fugeret e corde meo? Quò à meipso fugerem? Quò me non sequeror?" Confess. lib. iv. c. 7.

CHAP. XVIII.

THE ARGUMENT.—*To the darkness, with which the Egyptians were oppressed, the author opposes, by way of antithesis, or contrast, the great light which the Israelites were favoured with at the same time, and the great benefit of the fiery pillar, which afterwards conducted them in the wilderness. The death of all the first born of the Egyptians in one moment, without any distinction, by the destroying angel, is described in a very affecting manner; and, on the other hand, God's great mercy to the Israelites is shewn by a particular instance in the desert, when, through the intercession of Aaron, and the power of his incense, God was prevailed upon to stop the sweeping progress of the plague, and to hinder its spreading any further.*

NEVERTHELESS thy saints had a very great light.] All the children of Israel, called here the *saints*, according to the conceited notion of that people, had light in their dwellings whereby they were enabled to do their business, and get all things ready for their departure without the notice of the Egyptians; much less could they hinder their designs, who were involved in such a thick mist, that they were incapable of seeing what the Israelites were doing. The Chaldee paraphrase upon Exod. x. 23. adds other reasons for this light, "Erat lux omnibus filiis Israel ad sepeliendum improbos qui inter eos mortui erant, & ut justi possent in præceptis occupari in habitationibus suis." This difference and distinction between them, must be looked upon as the more wonderful and extraordinary; if, as many learned men suppose, the houses of the Israelites and the Egyptians were contiguous and close to one another, as seems probable from the blood sprinkled upon the door posts of the Israelites by way of distinction, because they were mingled with the Egyptians. Philo and Josephus both intimate, that in the same place or dwelling, the Hebrews had light, and the Egyptians were without it: this made the miracle so great, says Gregory Nyssen, that while the Israelites and the Egyptians dwelt promiscuously together, the former, at the same time had light, and the latter darkness. From this strange work of God, and singular interposition in favour of his chosen, we are instructed how able our heavenly Father is to make not only a distinction, but a real separation between his own children, and the wicked, when he executeth his wrath and vengeance; for such is his providential care, that though they be in one field, in one house, or bed together, one shall be taken, and the other left; one shall be afflicted with his judgments, and the other escape them. And we may hence, as another pious writer observes, profitably learn, not to ascribe our preservation to our own merit or policy, when we ourselves are free from any grievous calamity which happens to others, but to look up to the almighty Author of our deliverance, and at his footstool to return our tribute for such a signal instance of his mercy.

Ibid. *Whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.*] Ὅτι μὲν ἃ κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, ἐμακάριζον. Thus the Alexandrian and Complutensian copies read. The sense of this passage is very different, according as it is applied to the Israelites or the Egyptians, in which the interpreters are greatly divided. They that apply it to the former make the sense to be, that the Israelites heard the cries of the Egyptians without seeing them, and thanked God that they did not suffer the same things, and were not, like the Egyptians, in the midst of darkness and obscurity; and thus the Vulgate renders ἐμακάριζον, "& quia non & ipsi eadem passi erant, magnificabant te," [as if he had read ἐμεγάλυνον σε], which Coverdale's version follows. Others, still applying the words to the same persons, render ἐμακάριζον, that the Israelites blessed themselves, or counted themselves happy, because they also had not suffered the same things. But if this passage be applied to the Israelites, should not the reading rather be ἃ αὐτοὶ, than ἃ κἀκεῖνοι? The Vatican edition reads, Ὅτι μὲν ἃν κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, which furnishes another sense, That the Israelites thanked God, or glorified the justice of God, that the Egyptians were now afflicted in their turns, who had before so much afflicted them. They that apply

the place to the Egyptians, understand it in this manner, "That the Egyptians heard the voices of the Israelites, though they could not see them, and thought the Israelites happy that they also did not suffer like them." This seems to be the sense of our version, as it is of the Geneva and Bishops Bible, and seems indeed more agreeable to the context.

Ver. 2. *But for that they did not hurt them now, of whom they had been wronged before, they thanked them.*] Ὅτι δὲ ὑ βλάπτουσι προϋδικημένοι, ηὐχαρίστουν. Here, again, the sense has been mistaken by some interpreters, as if the Israelites thanked the Egyptians for not hurting them now, who before had much oppressed and injured them; but there seems no reason or occasion for the Israelites to thank the Egyptians for not doing what at that time, however inclined, they were incapacitated to do. There is also another sense, which has no better foundation, that the Israelites, ηὐχαρίστουν, thanked God, that the Egyptians, who before had so much wronged them, were now not in a capacity to hurt them. And thus Coverdale, "And they that were vexed afore (because they were not hurt now) thanked them;" and so the Vulgate, "Et qui ante læsi erant, quia non lædebantur, gratias agebant;" St Jerom's Bible, as it is called, supplies *tibi*. But I think the true sense of the place to be rather, "That the Egyptians thanked the Israelites, for not revenging themselves upon them in their state of darkness and impotence, who had provocations enough, and had been so long injured and oppressed by them;" and that the passage might be rendered more intelligibly thus, "That because they (the Israelites) did not hurt them now, whom they (the Egyptians) had before hurt or wronged, they thanked them." This seems to be the sense of our version, though obscurely expressed; and the Geneva Bible understands the passage in the same manner.

Ibid. *And besought them pardon, for that they had been enemies.*] Καὶ τὸ διεκθῆναι χάριν ἐδέοντο. This is capable of two senses, and may either mean, that the Egyptians asked forgiveness of the Israelites for the many injuries they had formerly done them, which is the sense of our version, and of the Geneva Bible; and so διαφέρεσθαι is used, 2 Maccab. iii. 4. Such a submission in the Egyptians, arising rather from fear than a real contrition, is natural enough to be supposed at this melancholy juncture, and might indeed be expected from people in their sad and helpless condition, entirely at the mercy of those who had been so inhumanly treated by them. In this sense χάριν must be taken adverbially, as it is sometimes, and may be considered here the same as ἕνεκα. And thus it is used, Gal. iii. 19 ὁ νόμος τῶν παραβάσεων χάριν προσετέθη, i. e. according to our version, "the law was added because of transgressions;" which seems not much unlike the expression here, τὸ διεκθῆναι χάριν ἐδέοντο, they beseeched or intreated them, because of their former transgressions and differences.—There is also another meaning of this passage, "That the Israelites beseeched God, that there always might be such a difference made between his own people and the Egyptians, or between them and their other enemies, as there was in this particular instance of the darkness." See Exod. xi. 7. where the like sense is used. Coverdale renders, according to this latter interpretation, "And besoughte thee (O God) that there myghte be a dyfference;" and so does the Vulgate, "Et ut esset differentia, donum (χάριν) petebant."

Ver. 3. *Instead whereof thou gavest them a burning pillar of fire.*] Ἀνθ' ὧν πυρίφλεγη σύλον. The sense of this place, according to most interpreters, is, that instead of an Egyptian darkness, God favoured his people with a light of fire, as it is described by the Psalmist, Psal. lxxviii. 15, for their assistance in the night season. It is called here a burning pillar of fire, because in the night flames are more visible, by reason of the darkness; whereas, in the day-time, they appear rather like smoke at any considerable distance. See note on ch. x. ver. 17. Ἀνθ' ὧν, in the original, does not so properly signify, *instead whereof*, as our version has it, as *quamobrem*, or *propter quod*, as the Vulgate renders, which Coverdale's and the old English versions follow, "therefore had they a burnynge Pyler;" or we may understand ἀνθ' ὧν to signify, for whose sake, or upon whose account; and thus Badwell understands it, rendering *quorum causa*, referring it probably to the Israelites, who, in the preceding verse, had requested that God would make some difference in their favour; and so the Syriac interpreters seem to take it.

Ibid. *Both to be a guide in the unknown journey, and an harmless sun to entertain them honourably.*] Ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενίας, i. e. It was as a harmless and inoffensive sun, which, without incommoding them, rendered their journey safe and prosperous, by affording them light in it. And thus Calmet, "La colomne de seigneur leur servoit comme de soleil, qui sans

les incommoder rendoit leur voyage heureux." Our version is very faulty in the rendering of the latter part of this verse; there is nothing in the original to authorise or justify what is here mentioned about entertaining them honourably; the true rendering of the Greek is, "God gave them an inoffensive sun in their glorious and honourable march thro' a strange country." And indeed this march of the Israelites may be said to be truly honourable and magnificent, being under the guidance and direction of Almighty God, who was himself their leader. In this view, it had rather the appearance of a grand and superb triumph, than a tedious and painful journey. And in such august terms the prophets describe it, Psal. lxviii. 7, 8. Habak. iii. 3.; and I have the pleasure to find the version which I have given of this place confirmed by the Geneva Bible, which renders, "And madest the sun that it hurted them not in their honourable journey," which is the sense of ξενιτείᾳ here; and so Junius expounds it, "Præbuisti columnam.....quæ & dux esset profectionis ignotæ, et sol innocuus magnificæ peregrinationis."

Ver. 4. *For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.*] Though God communicated his will to the patriarchs, and particularly to Abraham, when he entered into covenant with him; yet had not the Israelites, when in Egypt, any express knowledge of the law, as such: This they received after their going out from thence at Mount Sinai, where God himself promulged it to them in form: "Which he commanded them to teach their children, that their posterity might know it, and the children which were yet unborn, to the intent, that, when they came up, they might shew their children the same," Psal. lxxviii. 5, 6, 7. Deut. iv. 9. vi. 7. But this revelation was not designed to be confined to that people only; God, by their means, and through their hands, intended to give to other nations the knowledge of his laws: "To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," Rom. ix. 4. But the lively oracles which they received were likewise to be delivered to others, and they were the appointed channels; an appointment, which this author here dwells upon, and magnifies as a mark of particular distinction and favour to his chosen. And indeed from them, other nations did receive the uncorrupt light of the law, and the excellent and sacred records of ancient times, and the several prophecies of those holy men, whom God raised up and inspired, from time to time, among them: By their means, in fact, we now converse with those great persons, Moses, David, Solomon, and others; and understand and reap the fruits of their wisdom and piety, by the writings conveyed to us from them, through the providence of God; for the Jews, by their numberless dispersions, were undesignedly made a kind of preachers of righteousness to as many as they lived amongst, and conversed with. Judea was, from the beginning, as is evident from the Jewish history, the fountain-head of the true religion; Jerusalem, in particular, was the seat of Melchisedec, the high priest of the living God in the days of Abraham; the Almighty had his court and dwelling in Sion, Psal. lxxvi. 1.; and in David's time, "was known in her palaces as a sure refuge," Psal. xlviii. 2. From hence he sent out his ambassadors, the prophets, to publish his laws and decrees to the world, which learned men have observed could be done with more ease and speedier conveyance from hence, than from any other region of the habitable world.—And from hence accordingly, as from a central point, the light of the law first, and the gospel afterwards, shone out to the surrounding nations. Life of King David, vol. ii. p. 92.

Ver. 5. *And when they had determined to slay the babes of the saints, one child being cast forth, and saved to reprove them, thou tookedst away the multitude of their children, and destroyedst them altogether in a mighty water.*] Βεβουλευμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια, καὶ ἑνὸς ἐκτεθέντος τέκνου, καὶ σωθέντος, εἰς ἔλεγχον τὸ αὐτῶν ἀφεῖλας πλῆθος τέκνων. This was particularly true of Moses, who, as he was cast into the river, with the rest of the Hebrew children, so was he saved from thence to be the instrument, by God's appointment, to drown the Egyptians in the Red Sea, by stretching forth his hand over it. The wisdom and providence of God is herein very observable, for the very exposing of Moses was the first step to his greatness, and the means of his being introduced into Pharaoh's own palace. And God saved him from perishing in the river, to make him the instrument of drowning the son of that prince, who had designed him the like fate, and with him were overwhelmed the chiefest of his subjects, whom he had obliged occasionally to execute his inhuman and cruel commands. The

fathers, upon this occasion, observe, that Moses, who was the minister of the old law, as Jesus Christ of the new, was a lively figure of him from his very birth, both of them, through the divine protection, being preserved from a massacre, which involved so many infants. The present reading of the Greek text here seems faulty in all the copies, and probably may, by a small alteration, be thus restored, Βελευσαμένης δ' αὐτὰς τὰ τῶν ὁσίων ἀποκλεῖναι νήπια, δι' ἑνὸς ἐκλελεγμένου τέκνου, καὶ σωθέντος εἰς ἔλεγχον, τὸ αὐτῶν ἀφεῖλε πλῆθος τέκνων. I am encouraged to offer this emendation from the authority of the Oriental versions: The Arabic reads, "Per unum expositum puerulum, & ad redarguitionem eorum servatum, perdidisti sini clementia multitudinem filiorum eorum;" and the Syriac, "Sed filius unus sanctus, qui ad eos castagandos, & multitudinem filiorum eorum exterminandam asservatus est, omnes simul in acquis immanibus perdidit." The Geneva version renders in like manner, "By one child that was cast out and preserved to reprove them, thou hast taken away the multitude of their children;" and the Doway Bible is to the same effect.

Ver. 6. *Of that night were our fathers certified, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.*] God had foretold their bondage in Egypt, and promised their forefathers that he would be with them, and bring them up thence, and put them in possession of the land of Canaan. This oath or promise was made to Abraham: "Know, (says God to him in vision,) that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge, (i. e. pour out my judgments upon,) and afterwards shall they come out with great substance," Gen. xv. 13. This future condition of his seed in both these respects, was represented to him at the same time by a *smoaking furnace*, which signified the Israelites' misery in the "iron furnace of Egypt," as it is called, Jer. xi. 4. and by a *burning lamp*, or a light shining out of darkness, which denoted their deliverance from thence, Gen. xv. 17. Moses had likewise acquainted them with the particular time of their going out of Egypt, and that it should be immediately preceded with the death of all the first-born of the Egyptians, Exod. xi. 4, 5. xii. 2. Our author adds, that God revealed this great event to his people, that they might depend upon its certainty, and when they saw the actual fulfilling of this promise, and the first-born destroyed in the manner, and at the time he had foretold, they might have the stronger faith, and a more firm reliance upon his Word. Ἐπευθυμήσωσι, "be of good cheer," according to our translators; but it might more properly be rendered, "be of good confidence," or "more assured," both at the present and hereafter; for that night confirmed the truth of God's promises, and encouraged them to hope and trust in God the more for the future. And thus the phrase is used in many parts of the gospel, particularly Matth. ix. 2. where the Vulgate reads, "Confide, fili," and so do Beza and Junius in loc. See also ch. xiv. 27. Mark vi. 50. John xvi. 33.

Ver. 7. *So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.*] This is obscurely expressed; I take the sense to be, That the Israelites, called here, and in many places of this book, the righteous, received a very signal deliverance, at the same time that they saw the destruction of the Egyptians, or the *wicked*, as the Vulgate renders. The same night, which was the beginning, or commencement of the freedom and happiness of the Hebrews, brought upon the Egyptians the most terrible of all the plagues they had been afflicted with; they first saw themselves at liberty on a sudden, and the latter had all their hopes blasted by the surprising death of all their first-born in the same instant. [Προσεδέχθη should be translated "was expected," as xiv. 29. The deponent δέχομαι, with the passive form of the Aor. 1. often has a passive signification, and in the future, Ecclus. xxxii. 16. See Acts xv. 4.]

Ver. 8. *For wherewith thou didst punish our adversaries, by the same thou didst glorify us whom thou hadst called.*] ᾧ γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας. Some copies read ὡς, and change τούτῳ into ὕτως to answer it. And so the Vulgate renders, "Sicut enim læsisti adversarios, sic & nos provocans magnificasti, [reading προκαλεσάμενος.] The Arabic, and the old English versions read in like manner; and so does Junius and St Jerom's Bible. If we retain ᾧ and τούτῳ in the sense of our translators, then the meaning is, that by the death of their first-born thou didst punish our enemies, and by a freedom from the same destruction thou didst glorify thy chosen; for God shewed his love to them, and the very great regard he had for them, in that terrible vengeance which he took of their oppressors, in order to their final release: for we

may understand προσκαλεσάμενος, says Calmet, to mean *recal*, that God, by this decisive act of vengeance, recalled or fetched back his people to him, as a father does a son whom he had long banished from him at a great distance. Comm. in loc. See note on ch. xi. 26. But we may also by ὦ and τίτῳ here, not only understand the fact itself, but also the person by whom that great event was brought to pass, thus, "For by whom thou didst punish our adversaries, by the same person passing us over thou didst glorify us." This interpretation is countenanced by the Chaldee paraphrase on Exod. xii. 42. "Apparuit Sermo Domini in media nocte contra Ægyptios, dextra ejus interficiebat primogenitos Ægyptiorum, & dextra ejus liberabat primogenitos Israelitarum, ad stabiliendum quod dicit Scriptura, Filius meus primogenitus sunt Israelitæ." This difference, or separation between his own people and the Egyptians, was visible in all the other plagues, but here it was most remarkably displayed. And the like gracious distinction, we may observe almost every where in Scripture, with respect to the righteous and wicked, whether we consider whole nations or particular persons: thus God preserved righteous Noah, when the old world perished by water; nor was Lot less distinguished and favoured, when Sodom, with the neighbouring cities, were destroyed by fire.

Ver. 9. *For the righteous children of good men did sacrifice secretly.*] *i. e.* The children of Israel slew the paschal lamb at the time, and in the manner God appointed them, called the sacrifice of the Lord's passover, Exod. xii. 27. and frequently by the name of sacrifice only, Exod. xxiii. 18. xxxiv. 25. It appears to have been properly a sacrifice by the rites belonging to it; for in it there was a shedding of blood, and a sprinkling of it by the priests, 2 Chron. xxx. 15, 16. xxxv. 11. 13. And this the writer to the Hebrews, speaking of Moses, makes mention of, and assigns the original reason for; "by faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them," ch. xi. 28. This lamb at that time the Israelites sacrificed secretly, or within their own houses, marking the posts of their doors with the blood of the victim, that the destroying angel might not enter them to slay their first-born, as he had done in the houses of the Egyptians; and engaged to observe this rite, throughout their generations, of sacrificing the paschal lamb in memory of their deliverance. Which mystical repast, says Calmet, was a symbol of their covenant with God, and likewise of a strict union among themselves.

Ibid. *And with one consent made a holy law, that the saints should be like partakers of the same good and evil.*] *i. e.* At the same time that they sacrificed the passover, they unanimously made a holy agreement, and entered into covenant, confirmed by the sacrifice, to have but one common interest, that they would share alike the good and the bad which should happen to them; that as they went out of Egypt with one willing mind, so they would equally partake in the common dangers in their march towards the holy land, and afterwards divide the promised inheritance fairly and impartially among them. The Vulgate accordingly reads, "Justitiæ legem in concordia disposuerunt, similiter & bona & mala recepturos."

Ibid. *The fathers now singing out the songs of praise.*] There are two senses of this passage, according to the different reading of the Greek. The Vatican copy has, πατέρων ἤδη προαναμελπόντων αἶνοι, which is followed by our version, i. e. the fathers now sang songs of praise and thanksgiving to God for their deliverance, as if accomplished: according to Jansenius, προαναμελπόντων means, that the fathers begun the chorus, and the rest followed or joined in it. The Alexand. MS and Complut. edition read, παλίρροι δὲ ἤδη προαναμέλποντες αἶνοι, which the Vulgate and Junius follow, i. e. the children of Israel sang the praises, or hymns in honour of their great forefathers, Abraham, Isaac, and Jacob, to whom their deliverance from bondage was revealed, and the promise of the land of Canaan was made, which they now looked upon themselves as almost in possession of; and being confident of success, and a speedy departure from Egypt, they now, even beforehand, sang hymns and songs of triumph, as if they were actually delivered from it. And thus Calmet, "Ils chantoient deja par avance ces Cantiques. Ils les chantoient comme etant deja delivrez de la servitude d'Egypte." Comm. in loc. In after times, the Jews, at the celebration of the passover, sang the cxiiith Psalm, with the five next following, which the Hebrews call by the name of *Hallel*, or the hymn, which they recited at the table in the paschal night when they had eaten the lamb, concluding always with *hallelujah*. Maimonides says the following doxology was never omitted, "Therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to ascribe victory unto him, that did unto our fathers and unto us all

these signs, and brought us forth from servitude to freedom, from sorrow to joy, and from darkness to great light." See Ainsworth on Exod. xii. 8. [By what follows in the next verse of parents bewailing their children, it is probable that σαλέραν προσταμιπτόλιν, in ver. 9. is the true reading, not προσταμέλπτους, as the Alexand. and Complut. read it: the fathers on one side singing praises to God; on the other, bewailing their children.]

Ver. 10. *But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.*] *i. e.* There was a great outcry of the parents, like Rachel, weeping for their children, because they were not. How great this cry was, may be conceived from the Scriptures, comparing any very extraordinary affliction to the death of a first-born. But when all the first-born, the noblest offspring of them, were in one moment destroyed together, what comparison can equal such a grief, or what words strong enough to express it? the words here seem too faint, and the affliction would be better expressed in those vigorous mournful terms, by which the LXX express the lamentation of Esau for the loss of his blessing, Ἀνεβόησε φωνὴν μεγάλην, ᾗ σκληρὰ σφόδρα, Gen. xxvii. 34. Or of the Egyptians, and all the house of Joseph and his brethren, for the death of Jacob, Ἐκόψαντο αὐτὸν κοπετὸν μέγαν ᾗ ἰσχυρὸν σφόδρα, Gen. l. 10. The Chaldee paraphrase upon Exod. xii. 30. where the great cry of the Egyptians is mentioned, observes, that though Goshen was in the midst of the land of Egypt, and Pharaoh's palace at the entrance of it, yet when Pharaoh called to Moses and Aaron upon this melancholy occasion, "Audita est ejus vox in nocte Paschatis usque ad terram Gosen, deprecabatur enim Pharao voce amara." There is also another sense of the place given by some interpreters, "That there was a great cry of the children themselves, making lamentation." This is favoured by the Arabic, which renders, "Vox puerorum plorantium miserabilis immiscebatur;" [he seems to have read, διαρρέουσα] and Junius takes it in the same sense, "Miserabilis huc illuc ferebatur vox lamentantium puerorum." [In the Greek it is passive, θρηνούντων, *ploratorum*, not *lamentantium*. Our version is right.] But, I think, the sense of our version far preferable; for as the death of the first-born was a sudden stroke of God, as they were all cut off in one moment, the cry of the children themselves seems not so probable, as that of their parents lamenting for them; which is the sense of the Greek, the Vulgate, St Jerom's Bible, as it is called, and of all the old English versions. [See ver. 18. where the author seems to write otherwise. Πρὸς μίαν ῥοπὴν does not necessarily signify in one moment of time, but at one stroke; which allows a greater latitude, and makes the author consistent with himself.]

Ver. 12. *So they all together had innumerable dead with one kind of death.*] Ἐν ἑνὶ ὀνόματι θανάτου. Ὄνομα is used in the same sense, ch. xix. 18. and so *nomen* is often to be understood in the classic writers. Thus Virgil,

Omnia pœnarum percurrere nomina possem. Æneid. vi.

Would not the sense of our version be somewhat improved, if the rendering was, "So they all had innumerable dead together," *i. e.* at the same time, with one kind of death. To this sudden calamity of the Egyptians, the Chaldee paraphrase applies those words of Job, chap. xxxiv. 20. "In a moment shall they die, and the people shall be troubled at midnight, and pass away (suddenly,) and the mighty shall be taken away without hand." The Psalmist accordingly calls the first-born, "the chiefest of all their strength," Psal. cv. 36.

[Ibid. οὐδὲ ᾗ πρὸς τὸ θάψαι οἱ ζῶντες ἦσαν ἱκανοί, must be put in a parenthesis, otherwise there will be no connection; and even then, this will seem to be an unnatural exaggeration, that "the living were not sufficient to bury the dead," when, by his own confession, only the first-born, one in each house was destroyed, Exod. xii. 30. Unless under νεκροὺς he meant to comprehend the first-born of the beasts likewise: Of which, however, there is not the least hint given by him: For in this whole account he seems to speak of men only.]

Ver. 13. *For whereas they would not believe any thing by reason of their enchantments.*] Πάντα γὰρ ἀπιστοῦντες, which would be better rendered, "though they disbelieved the rest of the miracles, and were not persuaded by all their other calamities." And thus Calmet, "Ils n'avoient point crû tous les autres prodiges, à cause de leurs magiciens." And so the Arabic version expressly reads, "Non credentes omnibus calamitatibus quæ sibi acciderant." And the Syriac, "his autem omnibus, propter magiam, non credentes." The magicians, Jannes and Jambres, contributed much to this insensibility, and disbelief of the Egyptians; for they would not acknowledge God's power manifested in their former plagues, because the magicians,

by their enchantments, had imitated some of the wonders performed by Moses and Aaron: When they cast down every man his rod, they became serpents, as Aaron's rod did, Exod. vii. 12. With their enchantments also they brought up frogs upon the land of Egypt, as Aaron had done, Exod. viii. 7. and therefore they had a specious pretext to look upon such wonders as an effect of art magic, and not as any certain proof of the divine omnipotence. But supposing these to be the real miracles performed by the magicians, which some have thought to be ἐμπαίγματα, or in appearance only; yet this resemblance, in some particulars, was not sufficient to render their obstinacy excusable, because though, the enchanters could do mischief, yet it was not in their power afterwards to remove and remedy it: And the plague of darkness in particular was such, that the magicians, upon account of it, were "sick themselves of fear, worthy to be laughed at," ch. xvii. 8. The degrees, or rather the method of God's punishment in the several plagues of Egypt, is curious and worth observing; first he smote their water; then sent frogs, flies, and lice, and such other things as were grievous indeed, but not so affecting to them as the loss of their goods. 2*dly*, Therefore God smote their cattle, a greater plague than the former, yet not so near them as their own bodies. 3*dly*, Therefore God smites their bodies with painful sores and boils, very grievous and loathsome, yet he spared their lives. But now, when all the former plagues were ineffectual, he taketh away life itself; not a single life, or a number of them in particular families, but he smiteth at once all the first-born throughout the whole land of Egypt. We may observe, says a very learned critic, a kind method of providence in punishing, whereby it sends some previous afflictions to warn men in time, so as to make them shun the greater evils by repentance. Dacier's Not. on Aristot. Art of Poetry. And then he instances in the Egyptian plagues, which he compares to Homer's account of the plague, supposed to be sent from heaven by way of punishment, and seizing first on mules and dogs, before it affected men:

Οὐρῆας μὲν πρῶτον ἐπῴχετο, καὶ κύνας ἀργούς.
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος. Iliad. i.

On mules and dogs the infection first began,
And last the vengeful arrows fix'd in man.

Ibid. *They acknowledged this people to be the sons of God.*] This last plague, *viz.* the death of their first-born, at length subdued the stubbornness and hardness of their heart, and made them confess not only the superior power of God, but that this people, in whose behalf he so signally interposed, were his sons or chosen. The Greek reads, Θεοῦ υἱὸν in the singular number, alluding, probably, to God's styling "Israel his son, even his first-born," Exod. iv. 22.

Ver. 14. Instead of ἡ νυκτὸς ἐν ἰδίῳ ΤΑΧΕΙ μεσαζούσης, it should be λάχει, "sorte, portione, officio:" "And night was in the middle of her proper office." The other, I think, is not sense. The poet expresses it thus: "Torquet medios nox humida cursus:" and, "Et medios cursus nox intempesta tenebat." The night is here spoken of as a *person* or *goddess*, who is feigned by the ancients to be drawn over our hemisphere in a chariot, as the sun is by day. Our translators have rendered it as if ἰδίῳ were no more than αὐτῆς. They were more exact in ver. 21. where τῆς ἰδίας λειτουργίας is rendered, "his proper ministry:" And again xix. 6. The night has her ἴδιον λάχος, *proper office*, her business assigned to her. But what ἴδιον τάχος "proper or peculiar swiftness," may be, I know not.]

Ver. 15. *Thine almighty word leapt down from heaven, out of* (thy) *royal throne.*] In the Greek it should be written either θρόνων βασιλείων (not βασιλειῶν, as in *bos*) or βασιλικῶν.] Grotius applies this description, which is very grand and magnificent, to an angel commissioned by God for the punishment and destruction of the first-born of the Egyptians: other learned men have imagined from the titles and attributes of the divinity here mentioned, that God inflicted this last and most sensible plague upon the Egyptians immediately himself, for Exod. xi. 4. he says, "At midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die." Bishop Bull who condemns Grotius for applying these words to a created angel, says, they must necessarily be understood of a divine person, and he assigns for his opinion the three following reasons: 1. That the Word is here called *Almighty*. 2. That it is described as having a "royal throne in heaven," and descending from thence in dreadful majesty, commissioned by God to execute vengeance upon this occasion. 3. That its figure and appearance was so extraordinary, that, while "it stood upon earth, it touched the heavens;" denoting hereby its greatness and power in both. This divine person he

conceives to be the very Λόγος, and that the description and character are most applicable to him. Defens. Fid. Nic. lib. i. To the reasons produced by this learned prelate, in favour of the Λόγος, we may add, that the *angel* so often spoken of in the Old Testament, both before and under the law, by the title of Jehovah, the Angel of Jehovah, the Angel of God's Presence, the Angel of the Covenant, &c. who appeared so frequently about matters relating to the government, protection, and preservation of the church of God, unto Adam, Abraham, the patriarchs, Moses, and other holy men of old, who brought Israel out of Egypt, conducted them through the wilderness, gave them the law on Mount Sinai, and afterwards resided in a wonderful manner amongst them in the tabernacle and temple, having the incommunicable name and attributes of God ascribed to him, and divine worship and adoration paid to him, was the ὁ παντοδύναμος Θεοῦ λόγος, "the Almighty Word of Jehovah," 1 Cor. x. 9. Exod. xxiii. 20. Philo de Agricult. and so may well be supposed to be the agent in slaying the first-born, in defence and vindication of his own peculium. But we need not suppose this only, there is yet a stronger evidence, the Chaldee paraphrase on Exod. xii. 29. where mention is made of the death of the first-born, expressly makes the Logos to be the agent, and renders, "Et fuit in media nocte decimi quinti, & Sermo Domini interfecit omnem primogenitum in terra Ægypti." Lastly, There is a description not unlike this, Rev. xix. 15. and, to particularize the person, it is said, ver. 13. Καὶ καλεῖται τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ, which Mr Mede observes to be the same as "Ipse est Verbum illud Dei," B. v. c. 11. That the Λόγος should be mentioned by this writer, in terms not only of grandeur and magnificence, but divinity itself; that omnipotence and immensity should be ascribed to him, and a royal throne assigned him, probably the throne of his own glory; see Rev. iii. 21. and Mr Mede, B. v. c. 10. (for though our English translations have *thy* throne, yet no copies of the Greek do warrant this, nor insert σῶν or σοῦ here, nor do the Oriental, or any ancient versions take notice of it,) this so exalted a notion of the Logos, I say, our author probably took from the traditions at that time among the Jews, or from some hints in the Old Testament, or some authentic paraphrases of it, or from some ancient writers, the LXX in particular, who, in many places of their version, speak of the Logos as a divine person, and sufficiently shew their sentiments on this head.

Ibid. *As a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up, filled all things with death.*] [*By land of destruction*, τῆς ὀλεθρίας γῆς, I suppose is meant, *the land destined to destruction*, viz. Egypt.] "A fierce man of war." Thus in Moses' song, the Lord, or Jehovah, is represented as "a man of war," Exod. xv. 3. which the Vulgate translates, "quasi vir pugnator," and the LXX more strongly κύριος συντρίβων πολέμους. But the description here is more like that of the person who appeared to Joshua, in the form of a man with a drawn sword in his hand, who called himself, "the prince or captain of the host of the Lord," Jos. v. 14. but was himself a divine person, as appears from the worship which Joshua paid him, and the title of Jehovah given to him, and was, according to the best interpreters, "the Word of the Lord, or the very Logos." And thus the very learned Usher: "Jesus Dominus noster, princeps militiæ Patris sui, Jesu typico ad Jerichuntem stricto gladio apparens, promittit se populum defensurum." Ad ann. M. 2553. The same divine person, who conducted his people out of Egypt, and afterwards their chief leader and commander, was likewise the ὁ ὀλοθρεύων τὰ πρωτότοκα, victorious over that people by slaying their first-born. The Chaldee paraphrase on Exod. xii. 12. to express the greatness of this destruction, says, that almost an infinite number of destroying angels attended him, "Nonaginta mille myriades angleorum perdentium." It has been objected against this interpretation, that the title of a destroying angel is an unworthy appellation of the Logos; but to this the answer is easy, viz. that the divine person, called *the Lord*, Gen. xix. 24. who "rained down from heaven fire and brimstone from the Lord upon Sodom and Gomorrah," is by Philo, the ancient fathers, and the best interpreters, understood to be the Logos, who, as he assists and succours such as are Israelites indeed, so upon his enemies, says Philo, he sends, ὄλεθρον ἢ φθορὰν ἀνίατον, "inevitable ruin and destruction," De Somn. The Logos may therefore, without any imputation, be said to be the executioner of this vengeance.—The comparison of the word of God to a sharp sword, which this writer uses, occurs in Scripture, Ephes. vi. 17. Heb. iv. 12. See also Philo de Cherub.

Some have thought that the author of the

Book of Wisdom, did not mean here the person, emphatically called the *Word*, nor intended to express the action itself of the destroying angel, but only figuratively the divine command issued out from the throne of God to execute his vengeance upon the enemies of his people. And the description is thought to agree very well with this supposition, "From his royal throne God's authority was shewn:" His unfeigned commandment of destruction was the law of his mouth; and the equity of it consisted in that supreme dominion which God has over universal nature, presiding over both the heaven and the earth, signified by that sublime picture, "It touched the heaven, but it stood upon the earth." Grotius accordingly applies these words to a created angel; and if the expressions, *Almighty, royal throne in heaven*, and *while it stood upon earth, it touched the heaven*, be applied to universal providence, which supports and governs all things by his word, and is often in Scripture, represented as sitting on a throne, and commanding the instruments of his power from thence, it has been thought by some that we need not introduce the Mediator of the New Covenant, in this action, nor leave room for a conjecture that he may be one of those created angels, who were often employed in the administration of the affairs of the Jews under the Old Testament. Bishop Patrick's Exposition of Exod. xxiii. 21. may seem to confirm this sense of the apocryphal writer, "obey his voice," i. e. because he did but report what God himself commanded, who was there present with them, as long as they obliged him—"for my name is in him," i. e. he acts by my authority and power. Maimonides expounds it, "my word is in him," i. e. says he, God's will and pleasure was declared by the angel. In which he seems to follow the Chaldee, who translates it, "for his word is in my name," i. e. what he speaks is by my authority. Patrick's Comment. If we lay any stress upon David's account of this matter, we shall rather be inclined to believe that it was an evil angel who performed this work. In Psal. lxxviii. 49. it is said, that God cast upon the Egyptians the fierceness of his wrath, indignation, and trouble, by sending evil angels among them. And Moses seems to have determined the passage to this sense by the following words: "The Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you:" Intimating, that this work was done by an evil angel, since he would have made no distinction between the innocent and the guilty, had not the destruction of the former been peremptorily forbidden by God. And if it be thus far probable that it was an evil angel who was employed upon this occasion, as the instrument of God's providence, how dangerous must it be to imagine, that the spotless Lamb of God was the immediate agent of taking away life, when his proper business upon earth was rather to give life? Knowles's Answer to Essay on Spirit, p. 37, 40.

Ibid. *And it touched the heaven, but it stood upon the earth.*] The description here very much resembles that of the destroying angel, mentioned 1 Chron. xxi. 16. who, when he brought that great plague, which slew seventy thousand men, from Dan to Beersheba, is represented as visibly standing between the heavens and the earth, having a drawn sword in his hand, stretched out over Jerusalem. Our author is to be understood of the same divine person, who is so magnificently described in the former verse, who, though equal with God, and partaking of the fulness of the Godhead, was his holy Father's agent in his communications with mankind, particularly with regard to the children of Israel, his *peculium*; and is expressly called, *the angel of the divine counsel*, not only as being the herald and publisher of his will upon earth, but as minister to execute his orders, sometimes to preserve good men, or a chosen nation, and sometimes to inflict destruction upon a wicked people; and fills both heaven and earth with his immense presence. Upon all these accounts, he may, with great propriety, be said "to touch the heaven, and stand upon the earth." How much more properly and beautifully is this expression applied to the *Logos*, than to the person of *Fame*, as Virgil has used it?

Parva metu primò, mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.
Æn. lib. iv.

Or to *Discord*, as Homer has applied it?

Discord! dire sister of the slaughtering pow'r,
Small at her birth, but rising ev'ry hour,
While scarce the skies her horrid head can bound,
She stalks in earth, and shakes the world around.
Pope's Hom. B. iv. ver. 902.

This last description, however it may be extolled by the critics as a just allegory, and a noble instance of the sublime, and as such is quoted and commended by Longinus, yet can be regarded only as an idea, the creature of a fine fancy, and not as a real person, like that in the description before us, who has not only a being in, but an Almighty power over nature. The expression

of touching heaven, and yet standing upon the earth, when applied to the *Logos*, seems equivalent to that which God uses of himself, "Heaven is my throne, and the earth my footstool," Isai. lxvi. 1. To which agrees that description of Orpheus, speaking of the Deity,

Αὐτὸς δ' αὖ μέγαν οὐδὸς ἐπ' ἠρανὸν ἐστήριξαι
Χερσὶν ἑνὶ δεξιτερῇ, γαῖαν δ' ὑπὸ ποσσὶ βέβηκεν.

Ver. 17. *Then suddenly visions of horrible dreams troubled them sore.*] Visions of horrible dreams is an unusual expression, and scarce to be justified. The Greek is, φαντασίαι ὀνείρων, i. e. Visions or apparitions in dreams. And thus the Arabic understands it, "Sæva somniorum spectra exagitarunt eos," or visions and horrible dreams, which is Calmet's sense, "Ils furent troublez par des Songes, & des visions horribles." The Scripture makes no mention of these terrible dreams and visions preceding the destruction of the first-born. It may not improperly be asked, to whom these dreams and visions happened, whether the parents or the first-born, and for what end or design.—To suppose them sent to the first-born themselves, to advertise them of the reason of their deaths, would be of little satisfaction, and less use; for what effect could such a notice have upon persons immediately to die, especially such of the first-born as, through their infancy and tender age, could not have transgressed and given offence, and were incapable of shewing any repentance? Such a scene indeed, laid open to the parents, of the sad approaching fate of all their first-born, their dearest pledges, and growing hopes, and as inflicted upon them for *their* obstinacy and wickedness, must greatly add to their misery, as it affected them so nearly, and might be of future service to the parents to prevent their sinning against God in the like daring manner. But did not Moses give them notice and warning of this imminent calamity very expressly, Exod. xi. 4, 5. And was not this more to be depended upon than uncertain dreams and airy visions? This account seems to me to be grounded upon some rabbinical tradition, or to be a designed exaggeration, such as we meet with in profane story, where instances of dreadful apparitions, warning persons of some grievous approaching misfortune, are not uncommon. Thus, before the destruction of Troy, Hector, according to the poet, appears to Æneas:

In somnis ecce ante oculos mæstissimus Hector
Visus adesse mihi, largosque effundere fletus:
Heu fuge, nate Deâ, teque his, ait, eripe flammis:
Hostis habet muros. Æn. lib. ii.

Ver. 18. *And one thrown here, and another there, half dead, shewed the cause of his death.*] This, at first sight, seems a little inconsistent, as our translators have rendered it: Is not sudden death always understood to be an utter deprivation of all sense and life? Can they then who are represented, ver. 12. as destroyed in one moment suddenly, be with propriety said to be *cast here and there half dead*, suffering, as it were, a lingering death? Or can a person half dead (ἡμίθνητος) shew the cause why he died? I once therefore thought the true reading here to be ἐμίθνητος, i. e. that one thrown here, and another there (ἐμίθνητος) destroyed at the same time, and in the same manner, declared the cause of this common death, and general calamity, viz. that it was the just judgment of God, who inflicted it, and not the power of evil angels, nor the force of magic, nor any thing natural that befel them; which affords a good sense, and very applicable to so sudden a stroke, which destroyed such numbers in an instant. [But is this word ἐμίθνητος any where found? If it is, it would signify *simul mortalis*, not *simul perditus*, or destroyed at the same time.] But as the sense of this place may seem confined to that of the immediate context, and the preceding and following verses refer both to dreams and apparitions, the meaning of this passage is generally taken to be, that the first-born of the Egyptians were apprized of their imminent danger, and acquainted with the true cause of it, by apparitions and notices given them in dreams; and being half dead through the apprehension of it, declared to their relations and friends, the true reason upon which they should suffer, and why all of them were at once sentenced to die. According to this interpretation, Junius renders very properly, ἔθνησκεν, by *moreretur*, which makes the sense much clearer, and the Syriac and Arabic both express it by the same mood. [Ἔθνησκε is *moriturus erat*, or *esset*: which is very different from ἔθανεν. See the notes upon Max. Tyrius, p. 698. Edit. Lond. Instead of ἡμίθνητος, I should have thought, ἡμιθνὴς the true reading; for ἡμιθνὴς (or ἡμιθανὴς, Luke x. 30.) is *half dead*; ἡμίθνητος, *half mortal*. But as the Alexand. MS has ἔθνησκον and ἐνεφάνιζον, in the plural; there can be no doubt but the author wrote, Καὶ ἄλλος ἀλλαχῆ μίφεις, ΗΜΙΘΝΗΤΕΣ δ' ἦν ἔθνησκον αἰτίαν ἐνεφάνιζον.]

Ver. 20. *Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness, but the wrath endured not long.*] From the destruction of the first-

born, the author takes occasion to mention the overthrow of the Israelites in the wilderness; and, by a comparison of God's dealing with the Egyptians, and his own people, it appears that the former were punished without mercy, the sentence of death against their first-born being executed without any mitigation, reserve, or exception; but Aaron no sooner appears in favour of the offending Israelites, but, through his intercession, the plague ceases, and the wrath of God is appeased. The expressions used by this writer, to describe their destruction, seem too mild and favourable for so great an overthrow. The Scripture history informs us, that no less than fourteen thousand and seven hundred were slain by the plague inflicted on them for murmuring against Moses and Aaron, Numb. xvi. 49. "when the dead thus fell down by heaps one upon another," as it follows, ver. 23. Death may rather be said to have made havock of the Israelites, but it is described here as a small calamity, and an inconsiderable loss, in comparison of what happened to the Egyptians. It is observable, that θραῦσις, by which this destruction is expressed, both here, and in the book of Numbers, signifies likewise a *tumult* or *commotion*; and so it includes elegantly, the cause and the effect, the sin and its punishment.

Ver. 21. *For then the blameless man made haste, and stood forth to defend them, and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end.*] That is, in the Scripture language, Aaron interceded, and put on incense, and made an atonement for the people, and the wrath of God was instantly turned away; whereby he shewed the great power of the ministerial function with God. And thus St Jerom, "Currens ira Dei sacerdotii voce prohibebatur," i. e. "The wrath of God coming, as it were, full speed upon them, was stopped by the voice and power of the priesthood." It is worth observing, that Aaron, who undertakes to intercede for the people, is here described by the great character of *the blameless man*: Upon which the fathers remark, that such, and so blameless ought all those priests of God to be, who stand forth to defend others by their prayers and ministry, and would do true service to their people, and render their labours effectual to the great purpose of reconciliation. St Gregory, in particular, thus happily enforces a blameless conduct in such as minister about holy things: "If a man is ashamed to present himself before an equal for pardon, whom he has offended, and with much difficulty obtains forgiveness, how shall one that is conscious of his own bad life, and must conclude the God of purity and holiness to be his enemy on that account, dare to take upon himself the high dignity of an intercessor for others? How shall he, to any purpose, implore God's mercy for his brethren, who stands in so much need of it himself, and has reason to doubt of his own acceptance?" Greg. Pastor. P. I. c. 11.

Ver. 22. *So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished.*] As the blood of the paschal lamb stayed the angel which destroyed the Egyptians, from touching the Israelites, Exod. xii. 23. Heb. xi. 28. so the smoke of Aaron's incense (figuring the mediation of Christ), stayed the plague here from the surviving Israelites. The Lord, through the prevalence of his intercession, "repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand," 2 Sam. xxiv. 16. The Greek text of this passage of our author, is different according to the copies: The Vatican edition, and Alexandrian MS read ἐνίκησε τὸν ὄχλον, and so the Vulgate, Syriac, and Arabic render; i. e. he overcame the plague or trouble, *ce trouble*, says Calmet, occasioned by their murmuring, for so ὀχλος sometimes signifies, as well as *multitude*; in which last sense, it is improperly taken by the old English versions, for the contest was not with the multitude, but with the destroyer. [I believe ὄχλον was designed for χόλον, *iram*; which I take to be the true reading. See Heb. xii. 15. ἐνοχλῇ which in Deut. xxix. 18. is ἐν χολῇ.] The Complut. edition has ἐνίκησε τὸν ὀλοθρεύοντα, which our translators manifestly follow here. The sense of the passage in either reading, is, that Aaron stopped the plague, or the angel of death, by the word; and so the old versions, with more propriety, render; i. e. by the prayer which he so powerfully addressed to God: "Aaron le surmonta, (says Calmet,) par la force de la priere qu'il adressa à Dieu;" and by reminding him of the promises which he had made to their forefathers, the patriarchs, Abraham, Isaac, and Jacob; the covenant which he had entered into, and the oath which he had sworn unto them; which last circumstance is not mentioned in the Books of Moses, as an argument, or motive urged by Aaron. There seems great strength and energy in the original words, λόγῳ τὸν κολάζοντα

ὑπέταξεν, i. e. "by the power of prayer he brought under, or into subjection, the destroyer himself; and, as it were, forced or constrained him to relent." This efficacy, and almost uncontroulable power of prayer, is finally displayed upon another instance of disobedience, which provoked God's displeasure against the Israelites; they had solemnly promised God not to worship any image, as he had expressly forbidden them by Moses, and immediately after, as if in defiance of his vengeance, they made the molten calf, and sacrificed to it as their great deliverer out of Egypt. Upon which, God says to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them," Exod. xxxii. 10. intimating, as if he could do nothing against them, that his almighty power was restrained, so long as Moses prayed, and interceded for them.

Ver. 23. *For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.*] The latter part of this verse is somewhat obscurely expressed; the sense is, "He stood between the dead and the living, and prayed for the people;" for so St Jerom's Bible, as it is called, adds, and stopped the way of the destroyer to them that remained; the Geneva Bible renders, "He stood in the midst, and cut off the wrath, and parted it from coming to the living." See Numb. xvi. 48. where the Chaldee paraphrase mentions Aaron standing praying in the midst, and with his censer making a separation, "Stetit Aharon in oratione in medio, & fecit interstitium cum thuribulo inter mortuos & inter vivos."

Ver. 24. *For in the long garment was the whole world.*] Ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος, "In veste poderis quam habebat," says St Jerom's Bible,; i. e. upon the long robe or garment which Aaron had on," (not *in it*, as our version has it), was a representation of the whole world; for upon the skirts of the high priest's robe, and on his girdle, was a variety of peculiar colours, as blue, purple, scarlet, and white; by which four, according to Josephus, were represented the four elements; for by the scarlet, the fire was represented; by the white linen, the earth; by the blue, the air; and by the purple, the water or sea. St Jerom hath the very same conceit, "Pontifex Dei creaturarum omnium typum portans in vestibus suis." Epist. ad Fabiol. which he borrowed probably from Josephus, Antiq. lib. iii. c. 7. or from Philo, who says, Ὅλη μὲν δὴ γέστις ἀπεικόνισμα, ᾗ μίμημα τῦ κόσμυ, τὰ δὲ μέρη, των καθ' ἕκασην μερῶν. De Mose, lib. iii. And in many other places he has the same thought. De Profug.—De Somniis. Clemens Alexandrinus expresses the sense of our author still nearer, Τῦ δ' Ἀρχιερέως ὁ ποδήρης κόσμυ ἐσὶν αἰσθητὸν σύμβολον. Strom. v. See also Ambr. De fug. sæc. c. iii. It would be tedious to mention the many rabbinical conceits, supposed to be mystically implied in this imagery of the high priest's robe. This is a very remarkable instance of the allegorical interpretation, which chiefly was in vogue from the time of the LXX version, to that of Aquila, for near four centuries. See Mangey's Pref. vol. i. Philo abounds in expositions of this sort: Nor is it any wonder, that our author, who was most probably an Alexandrian Jew, should affect the same: Instances of it are frequent in the writings of Barnabas, Hermas, and others of the apostolical writers. And we have a very remarkable one in St Paul's Epistles, Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος, κ. τ. λ. Gal. iv. 24, 25. But there is another interpretation of this passage of our author, which is not so far fetched, or mystical, as the former, viz. that upon the long garment, or high priest's robe, were all sorts of ornaments, for so κόσμος very frequently signifies, as well as the *world*. And some have thought this sense of the word to be more agreeable to the place, and to agree better with the context, where some of the ornaments are mentioned, particularly the resplendent breastplate. In this sense, Junius understands the words, rendering, "In talari vestimento totus erat ornatus;" and thus the Geneva Bible, "In the long garment was all the ornament;" and Coverdale's version is rather more expressive, "In hys long garment was all the beauty." [But the Greek, ὅλος ὁ κόσμος, cannot signify "all sorts of ornaments." The first interpretation is indisputably the true one; the latter, as being a mistake, is scarce worth mentioning, unless as such. Ὅλος ὁ κόσμος, as xvii. 20. ὅλη ἡ κτίσις, xix. 6.

Ibid. *And in the four rows of the stones was the glory of the fathers graven.*] This is a description of the pectoral, adorned with jewels, which the high priest wore, which were so artificially set in it, as if they were but one single stone, though really divided into four rows by little partitions of gold, and all together made a square of precious stone; the Greek accordingly expresses this by πλησίχρω λίθῳ in the singular number. Hereon were engraven in Hebrew characters, the glorious names of the pa-

triarchs, Jacob's twelve sons, and the insignia of the several tribes, according to their generations or births, called here the *fathers*, or the heads of the tribes: the names of the six elder were towards the right shoulder, and the other six towards the left. Joseph. Antiq. lib. iii. c. 7. In the high priest's breast-plate were likewise the Urim and Thummim, which gave answer in difficult cases; but the learned are not agreed upon the manner of consulting, or receiving the answer from thence. These two ornaments, says St Jerom, which signify *light* and *perfection*, intimate, that in God's ministers, purity of doctrine, and holiness of life, should always be inseparable: That truth should be engraven in their very heart, and that the light within should shine forth in all that appears outwardly—not only their words, but their actions, their motions, their dress, should bespeak them more immediately the servants of God, and have some tendency to teach and instruct others. "Veritatem mente concipiat, & toto eam habitu resonet & ornatu, ut quicquid agit, quicquid loquitur, sit Doctrina populorum." Hieron. Epist. 127. De vest. Sacerdot.

Ibid.] *And thy Majesty upon the diadem of his head.*] Upon Aaron's triple crown or diadem, was an inscription of the sacred name of God; "Holiness unto the Lord," being engraved in a golden plate upon the forehead. We may also, with Josephus, understand this allegorically, that the triple crown and plate of gold represented the glory and majesty of the Almighty. In loc. citat. Ecclus. xlv. 12.

Ver. 25. *Unto these the destroyer gave place, and was afraid of them.*] If such regard was paid, even by the destroying angel, to Aaron, the high priest, apparelled in his sacred habit, appearing in his robe of glory, as to stop his hand and alter his purpose, we need wonder the less at what Josephus records concerning Alexander the Great; "Upon intelligence that he was drawing near towards Jerusalem, Jaddus the high priest advanced to meet him together with the rest of the priests in the habits of their order, with the citizens in a venerable pomp and solemnity. When Alexander saw from a distance the order of the procession, the people all in white, with the priests at the head of them in their silken robes, and the high priest himself in his purple stole, embroidered with gold, his mitre upon his head, and a golden plate upon his forehead, with the name of God engraven upon it, the majesty of this spectacle struck him with so reverend an awe, that he advanced to, and embraced Jaddus, adored the sacred inscription, and instead of destroying the city, he went up to the temple, and sacrificed there in form." Antiq. lib. xi. c. 8.

Ibid. *For it was enough that they only tasted of the wrath.*] We may hence see the truth of that observation, "The effectual fervent prayer of a righteous man availeth much," James v. 16. For, upon the intercession of Aaron, God thought fit to spare the rest of the people, and to give a specimen only of his displeasure for the instruction of such as yet remained alive. His design was, by a taste only of his severity, to make his chosen sensible of the great danger of failing in their duty and obedience to him, and how dreadful and insupportable the fury of his wrath must be.—But he dealt not so favourably with the Egyptians, upon whom his vengeance was poured out in full measure, when he smote all the first-born in Egypt, "the most principal and mightiest in the dwellings of Ham," Psal. lxxviii. 52. [At the end of this chapter, there seems to be wanting the word δικαίοις (as ver. 20.) after or before ἱκανή: to which is opposed ἀσεβέσι in the beginning of the next chapter: thus, ἦν γὰρ μόνη ἡ πεῖρα τῆς ὀργῆς δικαίοις ἱκανή· τοῖς δὲ ΑΣΕΒΕΣΙ μέχρι τέλους, &c. See upon ch. xi. 9.]

CHAP. XIX.

THE ARGUMENT.—*God's vengeance against sinners further shewn in the final overthrow of the Egyptians in the Red Sea, whilst the Israelites, his chosen, passed over it as on dry land, upon which occasion Moses composed an ἐπινίκιον, or hymn of thanksgiving. A recapitulation of some of the former plagues, and of particular mercies vouchsafed to the Israelites in the wilderness. The author concludes the book with a fine observation, that universal nature is obsequious to God's will; that all the elements fulfil his pleasure, and change their known qualities and powers, either to take vengeance upon his enemies, or to succour and protect his chosen.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do.] This, says Calmet, should be joined to the former chapter, in which the author mentions, that the wrath of God being hot against the murmuring Israelites, Aaron stopped its progress; but, says he, when God determines to take vengeance of the

Egyptians, nothing is able to stop or withstand it; it admits of no intercession, nor knows any mitigation or end.—After having smote them with successive plagues, and slain all their first-born in the same instant, his severity and indignation pursues them μέχρι τέλους, "to the very last, to an utter end of them," which was accomplished by their final overthrow in the Red Sea. God knew the obstinacy and stubbornness of Pharaoh; he had pronounced of him long before, that he would not hearken unto Moses, nor regard any, or all the wonders and signs done by him, Exod. vii. 4. He knew the evil heart of the Egyptians, and their inveterate malice against Israel, and he prepared a punishment suitable to their insidious design, and wicked intention.

Ver. 2. *How that having given them leave to depart, and sent them hastily away.*] Καὶ μετὰ σπουδῆς προπέμψαντες αὐτούς· which signifies something more than hastily; it means, that they not only urged them to be gone, but assisted them in their departure, and furnished them with all necessaries that they wanted for their journey, which is confirmed by προπέμψαντες, which is joined to it: for so this very phrase is used by St Paul, Ζηνᾶν τὸν Ἀπολλὼ σπουδαίως προπέμψον, i. e. Help Zenas and Apollos forward on their Journey with care and diligence; and this is explained by the words which immediately follow, ἵνα μηδὲν αὐτοῖς λείπῃ, *that they may want nothing*, Tit. iii. 13. See also Acts xv. 3. This hasty departure of the Israelites was foretold Exod. xi. 1. where the Hebrew reads, "When he shall send you away, he shall thrusting thrust you out from hence altogether." The translation of the LXX too is very strong and remarkable in this place, ἐκβαλεῖ ὑμᾶς ἐκβολῇ, where the very manner of the expression implies eagerness and impatience to perform it: But the Chaldee paraphrase upon the place is most full to the present purpose, "Expellendo expellet vos, & cum dimiserit, exitium erit ipsi;" and, in the account which follows after, Exod. xii. 33. relating to their departure, it is said, that the "Egyptians were urgent upon the people that they might send them out of the land in haste;" where the LXX render, with a particular emphasis, καὶ ἐβιάζοντο σπουδῇ ἐκβαλεῖν αὐτούς: and the learned rabbins observe, that the Hebrew word which expresses *haste*, and is used in this place upon the occasion, hath it in an extraordinary mark (noted also in the Hebrew margin) which encreaseth the signification, and implies a more than than ordinary care and haste in urging their departure: and no wonder that they were so importunate to have them instantly gone; for they said, as the same paraphrase continues the account, "Si moram traxerint ipsi hic horam unam, ecce omnes Ægyptii mortui," "If the Israelites continue here one hour longer, we are all dead men;" and therefore what Josephus adds is not improbable, that the Egyptians made the Hebrews very considerable presents to induce them to go the sooner away.

Ver. 3. *For whilst they were yet mourning and making lamentation at the graves of the dead.*] This is not fully expressed, and probably wrong translated. In the original it is, ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη, καὶ προσοδυρόμενοι τάφοις νεκρῶν, which means a great deal more, as I apprehend, than bare crying and bewailing; ἐν καρδίαις, or ἐν φρεσὶν ἔχειν τὸ πένθος, may indeed express inward sorrow; but it seems little less than a solecism to describe such a passion of the mind by ἐν χερσὶν ἔχειν τὰ πένθη. I am inclined rather to understand and apply this phrase to the then employment of the Egyptians after the great loss of their first-born, that they determined to set forward, and pursue the Israelites, even then, when all hands were employed in making the usual necessary funeral preparations for their dead; for thus I understand ἐν χερσὶν ἔχοντες τὰ πένθη, which the Egyptians observed very strictly, and, according to Herodotus and Diodorus Siculus, were not wanting in, either to the better, middle, or even the meaner sort. They mention, likewise, the manner of these preparations, how, and at what rates they were performed, and that the whole took up a very considerable time; which is confirmed from Gen. l. 3. where the ἡμέραι τοῦ πένθους, or the days of mourning, as our translators there render, are said to be seventy days, which were not so many days of mere sorrow, but were the allotted days for the funeral preparations, and the performance of those previous rites, and religious ceremonies to the body of Jacob deceased, which were usual and customary among the Egyptians; and Joseph, as living among them, or for other reasons, thought fit to follow on this occasion. See Bishop Patrick in loc. Our version, therefore, seems again mistaken, when it represents the Egyptians, in so short a time, making lamentations at the graves of the dead, just before their pursuit of the Israelites; which some make to be three days only, others six, after their general calamity. See Usher's Annals ad an. Mund. 2513. Herodotus expressly mentions, that till the se-

venty days for the funeral preparations were expired, ἐπειὰν παρέλθωσι αἱ ἑβδομήκοντα ἡμέραι, κ. τ. λ. the Egyptians did not put the body into the coffin, lib. ii. c. 86. which seems confirmed from the order observed in Jacob's burying, which was after the Egyptian manner; for when the set days for the funeral preparations were fulfilled, the sacred text says, they then set forward in order to bury him. The crying, therefore, or lamentation here mentioned, could not be at the graves of the first-born, for it must be much too early in point of time, according to the best accounts which are given of the Egyptian customs on such occasions; they seem rather to be crying over the *exequiarum justa*, the preparations they were then making for their future interment, while they were getting things ready, their ointments, spices, gums, linen, and other necessaries for embalming, called ταφὴ, Gen. l. 2.; and thus τάφος itself seems sometimes used. The whole passage may more properly be understood thus: "While they were busy, and all hands were employed in making the necessary funeral preparations, and were lamenting at or over the provisions making for their embalment and interment; in the midst of this work, which prescription, piety, and a love for their deceased children, had engaged them in, they set forward, out of revenge, to pursue the Israelites."

Ibid. *They added another foolish device, and pursued them as fugitives, whom they had entreated to be gone.*] i. e. They on a sudden changed their minds, and foolishly followed a different resolution, and pursued after the Israelites as so many fugitives, not only because they returned not at the time expected, and the labour of so many hands was in danger to be lost; but they represented them as robbers, persons who, under the notion of borrowing, had run away with their goods, and spoiled them of their riches and substance: And thus *Fugitivus* is used frequently by the old commedians; and so, in St Paul's Epistle to Philemon, where mention is made of *Onesimus* running away, which St Paul artfully softens, calling it a *departing* only, it follows after, "If he have wronged thee," &c. ver. 18. It was certainly the effect of a divine infatuation, that the Egyptians should pursue after the Israelites so far, and in such a desperate manner, when they saw, or might have perceived the Red Sea open her bosom to give passage to God's chosen. A very learned writer thinks the Egyptians might reason thus: "Who knows whether all Moses's power be not confined only to the meridian of Egypt, or whether his commission may extend over Palestine and Median? Probably, though his command was great over the wind and water, over the air and clouds, over the dust of the earth, and over all senseless and irrational creatures; yet he may have no such great command over armies or hosts of men. Upon these, and the like presumptions they became desperately resolute to be avenged upon the Israelites for all the miseries and losses which Moses had brought upon them, especially as they knew the Israelites had no skill in arms, and had no offensive weapons with them." Jackson's Works, tom. iii. c. 40. But God gave that great Leviathan Pharaoh, for so the Psalmist expressly calls him, and his mighty army, as a prey to the promiscuous sorts of ravenous creatures which inhabit the wilderness, λαοῖς τοῖς Αἰθίοψι, as the LXX express it, Psal. lxxiv. 14.

Ver. 4. *For the destiny whereof they were worthy, drew them unto this end.*] Εἶλκε αὐτὸς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη, *i. e.* a wretched stupidity and fatality possessed them, which hurried them on to this, *ad hanc rem trahebat*, says the Arabic, or to this desperate resolution, the end and conclusion of all, and which compleated all their misfortunes, and made them insensible of what they had already suffered, that they might fill up the measure of the punishment designed them, which was to be in a very uncommon and exemplary manner: "For had Pharaoh and his people died of the pestilence, or other disease, when their cattle perished by the murrain, the terror of God's powerful wrath had not been so visible to all the world, as it was in the overthrowing the whole strength of Egypt at once, which had taken arms, and set themselves in battle against him; now the stronger the infatuation, and the more ignominious and general this destruction of Pharaoh and his mighty host was, the more was his glorious power manifested, and the brighter did the riches of his goodness shine towards his favourite Israelites, whom no secondary means could have affected so much, as the perpetual memory of this great victory." Jackson in loc. cit. There is an expression like this of our author's in Josephus, who, describing the calamities of his countrymen, under Vespasian, says, πεπήρωτο ὑπὸ τῆς χρεὼς ὃ τῇ τε πόλει καὶ αὐτοῖς ἤδη παρῆν· that they were blinded by that destiny or fate which hung over them and the city: and the same infatuation was upon this people in order to their captivity in Babylon, and the destruc-

tion of their city and temple by the Chaldeans; and many other examples there are in every age of the world of such judicial infatuations, as betrayed particular persons, or whole nations, into that ruin and destruction which God justly decreed for them. So true is that observation, *Quos Jupiter vult perdere, dementat prius*, that God first infatuates those whom he intends to destroy.

Ver. 5. *That thy people might pass a wonderful way.*] It was likewise through the permission of God that the Israelites were pursued by the Egyptians, that he might shew his power and mercy to them in their great deliverance; for the Israelites were shut up into so narrow a compass by their pursuers, between impassable mountains and the Red Sea, that it was impossible for them to have escaped; there was no thought of flying, and as they had no arms, they could not fight; and if they continued where they were, they must inevitably have been starved; in this strait and danger, Moses, by God's command, strikes the Sea with his rod, and opens a way through the water for the Israelites' passage and escape, called here ὁδοιπορία παράδοξος, a surprizing, or incredible march. See Joseph. Ant. lib. ii. c. 15.

Ibid. *But they might find a strange death.*] The Egyptians, when they saw the Israelites marching forward in the sea, without any inconvenience or impediment, made no doubt but the same way was equally safe for them; they did not apprehend that divine justice had opened this way, at the same time, for the preservation of his chosen, and the destruction of their oppressors: upon viewing, therefore, the safe passage of the Israelites, and their successful progress, they advanced into the sea with the more eagerness, which returned upon them with great violence, and destroyed the whole army, that not a messenger was left to carry the tidings. Josephus computes the number of the Egyptians that perished in the Red Sea to be fifty thousand horsemen, and two hundred thousand foot, and six hundred chariots, Antiq. lib. ii. c. 15. That such an infinite number of persons should perish at the same time, by the return of the mighty waters, may well be called ξένος θάνατος, a new and an unusual kind of death, never before heard of, but at the universal deluge; and the judgment of God was more visible in it, upon account of the far greater number that were destroyed, than when the earth opened her mouth and swallowed up Corah and his rebellious company, which the LXX call φάσμα, an unusual sight, and a very surprizing accident. God vouchsafed the like favour to the Israelites in the days of Joshua, when the waters of Jordan being cut off, and standing upon an heap, the children of Israel passed over it on dry ground, Josh. iii. 17.

Ver. 6. *For the whole creature in his proper kind, was fashioned again anew.*] Ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διεμορφοῦτο, *i. e.* by a supernatural power from on high. See the like use of ἄνωθεν, Luke i. 3. John iii. 31. James i. 17. iii. 17. in all which places it is used in the sense of πρόθεν. [In the opinion of some. But more probably wrong understood so.] Junius renders "Tota creatura in suo genere de integro superne reformabatur;" and the Syriac and Arabic interpreters both express ἄνωθεν by *superne;* ours, and the old English versions follow the Vulgate. The expression of fashioning the creature again anew, very much resembles the mode of the Hebrew language; for where mention is made in Scripture of the Lord's making a new thing, that is, altering the course of nature by some miracle, in the Hebrew it is expressed by, the Lord creating a creature. See particularly Numb. xvi. 30. The sense of the passage here is, that the elements were so altered in their operations, and diversified in their effects, through the power of God, that there seemed to be, as it were, a new creation, for there was nothing but miracle, either when God would punish his enemies, or protect his chosen; or there may be another sense of this place, says Calmet, "That the creatures seemed to return to their first and primigenial state, in which they were at the beginning of the creation; matter again appeared indifferent to all sorts of forms, so obedient was it to follow and execute all the orders of its Maker; the elements, in particular, were not any more what they were before, or in times past, but they seemed, as at the beginning, to have assumed a new form, so singular and extraordinary was their power." Comm. in loc. Which I apprehend to be the sense of the Vulgate, though obscurely expressed.

Ver. 7. (As namely) *a cloud shadowing the camp.*] Τῇ τὴν παρεμβολὴν σκιαζούσῃ νεφέλῃ, according to the Alexand. MS, i. e. the Israelites were kept unhurt by the cloud shadowing the camp, which seems far preferable to the Vatican reading. [But, on second thoughts, cannot be admitted.] There were three several uses of the cloud that attended the Israelites, 1. To guide them in their journeys; and this it did as a pillar going before them. 2. To preserve them

from the heat of the sun in the wilderness; and then it was spread out like a covering, Psal. cv. 38. and was a cloud shadowing the camp in this sense. 3. It served to defend them from their enemies, that they might not be able to assault them; and so it stood between the host of Israel and that of the Egyptians, and was a cloud of darkness to the latter, hindering them from any approach to the Israelites in their pursuit after them, Exod. xiv. 20. This last sense seems most proper to this place. I have before observed (see note on chap. x. ver. 17.) that this miracle has been greatly misrepresented by some modern freethinkers, as if there was not any real cloud, but only an occasional fire made by the Israelites, for a blind to their enemies, and to lead them into a mistake; but not only this writer, and the son of Sirach, Ecclus xxiv. 3, 4. but the inspired penmen make this cloud to be supernatural, the work of the divinity itself, Numb. xiv. 14. Psal. lxxviii. 14. xcix. 7. cv. 39. Philo in particular, who speaks the sense of the Jewish synagogue and Alexandrian schools, speaks thus of the *cloudy pillar* and the Israelites deliverance: "God does not succour or save in any such sort as man; it is peculiar to him to interpose his omnipotence where all human means fail." And accordingly he makes this whole matter miraculous, conducted by an invisible angel, and the cloud so thick and extensive, as even to cover the face of heaven, De vita Mosis. From this extraordinary and supernatural cloud we may derive probably that part of poetical machinery of the heathen deities appearing in, or with a cloud, so frequent to be met with in profane writings.

Ibid. *And where water stood before, dry land appeared; and out of the Red Sea, a way without impediment; and out of the violent stream, a green field.*] It would be more properly rendered, "In the Red Sea, or through it, was there a way made, without any danger or impediment." And thus the Psalmist, "He led them through the deep, as through the wilderness," ὡδήγησεν αὐτὺς ἐν ἀβύσσῳ, ὡς ἐν ἐρήμῳ, according to the LXX Psal. cvi. 9. and the Syriac renders, in like manner, "Aperta est in Mari Rubro via expedita," and so do the Old English versions. But, according to this writer, God not only made a passage for his people in or through the Red Sea, by gathering the waters thereof together into heaps, whereby the dry land appeared, as in the beginning when the earth came from the bosom of the waters, Gen. i. 9. but he adorned their way by a beautiful appearance of herbs and flowers. ["Out of the Red Sea—and out of the violent stream," is a literal translation, and not amiss. It might have been continued in the same form in which the foregoing clause is rendered: "And where water stood before, dry land appeared; and where the Red Sea was," there "a way without impediment appeared;" and where a violent stream, there *a field bearing grass* appeared (or, *was seen*, ἐθεωρήθη.) It is not χλωρὸν πεδίον, *a green field*, but χλοηφόρον, *grass bearing*: But it cannot properly be rendered, *in* the Red Sea, or *through* it, was there a way made. For, that though it be true, is not the meaning of the Greek here.] Some have represented this as a real description of the bottom of the Red Sea; but it seems rather to be a conceit founded upon some Rabbinical tradition, or an hyperbole and exaggeration, to express the happy success of the Israelites, and the easiness of their passage; for there is no foundation any where in Scripture for such a notion, nor in any history of good authority. Pliny indeed mentions, that the Red Sea was in many places interspersed with trees, and some of them bearing fruit, and had the appearance of a floating wood, "Rubrum mare, & totus Orientis oceanus refertus est sylvis," lib. xiii. c. 25. But this, if true, would rather hinder and obstruct the Israelites passage, than any ways contribute to forward it. It is remarkable that Josephus, when he describes this very surprising and extraordinary march of his countrymen through the Red Sea, extenuates the miracle undesignedly by the very comparison, which he brings to illustrate it, and lessens the wonder of the fact, while he would accommodate it to the heathen's faith; he was afraid lest the Gentiles should scruple to believe, that the unruly waves of the sea gave back at the shaking of a rod, or the voice of a man; and therefore to make this the more easily believed, he intimates very injudiciously, that this passage of the Israelites was like that of Alexander the Great and his companions through the Pamphylian sea: "Whether, says he, the thing was done by God's extraordinary will and appointment, or by the course of nature, no man ought so to wonder, as if it were a thing unheard of, that the sea should make way for the men of those old and innocent times, when, but the other day as it were, the Pamphylian ocean gave way to Alexander and his followers, rather than any thing should hinder the design which God had purposed to put a period to the kingdom of Persia." Antiq.

lib. ii. c. 16. But that this passage of Alexander and his companions ought not to be compared, much less equalled with this of the Israelites through the Red Sea, appears from Strabo, who acquaints us, that where Alexander and his men passed over, there was a narrow passage upon the shore, which, at a low ebb is so dry, or the waters however so low, that they may be passed over on foot. Lib. xiv. and Plut. in Vit. Alexand. But there is no ground to suppose any reflux of the waters, or narrow passage of the Red Sea to help the Israelites over.

Ver. 8. *Seeing thy marvellous wonders.* Greek θεωρήσαντες θαυμασὰ τέρατα, *having seen wonderful prodigies.*]

Ver. 9. *For they went at large like horses.*] Ὡς γὰρ ἵπποι ἐνεμήθησαν which is the reading of the Vatican copy, and of the Alexand. MS. The generality of commentators understand this of the Israelites exulting for the great plenty of manna which God vouchsafed them in the wilderness, and that by it they grew wanton, like horses high fed. Others confine the sense to the joy expressed by them for their unexpected deliverance, sporting themselves, χλοηφόρῳ σιδίῳ, ver. 7. like horses at full liberty. Badwell prefers ἐχρεμέτισαν, *hinniebant*, which, he says, is the reading of the most correct copies, (of which however there is no mention in the Var. Lect. of Bos.) and with him agree Vatablus and the Geneva version, *i. e.* That the Israelites neighed, rejoiced, and wantoned like horses coming to a green fresh pasture, after having been long kept up and confined in the stable. This simile is beautifully expressed by Homer in the following lines:

Ὡς δ' ὅτε τις σατὸς ἵππος, ἄκοσήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀπορρήξας θείει πεδίοιο κροαίνων.
Εἰωθὼς λούεσθαι ἐυῤῥεῖος ποταμοῖο,
Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὦμους ἀΐσσουσ'· ὁ δ' ἀγλαΐῃφι πεποιθώς,
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων.

Il. vi. ver. 506.

which beautiful comparison Virgil has happily imitated:

Qualis ubi abruptis fugit præsepia vinclis
Tandem liber Equus, campoque potitus aperto,
Aut ille in pastus armentaque tendit equarum,
Aut assuetus aquæ perfundi flumine noto
Emicat, arrectisque fremit cervicibus altè
Luxurians: luduntque jubæ per colla, per armos.

Æn. lib. xi.

There is the same simile, and upon the very same occasion, Isa. lxiii. 12, 13. where God is described as conducting the Israelites by the right hand of Moses, "With his glorious arm dividing the water before them, to make himself an everlasting name, leading them through the deep as an horse in the wilderness, that they should not stumble." See Habak. iii. 15.

Ibid. *And skipped like lambs.*] The Israelites are frequently represented in Scripture as a flock under the conduct of their shepherd Moses: They are so described Isa. lxiii. 9, 11. Psal. lxxvii. 20. lxxviii. 52. Σκιρτᾶν, by which the joy of the Israelites is expressed, properly belongs to beasts, and is here, by an elegant metaphor, applied to persons. See Mal. iv. 2. in the LXX, Luke vi. 23. and in the same manner it is used by Euripides. It was thus David expressed his joy before the ark, by bounding and springing from the ground by the most sprightly and playful motion, 2 Sam. vi. 16. remarkable in, and peculiar to the lamb and the deer: In like manner we find the passions of men frequently applied to beasts, and even inanimate things, both in sacred and profane writings.

Ibid. *Praising thee, O Lord, who hadst delivered them.*] This blessing of their deliverance from the dangers of the Red Sea, and the visible overthrow of all their pursuers in it, was so unexpected and acceptable, that the Israelites spent that whole night in hymns and thanksgivings to God. Moses, in particular, composed a song, Exod. xv. (which many learned men suppose to be in hexameter verse, Joseph. Antiq. lib. ii. cap. ult. Euseb. Præpar. Evangel. lib. xi. c. 3.) to the honour of God upon this joyful occasion, and in memory of their great escape from the violence of the waves, through his Almighty power, which the waters saw, were afraid of, and retired, Psal. lxxvii. 16. "Refluum trepidavit æquor," as Cowley well expresses it. This mercy of God to the Jewish nation, and his command over the insensible and unruly element, is finely displayed in Psal. cxiv. "When Israel came out of Egypt, and the house of Jacob from among the strange people, Judah was his (God's) sanctuary, and Israel his dominion. The sea saw that, *i. e.* perceived his presence, and fled." At the fifth verse, the question is asked by one part of the choir, "what aileth thee, O thou sea, that thou fleddest?" Τί σοί ἐστι, θάλασσα, ὅτι ἔφυγες. And the answer is very beautifully returned by the other, according to the LXX version (for this is one of those Psalms that was sung alternately) ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ, ἀπὸ προσώπου τοῦ Θεοῦ Ιακώβ, ver. 7. Lac.

tantius represents the Israelites as conducted through the Red Sea by an angel, or rather the angel, so often spoken of in the Old Testament, "In qua eductione ostendit virtutem majestatis suæ Deus. Trajecit enim populum medio Mari Rubro, præcedente Angelo, & scindente aquam, ut populus per siccum gradi possit," Lact. De vera Sapient. lib. iv. the same divine person, whom Clemens Alexandrinus calls Μυστικὸς Ἄγγελος, and supposes to be the conductor of Israel out of Egypt. Virgil has a thought which very much resembles the Scripture account of this miracle, where he makes the goddess Cyrene in the beautiful episode of Aristæus, to divide the waters for his passage, and even to compel them to stand on an heap, as the Psalmist expresses it,

Simul alta jubet discedere latè
Flumina, quà Juvenis gressus inferret, at illum
Carvata in Montis faciem circumstetit unda,
Accepitque sinu vasto. Georg. iv. ver. 339.

Ver. 10. *For they were yet mindful of the things that were done while they sojourned* (in the strange land.)] Ἐμέμνηντο γὰρ ἔτι τῶν ἐν τῇ παροικίᾳ αὐτῶν. The words in the parenthesis are added by our translators for explanation sake, and are properly enough inserted, to confine the sense to what happened in their sojourning in Egypt. The place itself may be differently interpreted, according as we understand it of the Israelites, as on the banks of the Red Sea, immediately after their passage; or of them after their continuance in the wilderness for some considerable time. If taken in the former sense, is it any wonder that the Israelites should be yet mindful of the plagues of Egypt which were so very lately inflicted, and some indeed but just passed, and all of them together according to the learned Usher's account, Ann. ad A. M. 2513. lasted barely a month, and even according to the Jewish computation, which is the longest, not a twelve month. Some critics therefore understand ἔτι here, which the Oriental versions wholly omit, in the sense of *moreover*, or *besides*, "that in the midst of their triumph for their present deliverance it was an increase of their joy, when they remembered besides in how many other instances God had interposed in their favour when they were in Egypt, and the signal difference he made in the execution of his plagues, between the Egyptians and his chosen." Or it may be understood of the Israelites after their continuance for some considerable time in the wilderness, "That the sense of the many signal mercies which God had vouchsafed to them in their Egyptian bondage, was not yet obliterated; they compared the plagues inflicted on their enemies with the many blessings conferred upon themselves; how the river Nile, contrary to its nature, was troubled with foul blood; and instead of fishes, which it furnished before in great abundance, and was indeed the usual food of the inhabitants, Numb. xi. 5. cast forth disagreeable shoals of frogs, Exod. viii. That the soil of Egypt, rich and fruitful as it was, instead of cattle and creatures useful, bred venomous flies, and swarmed with noxious and destructive animals. They remembered how, through the providence of God, and his distinguishing care over them, they were free at the same time from the general calamities; and when the earth and water both conspired to plague the Egyptians, those very elements favoured the Israelites, the former in supplying them with food, and the latter by opening a passage for them." [For ἐμέμνητο δ' ἔτι—I believe the author wrote ἤδη τῶν, &c. as xviii. 9. Παλίρροιαν ἤδη προαναμελπόντων, &c. For now they remembered the things that had befallen them while they were sojourners. The mistake might arise from the likeness of the sound in ἔτι and ἤδη: And this has happened to other authors in these same words.]

Ibid. *How the ground brought forth flies instead of cattle.*] The marginal reading is, *lice*, "What is more despicable, says Philo, than a louse? and yet of such force and moment did these vermin prove, as even to extort from the Egyptians an open confession and acknowledgment that this was the finger of God, who can make the most inconsiderable creatures become terrible, when appointed to execute his vengeance." De vita Mosis, lib. 1. Our version here is not very accurate, or rather this writer, for the ground in reality, does not bring forth flies, much less cattle; the meaning is, and the sense is more natural and just, that the ground was so disposed by God, as to be a proper nidus for the generation of flies, but did not afford its usual nourishment for the support and increase of cattle. This explication is favoured by Psal. civ. 14. where the Psalmist enumerating the gracious dispensations of God's providence, says, "He bringeth forth grass for the cattle; and immediately after, he is said to bring, ἐξαγωγὴν, (the word here used) bread and wine out of the earth, for the comfort and refreshment of men; where the sense is not, that God bringeth these good creatures themselves immediately out of the earth, but makes it fruitful, and disposes it in a manner

proper for the producing them. [Ἀντὶ γενέσεως ζώων σκῖπα· "Flies instead of animals, or living creatures." As if flies were not living creatures or ζῶα. This is a strange passage, unless the context be faulty. From the word ἑνύδρων, in the opposite part of the sentence, it should seem, that, instead of ζώων, he ought to have written χερσαίων. So ver. 19. Χερσαῖα γὰρ εἰς ΕΝΥΔΡΑ μεταβάλλετο.]

Ver. 11. *But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.*] The meaning here is, that, as the ground was so disposed as to bring forth flies, and the river frogs, for the punishment of the Egyptians in an unprecedented manner, so, to shew his favour to the Israelites, God furnished them in the wilderness with a new sort, or generation of fowls for their entertainment. But we are not to imagine that the quails, which are the fowls here referred to, were, at that time, a species new created, or miraculous, as having never before existed: the expression is figurative, and intimates, either that these birds were in the desert, where they did not use to appear, or that they were new with respect to the Israelites, or that the manner of their appearing in such large flocks was unusual. Moses, who mentions this after a more simple manner, says only, that a wind from the Lord carried them into the wilderness, and made them fall round about the tents of the Israelites. Josephus supposes these birds to come from the Arabian gulf, and then adds very odly, that they were so tired with crossing it, that they dropt down, being quite weary, into the camp of the Hebrews. Antiq. lib iii. c. 1. as if it was likely that they should be tired just at that particular spot, and could not fly further, or stop shorter, or that God himself, by whose orders they were sent, had not directed their course, and appointed where they should fall. This seems another instance, where Josephus, by attempting a solution, extenuates the miracle.

Ver. 12. *For quails came up unto them from the sea for their contentment.*] Εἰς παραμυθίαν ἀνέβη αὐτοῖς ἀπὸ θαλάσσης ὀρτυγομήτρα. There is no necessity for supposing, as some have fancifully done, that one particular bird, the guide and conductor of a great number that followed is here meant, for ὀρτυγομήτρα, by *synecdoche*, is put for a multitude of them. Instances of this are frequent in the sacred writings, particularly in the Scripture account of the plagues of Egypt; thus, where it is said in our version, that the frogs came up, and covered the land, the LXX render, Ἀνεβιβάσθη ὁ βάτραχος, καὶ ἐκάλυψε τὴν γῆν Αἰγύπτου, Exod. viii. 6. and so it is in the Hebrew. And, in the description of the plague of lice, Exod. viii. 17. the Hebrew again expresses it by the singular number. The like may be observed of the locusts, which, though they are described as covering the face of the whole earth, and darkening the land through the infinity of their number, Exod. x. 12, 14. yet, in the original, are mentioned only as one, *the locust*. And the LXX express it in like manner, Ἀναβήτω ἀκρὶς ἐπὶ τὴν γῆν . . . . . πρόλεγα αὐτῆς οὐ γεγονε τοιαύτη ἀκρὶς, καὶ μετὰ ταῦτα οὐκ ἔσαι οὕτως. [It should be observed that the good Greek writers, when a word in the singular number is used for a multitude of any kind, I believe always place an article before that word, as ὁ ἵππος, ὁ ὁπλίτης, for οἱ ἱππεῖς (or ἡ ἱππικὴ δύναμις) οἱ ὁπλῖται, &c. Our author had omitted the article before in this same word, chap. xvi. 2. and ver. 10. of this xixth chapter, σκῖπα for τὴν σκῖπα, though there, indeed, he is acquitted by the Alexand. and Complut. which read σκῖπας.]

Ver. 13. *And punishments came upon the sinners, not without former signs, by the force of thunders.*] The rendering of the Geneva bible is more intelligible here, "But punishments came upon the sinners, not without signs, that were given by great thunderings, which seems preferable too, as it preserves the opposition better, and the Syriac and Arabic render in like manner. I cannot agree with those interpreters, that would refer this passage to the desolation occasioned by the strange lightning and hail, mentioned chap. xvi. 22. for then the pointing should be different, nor do we read of any signs preceding that plague. I am more inclined to understand it of the great overthrow in the Red Sea, "That as God had given the Israelites many tokens and proofs of his favour, to encourage their trust and dependance upon him, so with respect to the Egyptians, called here emphatically *the sinners*, their sad catastrophe came not upon them without warning, and the notice of foreboding thunders." This is agreeable to what Josephus writes, "That this judgment was preceded with fierce winds and tempests, violent storms of hail and rain, and terrible thunderings and lightnings." Antiq. lib. ii. chap. 16. And this probably is meant by those words of Moses, that the "Lord troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily," Exod. xiv. 24. And to this, learned

men apply those words of the Psalmist, "The clouds poured out water, the air thundered, and thine arrows went abroad: the voice of thy thunder was heard round about, (where the LXX read very remarkably, φωνὴ τῆς βροντῆς σε ἐν τῷ, τροχῷ, *rotâ curruum*, according to the Vulgate) the lightnings shone upon the ground, the earth was moved, and shook withal," Psal. lxxvii. 17, 18. See De Muis, Hammond, Patrick in loc.

Ibid. *For they suffered justly, according to their own wickedness, insomuch as they used a more hard and hateful behaviour towards strangers.*] The sense of this whole verse, according to Grotius, is, that the punishment of the Egyptians did not happen to them without proper warning of the consequence of their inhuman behaviour, which they might have learnt from the punishment of the people of Sodom in particular, whom the Lord destroyed with fire from heaven for their great wickedness and inhospitality. And indeed their punishment is expressly mentioned by St Peter, as a designed example of God's vengeance upon the ungodly to all future ages. Calmet's Exposition is to the same purpose, "That the goodness of God had a long time before given notice to the Egyptians of the misfortunes which threatened them, by the thunder and fire from heaven, which fell upon the Sodomites for their inhumanity towards strangers, in which the Egyptians imitating, or rather exceeding them, might have read their own fate." Comm. in loc. Philo speaks of their behaviour towards the Jews in like manner, and takes notice of the like aggravating circumstances, Ξένοι ἦσαν οἱ Ἰουδαῖοι . . . . ἢ τρόπον τινὰ ἱκέται, κ. τ. λ. "Judæi, exteri & hospites erant (cum auctores generis fame coacti per inopiam alimentorum Babylone, & ex superioribus satrapiis profecti in Ægyptum demigrassent) & quodam modo supplices, tanquam in Asylum sacrum, ad fidem regis, & incolarum misericordiam confugerant . . . . Eos igitur qui Patriam reliquerant, in Ægyptum advenerant, ut in altera patria tuto habitaturi, Regionis Imperator servilem in modum vexabat, & tanquam Belli jure captos, aut tanquam vernas de justo domino emptos opprimebat, & pro mancipiis habebat, qui non modo liberi erant, verum etiam hospites, supplices, inquilini, mox etiam jussa supra vires imperabat, laborem labore alio subinde cumulans, deficientesque ferrum sequebatur." De vita Mosis. See also Orig. cont. Cels. lib. iii. c. 114. [Grotius and Calmet saw the true sense and design of this passage: But the interpretation they give of it cannot be made out of the present context; which, at ver. 13. stands thus: Οὐκ ἄρευ τοῖς προγεγενόσιν τῶν τεκμηρίων τῇ βίᾳ τῶν κεραυνῶν. Where, instead of τῶν κεραυνῶν, the author wrote τῶν κεραυνιῶν *fulmine ictorum*, from ὁ κεραυνιας, see Hesychius. The translation is this: "Not without the signs which formerly befel the violent Sodomites, who were destroyed by thunder:" That is, the Egyptians had sufficient warning, if they would have taken it, of the punishment of inhospitality, and the violation of strangers, from what befel the Sodomites, who were killed by thunder and lightning upon that account. Τῇ βίᾳ τῶν κεραυνιῶν, for τοῖς βιαίοις κεραυνίαις: Which is a very usual way of writing in all authors, sacred and profane, poets and prose writers.]

Ver. 14. *But these brought friends into bondage that had well deserved of them.*] οὗτοι δὲ εὐεργέτας ξένους ἐδουλώσαντο, i. e. "These made slaves of strangers that had been benefactors to them." Coverdale's and the Geneva Bibles render with more propriety, "brought the strangers into bondage that did them good." For the Egyptians, after having received great advantages from Joseph, especially in the time of famine, and from the Israelites in general by the improvement of their land; after having invited Jacob's family to settle among them, and made great rejoicings at their coming, at length, even though they were incorporated, perfidiously treated them with unheard of severities.

Ver. 15, 16. *And not only so, but peradventure some respect shall be had of those, because they used strangers not kindly; but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.*] The meaning is, that it was some mitigation of the fault of the Sodomites, or that some regard, ἐπισκοπὴ, see chap. iv. 15. ought to be had to them on this account, because the unkind treatment they were guilty of was done to persons unknown, to foreigners, and such as had no civil or political relation to them: But the Egyptians enslaved those whom they had invited, that were freely admitted among them, that lived under the same roofs, were governed by the same laws, and partakers of the same common rights and privileges. This explication is according to the reading of the Vatican copy, which Grotius thinks corrupt here, and has attempted to restore the text thus: Καὶ ὁ μέντοι, ἀλλ' εἴ τις ἐπισκοπὴ ἦν αὐτοῖς ἐπεὶ ἀπεχθῶς προσεδέχοντο τὰς ἀλλοξένους, οἵδε μετὰ ἐορτασμάτων ἐδεξάμενοι, κ. τ. λ. i. e. "if the So-

domites deserved to be punished for using strangers so inhospitably, the Egyptians did much more, who evil entreated such as were inmates, neighbours, friends. And thus ἐπισκοπὴ is used by this writer, chap. xiv. 11. This conjecture Calmet approves of, as making the sense clearer, and agreeing better with the context. It may be proper to observe, that the comparison, which runs here in favour of the Sodomites, must be confined to the single point of their denying assistance to such as were mere strangers, and quite unknown; for considering their general behaviour to the angels after Lot had received them, which was the greatest breach of hospitality, and their unnatural designs upon them, which was an attempt of the greatest wickedness, no behaviour of the Egyptians could be so hateful, nor any action so criminal. Our translators probably were sensible of this, when they inserted *peradventure*, in the text, which has nothing to answer it in the original [Ἀλλ' ἴσως τις ἐπισκοπή—Perhaps for ἀλλ' ἴσ. τις ἐπισκοπὴ, i. e. ἴσως, *forte*. For the word ἴσως was wont to be written by abbreviation in that manner. "But perhaps some favour will be shewed to the Sodomites, since those, whom they used so hatefully, were unknown to them." Our translation too renders it, *But peradventure*. I do not understand Grotius's conjecture, unless ἴσῃ be a mistake of the press for ἴσα. Τὺς ἀγνῶήλας, rather τὺς ἀγνουμένυς. But the true reading, I believe, is, τὺς ἀγνώτας, the same as τὺς ἀγνουμένυς.]

Ver. 17. *Therefore even with blindness were these stricken, as those were at the doors of the righteous man, when, being compassed about with horrible great darkness, every one sought the passage of his own doors.*] The Vatican copy reads, Ἕκαίσος τῶν αὐτῦ θυρῶν τὴν δίοδον ἐζήτει. "Every one sought the passage, not of his own, but of the righteous man's doors." And this indeed seems to be the sense of the fact, as it is recorded, Gen. xix. 11. where it is said, "That they wearied themselves to find out the door:" See Patr. in loc. Our translators followed a copy which read, Ἕκασος τῶν ἑαυτῦ θυρῶν τὴν δίοδον ἐζήτει; which is the reading of the Alexandrian MS. and of the Syriac and Arabic versions, and is indeed less doubtful and ambiguous. According to this reading, the sense is whether we understand the place of the Sodomites or Egyptians, that they were so confounded with an excess of blindness, that they could not find out even their own doors. The Greek text, both here and in Genesis xix. expresses this blindness by ἀοφασία in the singular number but the original in the latter has *blindnesses* in the plural, and the Jerusalem Targum renders, in like manner, by Cæcitatibus, which denotes very great and extreme blindness. Thus where the prophet mentions bitter weeping, Jerem. xxxi. 15. as our translators render, in the original is, *Weeping of bitternesses*, *fletus amaritudinum*, according to the interlineary version, which the evangelist expounds, "Weeping and great mourning," Matth. ii. 18. According to some, the Hebrew etymology of Sodom, implies darkness. See Philo De confus. Linguar. Hesychius in voce Σοδομα.

Ver. 18. *For the elements were changed in themselves by a kind of harmony, like as, in a psaltery, notes change the names of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.*] Δι' ἑαυτῶν γὰ τὰ τοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τῦ ῥυθμῦ τὸ ὄνομα διαλλάσσυσι, πάντοτε μένοντα ἐν ἤχῳ, ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβῶς. This is the reading, according to Grabe's edition, but the Vatican has μένοντα ἤχῳ, omitting the preposition; μεθαρμοζόμενα is not well rendered, *changed by a kind of harmony*, nor δι' ἑαυτῶν, *in themselves*: Nor do they thus give any idea that is clear or consistent, μεθαρμοζόμενα denoting rather change of order and disposition, (from μεθαρμόζω *transmuto adaptando aliter*,) and δι' ἑαυτῶν, *throughout*, or *among themselves*, which is a better rendering. Nor is our version more happy in applying πάντοτε μένοντα ἐν ὄχῳ, to φθόγγοι, which very manifestly relates to the elements, to the τοιχεῖα μεθαρμοζόμενα; and not to sounds. For the sense is, (which will still be clearer, by putting the simile in a parenthesis,) that the change, or new disposition of the elements among themselves, which is described in the three following verses, occasioned no disorder or confusion, but the elements, notwithstanding their changing place, preserved that harmony which is peculiar to them, πάντοτε μένοντα ἐν ἤχῳ, always continuing in concert. As in a psaltery, or instrument of music, by the different movement of the strings the tune is diversified, and the name or kind of the measure or mode, the τὸ ῥυθμῦ ὄνομα is thereby altered: As among the Greeks there were different names for their different modes, Phrygian, Dorian, Lydian; and the same occurs among the Hebrews, who intimate every such *variation* *change of modulation*, by the term *Selah*, which the LXX very properly render διάψαλμα. See Phavorinus, and Suidas in voce. [Δι' ἑαυτῶν μεθαρμοζόμενα, scil. ἦν. Which word is either dropt out of the context, or must be understood to

make construction, which cannot subsist without it. So ch. iv. 15. ἰδέαις for ἰδέαι ἦσαν, or εἶδον. See the Note there, ἦν καλαπίπλων, for καλέπιπτεν, ch. xvii. 16. ἦν ἔχων and ἦν προάγων, for εἶχε and προῆγε, Mark x. 22, 32. Δι ἑαυτῶν μεθαρμοζόμενα is, *were shifted into each other's place.* Δια here implies *alternation. Inter se invicem transmutabantur.* Πάντοτε μένοντα ἐν ἤχῳ, *always continuing in sound.* The word μένοντα cannot belong to τὰ στοιχεῖα, because the elements, earth, fire, and water, of which he is speaking, cannot, with any sense, be said to continue *in sound*, which is the signification of ἐν ἤχῳ, not in concert, which would be ἐν συμφωνίᾳ. Nor is there, at present, any other word in the sentence with which μένοντα can agree. And this observation, I think, easily leads to the true reading and pointing of the passage: Δι ἑαυτῶν γὰρ τὰ στοιχεῖα [ἦν] μεθαρμοζόμενα (ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τὸ ἦνομα διαλλάσσουσι, πάντοτε μένοντες ἐν ἤχῳ) ὅπερ ἐστιν εἰκάσαι, &c. The interpretation and sense is this: "For the elements were shifted into each other's place, and yet continued to act, though in a different manner, (as in a psaltery different sounds change the name of the music, and yet all the while continue sounding,) as may be perceived by the careful view (ἐκ τῆς ὄψεως ἀκριβοῦς) of what then happened. For land-creatures were changed into watery; and those that used to swim passed over to land. The fire had power in the water, forgetting its own qualities; and the water forgot its quenching nature. On the other hand, the flames," &c. Omit the parenthesis, and the connection will be very clear: Which is a sure mark how the passage ought to be pointed. Instead of τὸ ὄνομα, it might be read τὸν νόμον, which will make just the same sense.] The elements are always a kind of emblem of the harmony of sounds, which they preserved under this new change, as in their natural state; for such a transitory alteration occasioned no more jarring in the system and order of the world, than different sounds arising from the several strings of an instrument, or from symphonies and voices of all pitches disturb the melody of music, which the variety rather perfects than confounds. Seneca has finely described this agreeable and regular confusion, "Nonne vides quam multorum vocibus chorus constat? Unus tamen ex omnibus sonus redditur. Aliqua illic acuta est, aliqua gravis, aliqua media. Accedunt viris fœminæ, interponuntur tibiæ, singulorum ibi latent voces, omnium apparent." Epist. xlviii. which Philo, borrowing the thought from the terms of music, as beautifully expresses concerning the harmony of the natural world, ἡ δὲ φύσις . . . . τὴν συμφωνίαν τῶ παντὸς ἐξ ἐναντιοτήτων ἐναρμοσαμένη. De Mose, lib. i. And in this sense we are apt to understand Homer, where he makes Jupiter, the Lord of nature, pleased with the discord of the gods, Iliad xxi. that is, according to Eustathius, with the war of earth, sea, and air, &c. because the harmony of all beings arises from that discord: Thus earth is opposite to water, air to earth, and water to them all; and yet from this opposition arises that discordant concord by which all nature subsists. Thus heat and cold, moist and dry, are in a continual war; yet upon this depends the fertility of the earth, and the beauty of the creation.—But there may, perhaps, another sense be given of this passage of our author's, if we consider ῥυθμὸς as meaning a set of measures or musical sounds, ranged at certain proportioned intervals, answering to our scale in music; for the ancients seem to have had several ῥυθμοὶ, or *scales*, to which the sounds or strings of different harps were proportioned and adjusted, and φθόγγοι τῷ ῥυθμῷ together, may imply the differently proportioned intervals of the measure, scale, or ῥυθμὸς, which the strings, producing the sounds, are set to, and adjusted by. And these different sets of sounds, proportioned to the different ῥυθμοὶ, changed the kind of the music, and produced different τόνοι, or *modes*, which Aristoxenus and Euclid make to be thirteen, and Ptolemy only seven. See Plato De Legg. lib. ii. Eucl. Περὶ ἁρμον. H. Steph. Greek Lexicon. So that it is not improbable but that the true reading of this simile may be ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τόνοι διαλλάσσουσι, πάντοτε, or πάντα δὲ μένοντα ἐν ἤχῳ. Which still heightens the musical allusion, and the sense of the whole verse as follows: "For the elements were transposed among themselves without losing their proper harmony, as in a psaltery, or ancient harp, the sounds of the harmonic scale, new proportioned among themselves, change the mode of the music, and yet all continues regular and in tune:" Which one may guess to be the *then* state of the elements, ἐκ τῆς τῶν γεγενότων ὄψεως ἀκριβοῦς, i. e. from an accurate view and examination of what then happened, for so I would chuse to render with Junius, than to understand ἀκριβῶς adverbially, and apply it to εἰκάσαι, as our translators do, with which it does not properly accord. I shall only observe farther, that as the ancient philosophers frequently compare the symmetry of the world to a concert of fine music, (see Plut. in lib. De Mus. Macrob. in Somn. Scip.) which, though of

a compounded nature, and admitting of a great variety of notes and changes, is nevertheless ravishing and beautiful; so this writer manifestly adopts here the same thought, and applies it to what happened in Egypt, and in the desert; and from hence illustrates God's dealings with the Israelites and the Egyptians, whose miracles, whether displayed in the way of judgment or mercy, though they over-ruled the powers of nature, yet no ways disconcerted the regular and beautiful order of it.

Ver. 19. *For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.*] i. e. Both the Israelites and their cattle passed through the Red Sea itself, as safe as on dry ground, and the frogs, leaving the waters, not only overspread the land of Egypt, but entered into the houses of the Egyptians, and even into their king's chambers, Psal. cv. 30.

Ver. 20. *The fire had power in the water, forgetting his own virtue; and the water forgat his own quenching nature.*] This refers to the plague of rain, hail, and fire mixed with it, mentioned before. It is observable, that in this plague, God made use of three of the elements at one time, as his instruments of vengeance. For, as the Egyptians had a conceit that there were many local deities, some presiding over the air, others over the waters, some celestial, and others ruling over the earth; hence Jehovah, the only true God, thought it necessary to assert his own unity, and shew the immensity and universality of his dominion and power, by commanding at the same time so many of the elements to fulfil his will in chastising this rebellious people. See Note on ch. xvi. ver. 16, 17, 18.

Ver. 21. *On the other side the flames wasted not the flesh of the corruptible living things, though they walked therein.*] [Εὐφθάρτων ζώων, *of animals easily to be destroyed.*] The flames were mitigated that they might not burn up the beasts that were sent against the ungodly, as the author expresses himself in ch. xvi. 18. According to the description here given of the corruptible living things, it seems most agreeable, to understand the locusts in particular, (though even these cannot strictly be supposed then existing, nor does the Mosaic account countenance any such long continuance of them, see note on the place referred to) which are described as a nation by the prophet Joel, and their march, like that of an army, for desolation. The Syriac version seems to confirm this sense, "Bestias vastatrices flamma non exussit," which suits with the character given in history of these mischievous and destructive creatures.

Ibid. *Neither melted they the icy kind of heavenly meat that was of nature apt to melt.*] [Οὐδὲ τηκτὸν ἔντηκτον, &c. There seems to be no manner of necessity for these two epithets almost equivalent. It looks as if one of them was owing to a various reading taken into the context, as just before, instead of εὐφθάρτων Aldus's edit. has φθαρτῶν. Our translation, which has, *melted*, either fetched the word ἐμάραναν from the former part of the verse, or, instead of οὐδὲ τηκτὸν, perhaps read οὐδ' ἔτηκον, sc. φλόγες, which I should prefer to the vulgar reading: οὐδ' ἔτηκον κρυσαλλοειδὲς εὐτηκτον γένος, &c. which is the order of the words in the best copies, Alexand. Complut. Ald.] The fire had no power over the same manna, which the sun could easily dissolve in the field. Manna is here called icy, not only from its resisting the fire, but from its being generated in, or by the air, or from its resembling in smallness the hoar frost on the ground; the Geneva Bible renders, "Neither melted they that which seemed to be ice, and was of a nature that would melt, and yet was an immortal meat." As Ambrosia was supposed to be the food of the gods, so manna, as coming down from heaven, or, according to others, as being the bread of angels inhabiting there, is called Ἀμβροσία τροφὴ by this writer, and by Philo ἡ ὑράνιος τροφή. See notes on ch. xvi. From the use of this word, and some others drawn from the heathen writings, Calmet infers our author's acquaintance with them. The LXX, and the Vulgate, have taken the same liberty of borrowing words from the poets, even in parts of the inspired writings. Thus Job ix. 9. they insert the names of Pleiades, Hyades, and Arcturus. And in ch. xlii. 14. they call the name of Job's third daughter, κέρας Ἀμαλθαίας, *the horn of Amalthæa*, alluding to the Grecian fable, which arose long after Job's time.

Ver. 22. *For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them, but didst assist them in every time and place.*] What our author here adds, of God's having magnified and glorified the Israelites in all things, and assisted them in every time and place, is another instance of Jewish opiniatry and conceit. See note on ch. x. 15. It is according to the sentiment of that people, who imagined themselves to be the only beloved of God, that they had an unchangeable interest in him, and that no neglect or undutiful behaviour of theirs could alienate them from his favour, or make him become their enemy, and

reject them; that God would never punish his own people in covenant with him, and who were called by his name, in any such severe manner, as to make them examples to all other nations, and nothing could ever persuade them that their city, or temple should actually be destroyed; but notwithstanding their boasted interest, fancied alliance, and fond dependance upon their adoption and privileges, God, at length, thought fit to reject them, and has set a mark upon them, like the curse of Cain, as St Austin expresses it, Comm. in Psal. lviii. to let others see, what a difference in the same people the love or displeasure of God can make, and that his favour to any nation is not absolute, unconditional and hereditary. The very learned Dr Jackson observes, tom. iii. p. 210. that our author in this work proceeds upon right principles in making the Egyptians, as well as the Canaanites, to be an accursed seed from the beginning, as being the offspring of Cham; and the children of Israel to be a seed doubly blessed, as being the progeny of Sem and of faithful Abraham; but that he is guilty of a two-fold error in his inference and consequences, *first*, In presuming that the curse derived from their father Cham should be perpetually upon the Egyptians. *2dly*, That the blessing, derived from Sem and Abraham unto their seed, should be absolutely everlasting, and go along with them in every time and place. For, continues he, the calendar made by this learned author, of the opposite fates or destinies of the Egyptians and the Jews, began in his own time to vary, and shortly after our Saviour's resurrection, to be out of date, and even quite inverted; for the lot or destiny which this good author assigned unto the ungodly Egyptians, "That wrath should come upon them without mercy unto the end," ch. xix. 1. did, at length, fall upon his presumed holy ones, upon the Jews his countrymen, of whom St Paul gives this melancholy account, and very indifferent character, "That they both killed the Lord Jesus and their own prophets, and persecuted the apostles, being contrary to all men, and displeasing to God. Forbidding to speak to the Gentiles that they might be saved, filling up the measure of their sins, so that wrath is come upon them to the uttermost," 1 Thess. ii. 15, 16. But this induration, which, through their own fault, hath happened to the seed of Sem and Abraham in a greater measure, and for a longer time than that which befel the seed of Cham, or the Egyptians, will not, we have reason to think, be a perpetual curse upon that people, nor their rejection be absolute and final; but continue only until the fulness of the Gentiles shall come in, when "the natural branches, if they abide not still in unbelief, shall be grafted again into their own olive tree," Rom. xi. 23.—Grotius and Calmet imagine this book, as we now have it, imperfect and unfinished; but others have commended it as concluding properly with a just reflection and instructive moral, viz. that the righteous are more particularly the care of heaven; that God provides for their safety and happiness, and is ready to assist his chosen, and such as continue stedfast in his covenant, in every time and place. A consideration the most effectual and engaging to recommend the study and practice of true wisdom and piety, which was the great and laudable end proposed by the author of this book, and, when sincerely intended, and happily accomplished, is the glory of all other works and undertakings.

A

COMMENTARY

ON THE

BOOK OF ECCLESIASTICUS.

CHAP. I.

ALL wisdom cometh from the Lord.] The author opens this Book, as Solomon does his of Proverbs, with the commendation of wisdom; he shews its eternity, emanation from God, and union with him. Wisdom is sometimes taken for that eternal wisdom, which is an essential attribute of the divinity; sometimes personally, for the Λόγος, or the Word begotten of the Father; and sometimes for that derivative wisdom, which God's infinite goodness is pleased to communicate to mankind, in different measures and proportion. But in Scripture, and in these Sapiential books particularly, whenever mention is made of wisdom with any mark of commendation, either the sincere practice of religion and virtue is meant by it, or such knowledge at least, that has a near and strong influence upon it. That all wisdom cometh from the Lord is exactly the sentiment of Solomon, (whom this author very often imitates and copies) Prov. ii. 6. "The Lord giveth wisdom, out of his mouth cometh knowledge and understanding." And therefore St James well advises, "If any man lack wisdom, let him ask it of God, that giveth to all men liberally," i. 5. see also Dan. ii. 20, 21, 22, 23. "Sapientiam homini tribuit Deus, (says Lactantius), quam terrenus Pater dare nullo modo potest." De Opificio Dei, c. 19. distinguishing God in this particular from an earthly parent, who though he can give temporal good things for the comfort of life, yet cannot he give wisdom for the conduct of it. This observation of our author should excite us to adore God with a respect and duty worthy of him, and to acknowledge with the profoundest humility, that God, in giving us wisdom, has given us the greatest gift that he can bestow even a gift in some sense equal to himself.

Ibid. *And is with him for ever.*] The Vulgate renders, "Et cum illo fuit semper, & est ante ævum." The first clause is not in the Greek. The meaning of the latter is, that wisdom considered as the Λόγος, or a divine attribute, is always present with God, as his joint-counsellor, and the partner of his throne. See Wisd. viii. 3. ix. 4. Prov. viii. 22, 27, 30. to which agrees the Tigurin version, "Et eidem semper conjuncta est." Rabanus Maurus understanding it of the Logos, says, this author opens his book as St John does his gospel, "In the beginning was the Word, and the Word was with God," &c. If with the Vulgate and some other Latin translations, we understand it in the Præteritum, the sense then may be, "that God had from all eternity a perfect idea of his future works, that the design and order of the creation with the whole series of providence, was always present in the eternal mind, in a manner infinitely more perfect, than the scheme of any work can be supposed to be in the memory and understanding of the best architect.

Ver. 2. *Who can number the sand of the sea, and the drops of rain, and the days of eternity.*] We meet with a sentence resembling this, ch. xviii. 10. "As a drop of water unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the days of eternity." Virgil has the same comparison,

Quem qui scire velit, Libyci velit æquoris idem
Discere, quam multæ Zephyro turbentur arenæ;
Aut, ubi navigiis violentior incidit Eurus,
Nosse quot Ionii veniant ad littora fluctus.
Georg. L. ii.

As to the first of these, viz. the quantity of the sea sand, Archimedes has made an attempt to shew the possibility of numbering them. Lib. de Arenæ numero, and the Pythian Apollo, to recommend his oracles, and raise a high con-

ceit of the immensity of his knowledge, boasts of his skill in this particular,

οἶδα ἐγὼ ψάμμου τὸν ἀριθμὸν, μέτρα θαλάσσης.

And as one cannot count the days of ages past and to come, so is it equally impossible to date the epocha of wisdom, to fix the time when she first began to be, or to determine her certain period. The impossibilities here referred to (for such they must be acknowledged with respect to human power) God only can effect, who, as the prophet sublimely describes him, "measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance, whose spirit none hath directed, nor shewed to him the way of understanding." Isai. xl. 12, 13, 14.

Ver. 3. *Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom.*] See ch. vi. 22. and note upon it. As in the former verse wisdom is compared to three things that cannot be numbered, so in this it is compared to as many as cannot be measured, intimating, that as these cannot be measured or numbered by any but God, so neither is wisdom known to, or can be perfectly comprehended by any being else. Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these enquiries, and illustrates the absurdity of the attempt by some of the like instances.—"Canst thou search out the Almighty to perfection? It is higher than the heaven, what canst thou do? Deeper than hell, what canst thou know? The measure of it is longer than the earth, and the breadth of it than the sea." ch. xi. 7, 8, 9. And the apostle cries out, "O the depth of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33. Hesiod, in his Theogony, describes the height of the heavens by saying, A Smith's anvil would be nine days in falling from thence to the earth, which is as ran- a conjecture with respect to the height e, as the attempt of Archimedes was rash mbering the sands beneath.

4. *Wisdom hath been created before all and the understanding of prudence from* ig.] πρόπερα πάντων ἔκτισαι σοφία, καὶ σύνεσις ἐξ αἰῶνος. The Greek translator ex- lom by different words in this book, ς, φρόνησις, παιδεία, &c. If we should isdom, here personally, it does the Logos is a creature, or even the first born of every creature in point of order and time; the expression here rather implies his existence before all things, even before the beginning of the visible world. For if the Logos created all things, as the Scripture assures us, that "without him was not any thing made," John i. 3. he cannot himself be any part of the creation, either in heaven or earth, or be numbered among the creatures, as he was before all created beings. It is well worth observing, that wisdom is not here said to have been created πρώτη πάντων, the first of all things, but πρότερα πάντων, before all things, before the creation of any thing in heaven, or in earth, and to have been ἐξ αἰῶνος, from eternity, as αἰὼν is strictly taken in the preceding verses. Πρότερος is used in this sense often by the ό, and by this author, ch. xii. 17. xli. 5. xlvi. 3. and is equivalent here to πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέ με, chap. xxiv. 9. See note on that place, where the verb ἔκτισε the same that is here used, must mean an eternal generation, as it is said to have been πρὸ τοῦ αἰῶνος, and ἀπ' ἀρχῆς, from the beginning, and before the world; in which sense most catholic writers understand it, Prov. viii. 22. a passage particularly resembling this, and from which probably it was taken, where wisdom is said to have been with the Lord *before his works of old*, i. e. before the works of the creation, from everlasting, or ever the earth was. It is observable that our translators render *the Lord possessed me from the beginning*, following a copy which read ἐκτήσατο, as the Hebrew word is translated by *Aquila*, and *Philo de Temulentia*. But allowing ἔκτισε to be the true reading, which is disputed, it may be used both by Solomon, and the son of Sirach in the sense of *generated*, and thus Athanasius, Serm. 3. cont. Arian. Cyril. l. v. Thes. c. vi. Hil. Lib. de Synod. understand creation. And indeed the terms *generation* and *creation*, are often used promiscuously in the best authors. Thus Cicero, "Quoniam plurima beneficia continet Patria, & est antiquior Parens quam is qui, ut aiunt, creaverit, major ei profecto, quam parenti, debetur gratia," L. i. de Repub. And in this sense we find it used by Virgil, Æneid. lib. x. 517, 543. and on the other hand *generation* is sometimes used for *creation*, thus Psal. xc. 2. πρὸ τοῦ ὄρη γενηθῆναι, "before the mountains were brought forth," i. e. created, or existed. And when such strong terms as before mentioned, expressive of eternity, are added to κτίζεσθαι, it then means eternal generation. In like manner, when Homer calls the gods ἀιγιό-

τας, we cannot suppose that he means any reflection upon them, or intends any lower sense than that of αὐτὴ ἰδίως. Indeed Apoc. iii. 14. the Logos is said to be, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, *the beginning of the creation of God;* an expression, according to the inaccuracy of our translation, not very unlike, *wisdom was created before all things*, as if the Logos was but the first of God's creatures, made use of as an instrument to create all others; whereas ἀρχὴ in this place signifies an *author;* an original efficient cause or creator, and so in all the divine and moral writings, this word is used, and applied to the infinite and eternal Being. The Ethiopic version of the place in Latin agrees herewith, "Et fuit ante omnia quæ creavit Deus." See Blackwall's Sac. Class. vol. ii. p. 177. So that this passage of St John being capable of so orthodox and good a sense, there seems the less occasion to alter κτίσεως into κτίσεως, as Dr Grabe has done in his edition. But all difficulties and objections will be avoided, if wisdom be considered here as a divine attribute, the infinite wisdom of God, displayed in, and poured forth upon all the works of the creation. In this sense, Grotius understands this passage of our author, "Creata dicitur divina Sapientia, cum se operibus prodidit," and refers to ver. 9. as explanatory of it. Nor is it unusual with this writer, to apply the term *creation* to qualities and attributes, as it does here to wisdom in a secondary sense, see ch. vii. 16. x. 18. xxxviii. 4. xliv. 2. *Lastly*, May not πρόλεψα express the pre-eminence of wisdom above all things and persons, in point of worth, dignity, and essence, far "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come?" See Heinsii Aristar. Sac. in Joh. i. 15.

Ver. 5. *The word of God most high is the fountain of wisdom.*] This verse is omitted in most Greek copies, as it is also in the Syriac, and Arabic versions; it occurs in the Complut. and from thence our translators inserted it. We may understand by *the Word of God*, either the *Logos* personally, who is called *the Almighty Word*, in the book of Wisdom, chap. xviii. 15. by Philo also, and the Chaldee paraphrasts; or, by *the Word of God*, may be meant the holy Scripture, which is the source of wisdom, and a rich treasury of heavenly knowledge; and that the commandments therein contained are the way to wisdom, according to the observation in ver. 26. See Deut. iv. 6.

Ibid. *And her ways are everlasting commandments.*] Coverdale's, and the Geneva version is more clear and explicit, *the everlasting commandments are the entrance unto her.* The sense is much the same as in the former sentence, tho' the phrase is somewhat varied, as may be observed almost throughout this, and the book of Proverbs, *viz.* that the keeping of the commandments, or the observance of the precepts of the decalogue, which Moses styles *everlasting*, from their unchangeableness, in opposition to human laws, that are alterable at pleasure, is the way which leads to wisdom. Like that, Prov. i. 17. "The fear of the Lord is the beginning of wisdom," and that in Job, xxviii. 28. "The fear of the Lord is wisdom; and to depart from evil is understanding." The words of Baruch very happily express the sense of our author. "Hear, O Israel, the commandments of life, give ear to understand wisdom. Thou hast forsaken the fountain of wisdom, for if thou hadst walked in the way of God, then shouldst thou have dwelled in peace for ever," ch. iii. 9, 12, 13.

Ver. 6. *To whom hath the root of wisdom been revealed.*] Thus Baruch iii. 15. "Who hath found out her place, or who hath come into her treasures?" See also ver. 29, 30, 31, 32. and Job. xxviii. 20, 23. If by the root of wisdom, we here understand religion, then the sense may be, "that the right knowledge of God, and the true way of worshipping him, was discovered but to a few nations;" "God shewed his statutes and ordinances unto Israel, but the heathen had no knowledge of his laws," as the Psalmist expresses it, Ps. cxlvii. 19, 20. Thus again Baruch, chap. iii. "No man knoweth her way, nor thinketh of her path; but he that knoweth all things, knoweth her, he hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved." Or if we understand this of God himself, as the root and fountain of wisdom, the meaning then will be: "Who can fathom the depth of infinite wisdom, unravel the mysteries of providence, and the secrets of God's judgments? Or who can fully explain the nature and essence of the deity, or know the whole of his will, and the true and perfect manner of his worship, which can only be discovered in his word, and as far as he has been pleased to reveal himself, and make the counsels of his will known?" Παραγγέλματα is used by Solomon and this writer in a good sense, though oftener, I believe, taken in a bad one. The next verse is omitted in many Greek copies, and by the A-

rabic, and Syriac interpreters. It seems only an explanation of this, and perhaps crept into the text from the margin. By πολυπειρία in it, seems to be understood wisdom's manifold way of acting, and the diversity of her gifts and operations, which is but indifferently rendered by our translator's, *experience*.

Ver. 8. *There is one wise and greatly to be feared, the Lord sitting upon his throne.*] There is one only wise, i. e. God. All others have wisdom through and from him. St Paul styles him the king eternal, immortal, invisible, the only wise God, 1 Tim. i. 17. and so Clemens, Σοφὸς ὁ μόνος Θεὸς καὶ τέλειος μόνος. God alone is wise, he alone is perfect, Strom. ii. and iv. and Philo, ὑψηλὸν καὶ τελειότητες καὶ ἀκρότητες ἑνὸς εἶναι μόνου, the heights and perfections of excellency are only proper and peculiar to one. De Sacrif. Cain et Abel. Plato in like manner appropriates wisdom to the deity: Τὸ μὲν σοφὸν καλεῖν, ἐμοίγε μέγα εἶναι δοκεῖ, καὶ Θεῷ μόνῳ πρέπον. In Phæd. Or may not this be considered as an answer to the foregoing questions and interrogations, ver. 2, 3, 6, 7.? That how difficult soever these instances may seem in themselves, or to our capacity, yet to God's wisdom they are open, as well as possible; that he alone knows the original, deep designs, and infinite worth of wisdom, who has possessed her from all eternity, and gives her to whom, and in what proportion he pleases. Our translators, and the Geneva version, to make the sense clearer, and to particularise who is meant, insert, *the Lord*, in the text, and so does Junius in his translation, though the Greek copies begin the next verse with Κύριος, except the Alexandrian MS. The Vulgate rendering of this passage is very lofty, "Unus est altissimus Creator omnium, omnipotens, & rex potens, & metuendus nimis, sedens super thronum illius, & dominans Deus."

Ver. 9. *He created her, and saw her, and numbered her, and poured her out upon all his works.*] *i. e.* God hath made all things in number, weight, and measure, Wisd. xi. 20. in the most exact order and proportion, and by the marks of wisdom on all his works, hath brought her forth, displayed, and revealed her excellency. For so κλίνειν may be understood here, and ver. 4. and thus the Oriental versions explain ἐξέχεεν, the Syriac by *patefecit eam*, and the Arabic by *retexit*. See Psal. civ. 24. and Philo Περὶ κοσμοποιίας. Calmet likewise understands by *numbering her*, that "God knew her from all eternity, and the time of her first appearance upon the earth, or any part of it."

Ver. 10. *She is with all flesh according to his gift, and he hath given her to them that love him.*] Having shewn the original of wisdom, that it was from all eternity, he proceeds beautifully to shew its production, or gradual appearance in the world, and that its effects and signatures are displayed upon the creation in three particulars. *First*, In general, as his wisdom is plentifully shed, and poured out upon all his works, and is universally and in all respects to be admired. "It reaches from one end of the world to another mightily, and sweetly does she order all things," Wisd. viii. 1. *Secondly*, That though there are tokens and traces enough of wisdom discernible in all inanimate things, yet it is most visible in animal bodies, and distributed to all of them in some degree or other; for in all of them there is a principle of instinct, something analogous to reason, and much resembling it. *Thirdly*, That the gift and high privilege of reason belongs chiefly to men, and even to them is communicated in different degrees and proportions; to one is given, "the word of wisdom, to another, the word of knowledge, to another, divers kinds of tongues, to another, the interpretation of them." 1 Cor. xii. 8, 10. Wisdom is divided severally to every man, as God pleases, and as is most necessary for each to receive it, Ephes. iv. 7. Such as are religious, and fear the Lord, she is most conversant with, and to them ἐχορήγησεν, he hath distributed her graces most liberally. Accordingly the angels, a higher order in the scale of being, whom the Psalmist calls God's servants, continually doing his will and pleasure, are most perfect in knowledge; and even among these intelligences, one star differeth from another star in glory. From this principle, as Solomon does in the book of Proverbs, the author takes occasion to enlarge upon, and recommend the fear of the Lord.

Ver. 11. *The fear of the Lord is honour, and glory and gladness, and a crown of rejoicing.*] An awful sense of God, a devout affection to him, and a fear of offending him, such a religious frame of mind, is not only a great credit and ornament to a man, but is the cause of much joy and happiness to him. It fills the soul with a holy confidence, with inward satisfaction, and complacency. And though the world has not often a just consideration of, and regard to the good man's merit, yet is he not the less honourable, or glorious in himself; his glory is as much above common applause, as piety is preferable

to ambition. According to vulgar opinion, indeed, to inspire men with the fear of God, is to fill them with melancholy and sadness; but the wise man here assures us, that this is the only true source of joy. To fear God, is not to startle at, and tremble before an all-powerful being, made up of severity and cruelty, intent upon man's destruction, as the devil often dresses up, and represents God to pious souls, to cast them into horror and despair, and raise in them jealousy and distrust. If any thus describe God with such marks of abhorrence and terror, it is not the true God they are representing, who is plenteous in goodness, and has more tenderness for his creatures, than the most indulgent father.

Ver. 12. *The fear of the Lord.....giveth ....a long life.*] See ver. 20. A strict course of piety is most likely to prolong life in a natural way, whereas sin, sometimes by natural causes, sometimes by the anger and just judgment of God, is the cause of a sudden, untimely, or violent death. Thus the Psalmist, "The blood-thirsty and deceitful men shall not live out half their days," Psalm lv. 23. But wisdom says of herself, "By me thy days shall be multiplied, and the years of thy life shall be encreased," Prov. ix. 11. and ch. iii. 2, 16. It is also the surest way to procure God's blessing and to preserve men from all evils and calamities; for the "angel of the Lord tarrieth round about them that fear him, and delivereth him," Psalm xxxiv. 7. And in some following verses to the enquiry, "What man is he that lusteth to live, and would fain see good days?" the answer is, "Eschew evil and do good, seek peace and ensue it."

Ver. 13. *Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death....*] Some copies read with the margin, "He shall be blessed." The Syriac has, "Colentis Deum prosper erit exitus, & in fine dierum suorum benedicetur:" and the Arabic, "Timentis Deum optimus erit finis, & in extrema ætate sua benedicetur." The sense in either rendering is, that the good man in his last hours shall not be tormented with the worm and sting of conscience, with sad reflections upon a past ill spent life, but shall have a sweet foretaste of approaching happiness and a joyful expectation of entering into a better state, and receiving the reward of his piety. He shall die with a quiet and easy conscience, and, like good old Simeon, depart this life in peace. Thus Galat. vi. 16. St Paul says, "They that walk according to this rule, *i. e.* the rule of righteousness, peace is on them, and on the Israel of God;" for as the verb is not expressed in the Greek, we may as well expound the passage, as an affirmation of what is, as a wish of what may be. I refer it to the learned to determine, whether this writer laying down so many fine rules of righteousness and moral conduct, which the study of the law furnished him with, and precepts of inward and spiritual obedience, and a sincere service of God from the heart, which occur through the whole work, and withal the great and certain reward which attends good men at all times, and at their death more particularly, can be supposed to be without a firm belief of a life to come; and whether the reflection here, and many other expressions to the like purpose, can be separated from the hopes of it, without violence.

Ver. 14. *To fear the Lord is the beginning of wisdom.*] "A good understanding, (says the Psalmist,) have all they that do hereafter, the praise of it endureth for ever;" and thus Job, "Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding," ch. xxviii. 28. The observance of the commandments of the Lord, is the principal point or fulness of wisdom, see ver. 16. the practice of which gives men a better understanding of what is most conducive to their happiness, than any maxims of human learning can infuse; for without piety, or the fear of the Lord, wisdom is falsely so called, and degenerates into a vicious cunning. Plato has an observation like this, ἡ θεία γνῶσις, σοφία ἐστὶ, ἢ ἀρίστη ἀνθρώπῳ. The expression here by the infinitive ἀρχὴ σοφίας φοβεῖσθαι τὸν Θεὸν, is very elegant and classical. Thus Cicero, "Ipsum quidem peccare, quoquo te verteris, unum est." Paradox. and Persius, "Scire tuum nihil est;" and St Austin more strongly, "Honorifico te debito sacrificio laudis, pro scire & posse." Meditat. c. 12.

Ibid. *And it was created with the faithful in the womb.....*] The faithful, from their infancy, have a fear and dread of God, and enter very early on a course of piety and religion, and are no sooner conceived and born into the church, say Mess. du Port Royal, but the fear of God is formed in their heart, and it continues with them to their lives end. Or it may mean, that a good disposition, and a religious temper is born and brought into the world with the faithful, and accompanies them after. This

is what the author of the Book of Wisdom means, when he says, that "being a witty child, and having a good Spirit, he came into a body undefiled," ch. viii. 19, 20. i. e. not disposed, or naturally inclined to evil. And thus Job says, that from his mother's womb he had a natural compassion for the poor and fatherless, ch. xxxi. 18. And the contrary temper is well described by the Psalmist, "The ungodly, are froward even from their mother's womb; as soon as they are born, they go astray, and speak lies," Psal. lviii. 3. i. e. they are naturally addicted to such vices. Or we may understand this of some peculiar and singular gift of God to the faithful, as was the case of the prophet Jeremiah, of whom God says, "Before I formed thee in the body, I knew thee, and before thou camest forth out of the womb, I sanctified thee, ch. i. 5. The like may be observed also of John the Baptist. There is a remarkable pleonasm in the Greek here, *μετὰ πιστῶν ἐν μήτρᾳ συνεκλίθη αὐτοῖς*, which is an Hebraism: There are frequent instances of the like construction in this book, in the LXX. See Jerem. xx. 14. and in approved authors.

Ver. 15. *She hath built an everlasting foundation with men.....*] i. e. In just men more particularly, such in whose heart the fear of the Lord is strongly rooted, the impressions and good effects of which will not be easily effaced in them, or their children. As wisdom was from everlasting, so her delights have ever been with the sons of men, "rejoicing (as it is expressed, Prov. viii. 31.) in the habitable parts of the earth." And as she delights in the children of men above all others, as being the image of God, among whom she has fixed her residence, so will she abide, especially with such as fear the Lord, and do not by sin deface his image, Wisd. i. 5. John xiv. 23. What wisdom says of herself, Prov. viii. 23. *πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με*, exactly expresses *θεμέλιον αἰῶνος* here, which is rendered more beautiful by the metaphor, *ἐνόσσευσεν*, "fundamentum æternitatis nidificavit," as Junius renders. And what she observes of the Jewish nation, ch. xxiv. 8. that "the Creator of all things caused her dwelling to be in Jacob, and her inheritance in Israel," is equally applicable to all true Israelites, whom whom she favours above all others. The Vulgate here adds three verses, which are not in the Greek copies.

Ver. 17. *She filleth all their house with things desirable.*] In the foregoing verse, it is *μεθύσκει αὐτὰς*, according to the idiom of the Hebrew tongue, which expresses a satiety or fulness, by *ebrietas*, or inebriation. See St Jerom. Quæst. in Genes. Plautus has the like expression, "Unde saturitate ego sæpe exii ebrius. in Captiv." The reading of the Complutensian, *οἶκον αὐτῶν*, which our translators here follow, seems more agreeable than *οἶκον αὐτῆς*, which the Vulgate, and many Greek copies have. What follows in the next sentence, *καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γενημάτων αὐτῆς*, seems also corrupt. It would be better read, *τὰ ἀποδοχεῖα αὐτῶ γενημάτων αὐτῆς*, and so I find Dr Grabe has inserted in his edition from conjecture. See Prolegom. ch. iv. Tom. iii. The Vulgate also is faulty here in rendering *γενημάτων* by *generationibus*. The sense of the passage is, "The fear of the Lord not only fills men with spiritual joy, and comfort, but enriches those that have it." The Psalmist observes the like of the faithful, "That riches and plenteousness shall be in their house," cxii. 3. Solomon represents the satisfaction and advantages arising from wisdom, under the resemblance and image of a most elegant and delicious feast, where the *τὰ ἐπιθυμήματα* generally abound. Prov. ch. ix.

Ver. 18. *The fear of the Lord is a crown of wisdom, making peace, and perfect health to flourish.*] Besides inward content and satisfaction, which is the usual sense of peace, it has several other senses among the Jews, applicable also to this place. Thus Gen. xxix. 6. "Is he well?" In the Hebrew is, "Is there peace to him?" See also ch. xxxvii. 14. It signifies also *prosperity*; and the usual salutation of wishing peace to any one, or his house, always included prosperity. See Matt. x. 12, 13. so Numb. vi. 26 "The Lord give thee peace;" i. e. make thee happy, and prosperous, and ch. xxv. 12. "I give unto him my covenant of peace," i. e. to make him and his family prosperous. See Ps. lxxvii. 3. Isa. xxvii. 17. Lament. iii. 17. According to Grotius, the sense is, "That the fear of the Lord is of service both to soul and body, giving *εἰρήνη* to the former, and *ὑγίεια ἀκμαία*, (a strong expression denoting the perfection of health and soundness), to the latter." The conclusion of the verse, "and it enlargeth their rejoicing that love him," is omitted in the Vatican, and Vulgate, and is probably an interpolation from ver. 12. to which it agrees exactly in sense.

Ver. 19. *Wisdom raineth down skill and knowledge of understanding.*] Our author uses *ἐξύμνησεν* in the same metaphorical sense, ch. x 13.

The meaning is, "Wisdom, or the fear of the Lord, is the source of true knowledge and prudence; without this, knowledge is falsely so called, is proud, presumptuous, and overbearing; and prudence degenerates into craft and cunning. Persons of great abilities and attainments, without a sense of piety and religion, are infinitely more dangerous to society, to the church or state, than even the most wicked men who have less, or but ordinary skill and talents. The latter can scarce hurt any but themselves, in matters at least of a higher concern; but the former are capable of unsettling, perverting, and ruining numbers of thoughtless and unguarded souls, and too often succeed, by their sophistry and address, in their mischievous attempt." Upon the next verse, both the Syriac and Arabic translations, paraphrase very largely, and insert a great deal, omitting all that follows, either in the Greek or Latin copies to ver. 28. as the Chaldee paraphrase often inserts very large portions, without authority from the Hebrew, in many parts of the Old Testament.

Ver. 21. *The fear of the Lord driveth away sin, and where it is present, it turneth away wrath* . . . .] i. e. The fear of the Lord and his judgments, when it is strongly rooted in the soul, inclines men to, and encourages them in, the performance of their duty, and thereby keeps them from sin and punishment, its sure attendant. See Prov. xvi. 6. It either puts them upon observing a prudent circumspection and caution in their actions, or to atone for sin committed, by contrition and repentance. Tertullian says excellently, "Qui præsumit, minus veretur, minus præcavet, plus periclitatur: Timor fundamentum salutis est." De Cultu Fœminarum. This verse is wanting in the Roman edition, and some others. Dr Grabe has inserted it from the Complutensian, which our translators generally follow; which copy, he observes, is of singular use to supply the *hiatus* in others. Prolog. tom. ult. c. iii. Our version renders παραμένων δὲ ἀποστρέφει ὀργήν, where it is present it turneth away wrath; but Grotius understands by παραμένων, the meek and patient man, whose behaviour and temper is such, that it is not easily inflamed, his reason interposes against a rising storm, its cool judgment either prevents or asswages wrath, and insensibly disarms its fury. This interpretation, though countenanced indeed by the context, seems to want an article to confirm it. Instead of this latter clause, the Vulgate, Grabe, and Clemens Alexandrinus, Pædag. L. i. c. viii. insert ἄφοβος δὲ ὁ δυνήσεται δικαιωθῆναι.

Ver. 22. *A furious man cannot be justified, for the sway of his fury shall be his destruction* . . .] Our translators follow a copy which read θυμώδης ἀνὴρ, as the Complutensian that of Camerarius, and some other copies have it. The Vatican and Alexandrian MS, which Hœshelius here agrees with, have θυμὸς ἄδικος, unjust anger, such as is without sufficient and good reason, or is immoderate in its degree. St Paul acquaints us, that we may sometimes be angry, and yet sin not, Ephes. iv. 26. And there is a resentment, which is highly commendable; such, for instance, is a zeal for the service of God, and the cause of religion, where unconcernedness and indifference are culpable and sinful; such a lukewarmness as is condemned in the Laodiceans, Revel. iii. 16. Anger, without some such just occasion, cannot be justified, nor free from censure or fault. The sense is pretty much the same with that of St James, chap. i. 20. "The wrath of man worketh not the righteousness of God;" i. e. it puts a man upon saying and doing things contrary to his duty, and is a breach of that perfection which renders him acceptable to God. Anger proceeds from a wrong principle, it springs generally from pride, and is moderated and vanquished most effectually by the fear of the Lord, according to St Paul's observation and advice, "Be not high minded, but fear," Rom. xi. 20. Our author speaks by the figure *litotes*, when he says anger cannot be justified, for more is intended than is here expressed; it means, that it is highly criminal, and to be condemned, and shall not escape punishment, according to the marginal reading, It is generally attended with mischief to others, or to the furious person himself, the impetuosity or violence of whose passion proves often fatal to him in its consequences. The Greek expresses this by ῥοπὴ θυμῷ, a metaphor taken from the balance, and literally means, that the excess or preponderancy of passion will overturn a man. This, in a larger sense, may be understood of other irregular lusts and passions, which, if criminally indulged, will be the certain ruin of a man.

Ver. 23. *A patient man will bear for a time, and afterward joy shall spring up unto him.*] Ἕως καιροῦ μακροθυμήσει ὁ ἀνήρ, καὶ ἔπειτα ἀνταποδώσει αὐτῷ εὐφροσύνην. A meek man will bear with injuries for a long time, and not disturb the calm of his mind, nor forfeit the reward of his patience. According to Calmet, the

sense is, that the good man is often exposed in this life to evil treatment, persecution, and reproaches, but is not dejected or discouraged by his present affliction; he will wait a while, *jusqu'au tems destiné*, until the appointed time for his deliverance; in the mean time he rests himself upon God's promises till death, and then he will find himself not only delivered out of his troubles, but filled with joy and glory in a better state. See Wisdom iii. 1, 2, 3. and chap. v. 1, 2, 3. God often permits the righteous to be afflicted in this world, that having approved themselves to him by their patient enduring of tribulations, they may at length enter into joy and happiness. The Scriptures furnish many instances of this, especially in the history of the patriarchs and apostles. St Paul thus describes the state of himself and fellow Christians, "We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," 2 Cor. iv. 8, 9. The reading of this verse, as it is in almost all the Greek copies, seems corrupt; that of the Alexandrian MS seems preferable, ἕως καιροῦ ἀνθέξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀναδώσει εὐφροσύνην, i. e. God will give unto him "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Isai. lxi. 3. or the reading may be ὕστερον αὐτῷ ἀναδώσῃς εὐφροσύνης, according to the copy, probably which the Vulgate followed, *est postea Redditio Jucunditatis*. This observation is particularly true with respect to Job, who was an equal pattern of suffering and patience, and therefore we read, that God made his latter end as prosperous as the beginning.

Ver. 24. *He will hide his words for a time, and the lips of many shall declare his wisdom...*] As applied to the meek man, the sense is, "he will stifle his resentment, and not break out into indecent and outrageous expressions; he will keep silence, especially from hasty and injurious words, though such a command of his temper be pain and grief to him; and his moderation and conduct in this particular will be both admired and commanded." If understood of the good man struggling under adversity, the meaning is, "that he will not openly complain of the Almighty, but silently bear the discipline of affliction, and wait God's own pleasure, knowing that the "Lord is good unto all that wait for him, to the soul that seeketh him." Lament. iii. 25. The description of this religious resignation in ver. 26, 28, 29. of that chapter, is very fine, and close to the present purpose, "It is good that a man should both hope and quietly wait for the salvation of the Lord; he sitteth alone, and keepeth silence, because he hath born it upon him; he putteth his mouth in the dust, if so be there may be hope." The Psalmist gives the same excellent advice of submission to the divine will, "Hold thee still in the Lord, and put thy trust in him, and he shall bring it to pass." Psal. xxxvii. 7. which whole psalm, a learned prelate observes, is summed up in this, and the foregoing verse of this chapter. Patrick's Comment. in loc. This trust in God for deliverance is very beautifully called by St Paul, ἔργον τῆς πίστεως, and ὑπομονὴ τῆς ἐλπίδος, 1 Thes. i. 3. "The work of faith, and patience of hope." Osiander understands this of calumny in particular, which the good man is loaded with for a time, while his innocency is suspected, which he takes patiently, suffering wrongfully; but that afterwards his righteousness shall be acknowledged and confessed before men, and his just dealings be as clear as the noon-day. Comm. in loc. This may be further understood of prudent silence, and modest reservedness, which is not hasty to speak, nor forward to boast or extol itself; which instance of wisdom shall not go without its due praise, nor suffer for its own backwardness. Some copies read χείλη πιστῶν, the *lips of the faithful*, but στόμα is the more general reading, which the Vulgate and our translators follows, i. e. his silence shall be recompenced with the praise of all men. Our author has the like expression, chap. xxxix. 9.

Ver. 25. *The parables of knowledge are in the treasures of wisdom, but godliness is an abomination to a sinner.*] i. e. In the treasury, or bosom of a wise man, are many useful reflections and observations upon men and things, which he understands the most proper season to bring forth and publish. For the true mark of a wise man is to know how to keep his thoughts and words to himself, and not to talk at random, and speak confidently about every thing, or unseasonably of any thing. "Who is a wise man, and endued with knowledge among you?" says St James, iii. 13. "Let him shew out of a good conversation his works with meekness of wisdom." Or the sense may be, "Many good lessons of instruction and morality are delivered by persons of great piety and understanding, which are disagreeable to the wicked, and, as so many reproofs, are disregarded by him." See Wisd. ii. 12, 14, &c.

Ver. 26. *If thou desire wisdom, keep the commandments, and the Lord shall give her unto*

thee...] See ver. 5. The author of the Book of Wisdom accordingly observes, "That into a malicious soul wisdom will not enter, nor dwell in a body subject unto sin," i. 4. Some copies read the beginning of this verse with an interrogation, as the Roman in particular, ἐπεθύμησας σοφίαν, "Dost thou desire wisdom? keep the commandments." And thus St Austin, "Concupisti sapientiam? Serva mandata:" And he makes this observation upon it, "Prior est in recta hominis eruditione labor operandi, quam voluptas intelligendi quæ vera sunt." Adv. Faustum. The sense of this passage is not unlike that of St John, vii. 17. "If any man will do his will, he shall know of the doctrine whether it be of God." And thus the Psalmist, "The secret of the Lord is with them that fear him, and he will shew them his covenant," Psal. xxv. 14. Job has determined the matter when he says, "Behold, the fear of the Lord that is wisdom; and to depart from evil, is understanding," chap. xxviii. 28.

Ver. 28. *Distrust not the fear of the Lord when thou art poor.*] μὴ ἀπειθήσῃς φόβῳ Κυρίου. According to the marginal reading, "Be not disobedient to the fear of the Lord, i. e. to the commandments of the Lord, when thou art poor or distressed." The Tigurin version renders, "Religione Domini parere ne recuses inops." The sense is, "Do not distrust God's goodness in the time of thy adversity, or low estate, as if he either could not, or would not succour thee, and so be induced to use unlawful means, or fly to forbidden arts, or trust too much upon any human help for preservation." For this reason, says the Psalmist, "the Lord will not leave the rod of the ungodly upon the lot of the righteous," i. e. subject them to their scourge and tyranny, "lest the righteous put their hand unto wickedness." Psal. cxxv. 3. And upon account of the temptation and dangers, attending the extremes of each state, the prophet Agur prays equally against poverty and riches, Prov. xxx. 9. The words ἐνδεὴς ὤν, *when thou art poor*, are not in the Vat. Alex. MS, nor Vulgate. The Oriental versions too omit them. Dr Grabe has inserted them from the Complut. which our translators here likewise follow.

Ibid. *Come not unto him with a double heart..*] *i. e.* With affections divided betwixt God and the world, for God requires the whole heart, and to be served with uniform obedience and sincerity. Or the sense may be, "Do not offer thy devotions with a doubting spirit." Accordingly St James advises to "ask in faith, nothing wavering," because a person of such a distrustful disposition has no grounds to expect that he shall receive any thing of the Lord. James i. 6, 7. Matt. xxi. 21. Mark xi. 23, 24. 1 Tim. ii. 8. The Arabic takes it in this sense, rendering, "Neque accedas, dubius existens in corde tuo." The same apostle calls such a one, a double-minded man, ἀνὴρ δίψυχος, and describes him as divided and distracted in what he goes about, and unstable in all his ways. "Quomodo præstabit Deus," says Lactantius, "precanti quod oraverit, cum ad precandum neque ex animo, nec observanter accedit?" L. v. 20. The wicked are described by the Psalmist, as flattering with their lips, "and dissembling with a double heart." Psal. xii. 2. which the Hebrew expresses by *leb valeb*, a heart, and a heart. See also 1 Chron. xii. 33. where it is said of the children of Zebulon, that they were not of double heart, which according to the marginal reading from the Hebrew is, They were without a heart, and a heart. *Absque corde & corde*, as some old Latin versions have it.

Ver. 29. *Be not a hypocrite in the sight of men, and take good heed what thou speakest.*] μὴ ὑποκριθῇς ἐν σώμασιν ἀνθρώπων. Grotius understands this of lying, "Ne mentiaris coram hominibus," and says, that ὑποκρίνεσθαι is so taken in several parts of Scripture, Job xxxiv. 30. Matt. xxiv. 51. James v. 12. And indeed this hath some countenance from the following sentence: "Take good heed what thou speakest," which the Arab. expounds of veracity, "sit sermo labiorum tuorum æquus, & verax." There may also another interpretation be given of this place, "Act not the hypocrite before men, by putting on the mask of religion, or boasting of thy perfection in it, when thy actions speak the contrary;" one of them, "Qui Curios simulant, & Bacchanalia vivunt." And thus the Syriac seems to understand it, "neque de Religione Dei glorieris;" or act not the false friend, with an intention to deceive others, by the specious shew and appearance of friendship. Lastly, The sense may be, "Do not play the hypocrite by pretending to be what you are not, commending yourself before others, and extolling your merit, to gain their good opinion and applause." And thus the Geneva version takes it, "Be not a hypocrite, that men should speak of thee." Junius has still a new interpretation, "Ne simulatus esto, ut si ora humana habeas," which the margin ex-

plains, "Do not play the hypocrite by acting different parts, and assuming two or more persons, and speaking with two or more mouths," but this seems forced. Probably ἐν στόμασι, is a hebraism literally rendered, and means no more than *coram*.

Ver. 30. *Exalt not thyself, lest thou fall; and bring dishonour upon thy soul, and so God discover thy secrets.*] *i. e.* Do not think to deceive, and impose upon God, as thou hast upon thy friends and neighbours, but avoid dissimulation and spiritual pride, lest God humble thee, and discover the hypocrisy and naughtiness of thy heart, and expose thee to public shame and contempt, by publishing thy secret wickedness, which is the moral of the proud Pharisee in the Gospel, Luke xviii. This the Lord threatens also by his prophet, "This is thy lot, the portion of thy measures from me, saith the Lord: because thou hast forgotten me and trusted in falsehood, and I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills; therefore will I discover thy skirts upon thy face, that thy shame may appear," Jer. xiii. 25, 26, 27. and τὰ κρυπτὰ σου means here τὰ κρυπτὰ τῆς αἰσχύνης, as it is expressed 2 Cor. iv. 2. Plato finely observes, δεῖ θεραπεύειν θεὸν ἀσχήμασι τεχνάζοντας, ἀλλὰ ἀληθείᾳ τιμῶντας ἀρετήν.

Ibid. *Cast thee down in the midst of the congregation.*] This refers to the custom of bringing criminals to a public hearing, and punishing them openly for their faults. See Eccles. xxiii. 31. Prov. v. 14. and chap. xxvi. 26. where Solomon, speaking of such a deceiver, says, ἐκκαλύπτει τὰς ἑαυτοῦ ἁμαρτίας, εὔγνωστος ἐν συνεδρίοις, "revelabitur malicia ejus in concilio." Vulg.

Ibid. *Because thou comest not in truth to the fear of the Lord.*] ὅτι οὐ προσῆλθες τῷ φόβῳ Κυρίου ἐν ἀληθείᾳ, i. e. sincerely and heartily, without hypocrisy, contrary to the double heart, ver. 28. for our love to God must be entire and undivided; and sincerity is the formality, or soul of it. Some copies read, ὅτι οὐ προσῆλθες ἐν φόβῳ Κυρίου, "because thou camest not in the fear of the Lord."

CHAP. II.

MY son, if thou come to serve the Lord, prepare thy soul for temptation.] Corn. a Lapide thinks that the occasion of this advice was, that at this time the Jews were grievously afflicted under Ptolemy Lagus, who took Jerusalem, and used the Jews with great severity, and sent many thousands captive into Egypt, which change of state, it was apprehended, might incline many to forsake Judaism; to confirm whom, and keep them steady to the religion of their fathers, the author gives them this seasonable advice. Comm in loc. See also Dupin's Prelim. Dissert. p. 23. All temptations may be referred to two sorts; either they proceed from God, or the devil and his agents. God tempts men for the trial and manifestation of their faith, he proves the sincerity of their virtue by occasional afflictions, his design is to make them better, more vigilant, more resolute, and more humble; to train them up to victory, to prepare them for a crown, and to increase their glory and reward; and he gives them, for this purpose, force and strength proportionable to the combat he suffers them to be exposed to. The devil tempts men, when he solicits them to sin, when he invites them by offers of imaginary wealth or greatness to fall down, and worship him, when he is busy with mens thoughts, and by false suggestions would gain over their affections, when he insinuates the difficulties and discouragements of religion, and the pleasures of vice and licentiousness: His temptations are always to be dreaded, they are designed to impose upon, and cheat men, to rob them of their innocency and peace, to make them fall from one wickedness to another, to disregard the fear of God, to be indifferent about matters of religion, and, in consequence of that, to fall from the faith, and at length to sink them into perdition, the portion of libertines and unbelievers. To be tempted in the former sense, is the portion of all God's faithful servants and children, see Heb. xii. 6. Thus Moses had a great trial of variety of afflictions, when he was appointed to serve the Lord in Egypt; he met with contempt and ill usage, not only from the Egyptians, but from the ungrateful Israelites, whose deliverance he was soliciting and labouring for, and was often in danger of his life, from the malice of Pharaoh and his people, but he was not frighted from executing the commission he was entrusted with, by any threats or hardships which he endured; for "he had a respect unto the recompence of the reward, from him that sent him." Heb. xi. 27. So under the gospel, when the sons of Zebedee coveted places of trust and honour in an imaginary kingdom, our blessed Lord told them, that the preferments of his court did not consist in the vanity of precedence, in sitting at his right hand, or at his left; but in drinking of his bitter cup, and being baptized with his bloody baptism, Matt. xx.

21. And when St Paul was called to an apostleship, the Lord told Ananias in a vision, that his mission was not designed to triumph over the Gentile world, nor should his revelations discover to him, what kingdoms he should convert; but "I will shew him," says God, "what great things he must suffer for my name's sake," Acts ix. 16. And this that apostle well understood; for when he reckons up the signs of an apostle, he begins with his patience under afflictions, as if that greatness of mind which slighted the tribulations, which attended upon preaching the gospel, was a more eminent, and surer sign of his apostleship, than all his power of working signs, and wonders, and mighty deeds, 2 Cor. xii. 12. St Chrysostom's observation upon this notice to prepare for temptations, is both pertinent and entertaining, καλαὶ αἱ ἐπαγγελίαι ἐκ προοιμίων εἰς πειρασμὸς ἐμπίπτειν· μεγάλη προθυμὴ ἡ παράκλησις ἐναργὴς τῆς δυλείας κινδύνων εὐθέως ἀπαγέσθαι κ. τ. λ. "Bella vero promissio in tentationes incidere! Egregia vero exhortatio & consolatio ejus servitutis pericula statim degustare! plane egregia simul & admiranda, & maximum lucrum adferens. Audi quæ sequuntur, sicut Auram igne examinatum, purius redditur, pari modo etiam anima, quæ inter afflictiones versatur & pericula, splendidior per illa evadit, omnemque peccatorum maculam abstergit." Serm. xxiii. Tom. 5. Nor is the following less worthy of notice and regard, "Qui Deo placere cupit, ante omnia longanimitatem apprehendens ac patientiam, debet fortiter obvias quasque sufferre tribulationes, angustias, atque necessitates, sive corporales morbos ac passiones, sive improperia, atque injurias ab hominibus, sive etiam diversas invisibiles anxietates, quæ a spiritibus malignis inseruntur animæ." S. Ephrem. Tract. de Patientia: The Vulgate adds, "Accedens ad servitutem Dei, sta in justitia & timore," which is not in the Greek copies; but St Austin de Speculo, St Cyprian, Tract. de Mortal. and St Bernard all retain them; probably they were in some ancient copy which they used, the same which the Vulgate follows.

Ver. 2. *And make not haste in time of trouble.*] Καὶ μὴ σπεύσης ἐν καιρῷ ἐπαγωγῆς· Ἐπαγωγὴ here signifies the evils which God is pleased at any time to visit his servants with: See ver. 4. And thus it is used in very many places by this writer, iii. 28. c. v. 8. xxiii. 11. xl. 9. xlvi. 3. xlviii. 2. See also Pet. ii. 5. The sense is, when tribulation and anguish are upon thee, patiently depend upon God, wait till he graciously vouchsafes the times of refreshment and deliverance, and do not, through distrust of his mercy, betake thyself to any unlawful means of extricating or saving thyself; for God knoweth when, and how to bring his afflicted servants out of their temptations, 2 Pet. ii. 9. The expression is the same with that, Isa. xxviii. 16. "He that believeth, shall not make haste," i. e. he that believeth God's promises made to his faithful servants, will not shew any distrust, nor fly, or hasten to any base and unlawful means, such as those mentioned to be made use of in that chapter, ver. 15. by some, "who made lies their refuge, and hid themselves under falsehood;" which sense is preferred by the learned Vitringa. Com. in loc. The virtue recommended in the words before us, is what the Greeks call σωφροσύνη, and is, according to the Roman orator, "Non perturbari in Rebus asperis, nec tumultuantem de gradu dejici." De Offic. L. i. And in the Scripture-language it is to tarry, to wait the Lord's leisure, and to possess the soul in patience; and, in the phrase of this writer, to set the heart aright, to endure constantly, and to wait for his mercy. St Chrysostom's Comment upon the words is, ἐν νόσῳ ἡ σωφία ἐπ' αὐτῷ πεποιθὼς γίνου. Hom. 39. Adv. Jud. Orat. 6. According to Calmet, it is to shew no signs of anger and impatience at any trying, or severe dispensation we may labour under, nor to let any hasty word foolishly escape us, as if we questioned or disputed God's right, wisdom, or goodness, in so visiting us.

Ver. 3. *Cleave unto him, and depart not away, that thou mayst be encreased at thy last end.*] i. e. That thou mayst receive the just recompence of thy patience. The Port Royal Comment understands this of encreasing to perfection, that nothing so much displays and improves men's virtue as submission and constancy in sufferings, that the harvest, which will at last be reaped from thence, after patience has had its perfect work, springeth up unto eternal life.—Some copies accordingly read the former part of the verse thus, μεῖνον τὴν ἀνομονὴν, κολλήθηλι αὐτῷ, ἡ μὴ ἀποσῆς, which is agreeable to the context, and invigorates the sense; or the meaning may be, that in thine old age, thou mayest abound with such good things as may make thy latter end comfortable. Under the old law God rewarded the faithful services of such as cleaved unto him with long life, victory over enemies, and such like temporal blessings. Junius renders, "Ut augearis ad finem usque tuum," that thou mayst always thrive and prosper,

even to thy latter end.' Instead of apostatising or revolting from God, in whom alone the happiness of man centers, make the Psalmist's resolution your own, and devoutly say, "It is good for me to hold me fast by God, and to put my trust in the Lord God," Psal. lxxiii. 17.

Ver. 4, 5. *Whatsoever is brought upon thee, take chearfully, and be patient when thou art changed to a low estate: for gold is tried in the fire, and acceptable men in the furnace of adversity.*] Some copies have, ἐν καμίνῳ ταπεινώσεως σωθήσονται, alluding probably to the deliverance of the three holy children from the fiery furnace. The Arabic rendering of δέξαι ἀσμένως, is much to be admired and approved, "Id in quo te Deus tentaret, sustine cum gratiarum actione;" the rendering of what follows, ᾗ ἐν ἀλλάγμαλι ταπεινώσεως σῦ μακροθύμησον, is neither literal, nor full; the true rendering is, be patient in hoping for a change of our present low estate; and so Grotius takes it, "Patiens esto in mutatione depressionis tuæ speranda:" and Junius, "& ad commutationem dejectionis tuæ sperandam esto longanimus." The Geneva version, be patient in the change of thine affliction, is literal indeed, but reaches not the sense. The Psalmist seems better to express it, Psal. xxxvii. 7. "Hold thee still in the Lord, and abide patiently upon him." See James iv. 7. 1 Pet. v. 6. Pythagoras gives the same advice in the like circumstances,

"Οσα τι δαιμονίησι τύχαις βρότοὶ ἄλγε' ἔχουσιν,
Ὧν ἂν μοῖραν ἔχῃς, πρᾶος φέρε, μηδ' ἀγανάκλει.
Χρυσ. επη. v. 16.

In suffering, or bearing afflictions, God enjoins not an apathy, he neither expects, nor wills an utter insensibility; he intends a feeling when he scourges, and allows a proper concern to be expressed, provided it be with moderation, submission, and resignation. St Chrysostom thus illustrates the sense in ver. 5. ὥσπερ τὸ χρυσίον τῷ πυρὶ βασανιζόμενον, καθαρώτερον γίνεσθαι, ἕτω ᾗ ἡ ψυχὴ θλίψεσιν ὁμιλοῦσα, ᾗ κινδύνοις, φαιδροτέρα, ᾗ λαμπροτέρα, ἄνεισι, ᾗ πᾶσαν ἀμαρτημάτων ἀπορράπτεται κηλίδα, i. e. by temptations and afflictions a man is brought, as it were, to the touchstone; by these his intrinsic excellency and goodness is discovered, and the greater the improvement and proficiency is under them, the more acceptable is the sufferer to God, and the brighter lustre is added to his virtue.

Ver. 7. *And go not aside, lest ye fall.*] i. e. Have not recourse to any unlawful means for succour, which men of little faith and great impatience are apt to fly to. Many in time of tribulation are tempted to fall away after different sorts, some take to evil courses, and the hidden works of dishonesty to get a living; others have denied the faith, and for fear of persecution, or the sword, have turned to a false religion. Some have applied to, and trusted in evil arts, as sorcery or magic, to help them in their losses and distress, as was the folly of Saul, in consulting the witch of Endor. The precept of fearing the Lord, and waiting for his mercy is, though the phrase is somewhat varied, often repeated in this chapter, and yet there is no tautology in this respect; it is only, says Osiander, to keep our faith awake, that we should not be tempted to think God had forgot us, if at any time, in our opinion, God seems slack concerning his promise, and defers for a while answering our expectation. Comm. in loc.

Ver. 9. *Ye that fear the Lord, hope for good, and for everlasting joy and mercy.*] Ελπίσατε εἰς ἀγαθὰ, ᾗ εἰς εὐφροσύνην αἰῶνος, ᾗ ἐλέος· probably the true reading is ἔλεος· ἐλπίζειν in this construction, signifies to expect, wait for, or trust to, or in any thing or person. The Geneva version takes it in this latter sense, "Ye that fear the Lord, trust in good things, and in the everlasting joy and mercy." See the use of this phrase, Psal. cxxx. 5, 6. cxlv. 16. Isa. li. 5. according to the LXX. By ἀγαθὰ, we may understand the good things of this life, which such as fear the Lord have the greatest reason to expect. For did the Lord rain bread from heaven upon his faithful Israelites, and shall any doubt whether he can at all times nourish his people, or send food to those that stand in need of it, and trust in his goodness for it, though even the fields should fail, and the earth itself grow barren? God is not tied to ordinary means, nor our maintenance to the fruits of the earth, or other common supplies. The ravens shall find meat, and bring it to Elijah, if God so commands, 1 Kings xvii. 6. and a little oil, as long as he pleaseth shall continue running and not fail, ver. 14. Infinite is his power, and infinite are his methods and ways, to reward and comfort them that cleave to, and depend upon him.

Ver. 10. *Look at the generations of old, and see, did ever any trust in the Lord and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise that called upon him.*] Run over the histories of all ages and nations, consider that of the patriarchs and prophets in particular, which affords many and

shining instances of the regard God has for his faithful, and of his care and protection of them in all straits and dangers. The Psalmist had observed, and was convinced of an extraordinary providence watching over those that led a godly life, and says, "I have been young, and now am old, and yet saw I never the righteous forsaken, nor their seed begging their bread," Psal. xxxvii. 35. To the same purpose is that, Job iv. 7. "Remember, I pray thee, who ever perished being innocent; or where were the righteous entirely cut off?" This observation is confirmed by an enumeration of particulars, 1 Maccab. ii. 51—61. where the writer instances in Abraham, Joseph, Phinees, Joshua, Caleb, David, Elias, Daniel, and the three children; and then concludes, in terms not unlike our author's, "Thus consider ye throughout all ages, that none that put their trust in him shall be overcome." On the contrary, did ever any rebel, and fight against heaven, and prosper? Consider the Jewish nation in particular, they promised themselves, upon the death of the righteous heir, that the inheritance would be their own, and yet how were their very hopes blasted? Instead of securing their title, they ruined it; instead of an expected greatness, which they thought would last for ever, their power and jurisdiction had a quick and fatal period: their supposed and boasted right to the divine favour, was swallowed up of vengeance; their patrimony was alienated, and transferred to the Gentile world; and this probably by a wise providence, that the Gentiles might dread the like ingratitude towards God, which made the Jews so deplorable an instance, and such a dreadful spectacle of the divine vengeance. And hath not the same indignation seized upon many churches of the Gentiles too for their disobedience, which before fell so heavy upon Jerusalem? For in what a sad and deplorable condition are the once famous churches of Carthage, and the rest of Africa? And hath not anti-christ fixed his seat in the temple of God, even in the once venerable seven churches of Asia? If therefore no favourite church or people, however they might presume upon, were protected by their privileges, none ought to think themselves secure of the divine favour any longer than they are careful to do his will, and obey his commandments. What a fine reflection is this of our author's? And what a noble encouragement does it contain in the light we have considered it in, to invite men to obedience, and the fear of the Lord? Can there be a stronger inducement to piety in successive generations, than his confident appeal for the success of it, to the happy experience of all former ages?

Ver. 11. *For the Lord is full of compassion and mercy, and forgiveth sins, and saveth in time of affliction.*] As afflictions are generally occasioned by sins, so it is observable here, that the ἄφεσις ἁμαρτιῶν, or God's forgiving and remitting sins, is mentioned first in order, before his releasing or delivering in time of affliction. And so in Hezekiah's sickness, when the prophet is sent unto him, the method of his recovery is the same, Isa. xxxviii. Thus, 2 Mac. iii. 32. and following verses, when Heliodorus had been scourged for his sacrilegious enterprise, the priest is first said to have made an atonement, and God thereupon to have granted him life. See also Eccles. xxxviii. 9. and the note on that place. And in the cures wrought by Christ himself, we find that the forgiving the sick man's sins, "Son, thy sins are forgiven thee," is the ordinary preface to his recovery. See Psal. ciii. 3.

Ver. 12. *Woe be to fearful hearts ..*] i. e. such as fall away in time of persecution. As fear is often recommended, so we find it as often forbidden. Unbelief is so commonly the cause of fear, and fear so commonly leads to unbelief, that we find them often linked together. See ver. 13. and Rev. xxi. 8. where δειλοὶ καὶ ἄπιστοι occur together. When St Peter was frighted upon the sea, and cried, "Lord, save me," as he was just sinking; although it was a good prayer, yet because it proceeded from carnal fear rather than faith, our Saviour presently rebuked him, "Wherefore didst thou doubt, O thou of little faith?" And as faint heartedness argues want of faith; so patience in adversity, the fear of God, and a constant reliance upon his promises and mercy, are inspired and strengthened by faith. Some copies read, ναὶ καρδίαις διπλαῖς; and such a one the Vulgate seems to have followed, rendering *væ duplici corde;* but the present reading seems preferable, as the other is expressed in the latter part of the verse. By faint hands here, we may understand such as are negligent and slothful in the work of the Lord. The writer to the Hebrews, using the same expression, advises "to lift up the hands that hang down," τὰς παρειμένας χεῖρας, and the feeble knees, and to make straight paths;" i. e. to go straight forward in the paths of holiness. See also Jerem. xlviii. 10.

Ibid. *And the sinner that goeth two ways.*] i. e.

Such sinners as are for serving two masters, God and Mammon; God in outward appearance and profession, but the world in reality, and at the bottom of their hearts. God abhors such hypocrisy and insincerity, he demands the whole heart, and undivided affections. He hath bought us, says St Austin, at so great a price, to make us his own, and to exclude any partner, "Tanti emit, ut solus possideat." Tract. ix. in Johan. And thus God declares, Zephan. i. 5. that "he will cut off them that worship the host of heaven, them that worship and swear by the Lord, and that swear by Malcham." Such a double heart had the people of Sepharvaim, who at the same time feared the Lord, and served their own gods, 2 Kings xxvii. 28, 29. It was this double-mindedness which Elijah reproved, when he said to all the people, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him," 1 Kings xviii. The inconsistency of serving two such objects, or even their subsisting together, is intimated in Dagon's falling down before the ark, and in Moses's refusing to sacrifice the abominations of the Egyptians unto the Lord, Exod. viii. 26.

Ver. 13. *Woe unto him that is faint-hearted, for he believeth not, therefore shall he not be defended.*] The Vulgate is more explicit, "Væ dissolutis corde, qui non credunt Deo, et ideo non protegentur ab eo;" i. e. such as either disbelieve God's promises, or that their prayers shall be heard and answered, and so do not ask in faith without wavering, such have no good reason to expect God's protection, nor will they be so happy to find it; whereas the Lord is nigh unto all them that call upon him, yea all such as call upon him faithfully," Psal. cxlv. 18. But the promise is still stronger to them, Psal. xxxvii. 40, 41. "The salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble; and the Lord shall stand by them and save them, he shall deliver them from the ungodly, and shall save them, because they put their trust in him;" where the repetition is not idle nor superfluous, but is purposely introduced to confirm the truth of the observation. The Greek is still more observable and full, ἢ βοηθήσει αὐτοῖς Κύριος, ἢ ῥύσεται αὐτὸς, ἐξελεῖται αὐτὰς ἐξ ἁμαρτωλῶν, ἢ σώσει αὐτὰς, ὅτι ἤλπισαν ἐπ' αὐτόν. If even the fathers of our flesh think an injury done them, when their children either distrust or refuse to apply to, or depend upon them, how much greater affront is offered to God, when, after so many tokens of his goodness to his creatures, and of his readiness and power to assist them, they fix their dependence elsewhere, and seek a foreign help and protection? Or the meaning may be, that such as through a distrust of God have recourse to unlawful means for their safety, or place too much dependence upon any, shall find themselves disappointed, and be taken in their own craftiness. And thus God, by his prophet, threatens the rebellious children, that, "instead of taking counsel of God, strengthened themselves in the strength of Pharaoh, and trusted in the shadow of Egypt; that the strength of Egypt should be their shame, and the trust in the shadow of Egypt their confusion," Isa. xxx. 2, 3.

Ver. 14. *Woe unto you that have lost patience, and what will ye do when the Lord shall visit you?*] i. e. "Visit your offences with the rod, and your sin with scourges." The Vulgate reaches not the force of ἐπισκέψασθαι, when it renders it by *inspicere*. The version of the Arabic is far preferable, "Quid facturi estis, quum vos invaserit judicium ejus?" And Junius, I presume, means the same when he renders "Cum animadvertet Dominus." The sense may either be, if in smaller evils, which men have at any time brought upon you, ye have betrayed great impatience, and have with difficulty been kept from revenge, how will ye be able to support yourselves under the mighty and avenging hand of God, or stand in his sight when he is angry, and is a consuming fire? Or, according to Calmet, what answer will ye be able to make him, who have disbelieved his word, and disobeyed his commandments, when inquisition shall be made about your faith and practice? The Port Royal Comment understands it in this farther sense, of being weary in well doing, not going on with, or finishing a course well and happily begun; the suffering the good seed, which fell neither by the wayside, nor on stony ground, nor among thorns, to bring no fruit, at length, with all these advantages, to perfection, through a want of perseverance, and a patient continuance in well doing. Such are doubly unhappy, as they not only lose the benefit of all the good they formerly have done, but will moreover be punished for their apostacy in abandoning God, and being ashamed of his service.

Ver. 16. *They that love him shall be filled with the law.*] The Vulgate has *replebuntur lege ipsius*, which the Geneva version follows, "They that love him, shall be fulfilled with his law." Where there seems a small mistake, the render-

ing probably was designed to be, "They that love him, shall be fully filled with his law." Syr. "Diligentes eum addiscunt legem ipsius." Arab. "Amici ejus exequuntur voluntatem ipsius;" and Coverdale is to the same effect, "They that love him, shall fulfil his law," i. e. they will search into, and study his law, to know and find out his will from thence; and the Holy Spirit shall engrave on their hearts the knowledge of the word of God, because they sought it not merely for speculation, but to practise it, not for amusement only, but to be improved by it, not slightly or superficially, but to be filled with it.

Ver. 17, 18. *They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men; for as his majesty is, so is his mercy.*] The author seems to have had the words of David in his view, who had the melancholy option of three great evils which threatened him, 2 Sam. xxiv. 14. "I am in a great strait; let us fall into the hands of the Lord, for his mercies are great, and let us not fall into the hands of men," especially as the context relates to adversity. The Vulgate renders, "Si pœnitentiam non egerimus, incidemus in manus Domini," i. e. into the hands of an angry God. In this sense the words respect Heb. xx. 31. and indeed ἐμπεσούμεθα, which is more properly rendered *incidemus* than *incidamus*, gives some countenance to this. But the reflection in the following part of the verse, with which the chapter concludes, plainly determines for the first. The sense of the whole, as it stands connected, is, that, as terrible as God is, clothed with majesty and power, yet there is this pleasing consideration, that his power is tempered with equity, that he is full of mercy and loving-kindness, and therefore to rely upon his goodness, and submit to what he shall appoint by way of visitation and punishment, is far preferable, than to trust to the injustice, malice, and revengeful passions of men, whose mercies themselves, as they are falsely called, are often cruel. Whereas all the dispensations of God are full of tenderness; when he spares us, it is through his mercy; when he threatens or punishes us, it is with a merciful intent of doing us good, the comfortable consideration of which glorious attribute, in some measure disarms his thunder, and makes it a less fearful thing to fall into the hands of the living God. It was the dreadful majesty of God, and an apprehension of his future wrath, which determined Susannah, when straitened on every side, and in imminent danger of death, or sinning, to make this pious resolution to fall into the hands of the elders, rather than sin in the sight of the Lord, ver. 22, 23. The power of God, considered abstractedly, may fill us with terror; but that the mercy of God is as infinite as his majesty, is a never failing spring of comfort. The author of the Book of Wisdom, will help us to conceive aright in this matter, see Wisd. xii. 16. where he observes, that that power, which in men is the foundation of injustice and oppression, in God "Is the beginning of righteousness, and because he is the Lord of all, it makes him to be gracious unto all." See also ver. 18. and the note upon both.

CHAP. III.

Ver. 2. *THE Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.*] *i. e.* he hath enjoined honour to be paid them by their children, or made them honourable with regard to them; and thus the Tigurin version, "Dominus patrem liberis honorabilem reddidit." His will is, that their children should render them reverence, honour, and obedience, having made them as it were his representatives on earth, and his supreme authority is in some sort vested and lodged in them, to instruct, command, reprove, or punish them. Hence some have asserted an almost absolute authority in parents. It is certain, that anciently and even under the old law, the parents had a power to sell their children, Exod. xxi. 7. if they themselves were reduced to extreme poverty; and in some cases had a jurisdiction of life and death over them. Κρίσις μήτρὸς, which the margin renders, *judgment*, and the Vulgate, *judicium*, and our translators more properly, *authority*, is a Hebraism, for *shaphat* in that language signifies both to judge and to rule.

Ver. 3. *Whoso honoureth his father, maketh an atonement for his sins.*] Our version follows a copy which read ἐξιλάσεται, as the Alex. MS also has it; but in most editions it is ἐξιλάσεται, *peccata expiabit*, *i. e.* shall obtain remission and forgiveness of his own sins when he prayeth; and thus St Ambrose, quoting these words, expounds ἐξιλάσεται, *in die Orationis suæ exaudietur*, as in ver. 5. The Tigurin version has, *votorum quotidianorum compos erit*, which perhaps is the meaning of the Vulgate, *in oratione dierum exaudietur*. Some understand this of the father's sins, that a dutiful son will pray for the forgiveness of his father's sins. But the first sense I think preferable.

Ver. 4. *And he that honoureth his mother, is as one that layeth up treasure.*] *i. e.* He layeth up a store of good deeds to recommend him to God's favour and blessing. See 1 Tim. vi. 19. Tob. iv. 9. where ἀποθησαυρίζων is used in the same sense. It has been observed by learned men, that human laws generally provide only that due regard and honour be given by children to their fathers, but take no notice of the mother, as may be seen in some Persian laws mentioned by Aristotle, the Roman ones recited in the digests and constitutions, and in several passages of the Greek philosophers, which occur in Epictetus and Simplicius; all which consult only the honour of the father. But God in his law takes care to preserve a just reverence to both the parents equally, as the persons whose ministry he uses, to bring a young generation into the world. See Grotius in Decal. Prov. i. 8. And this wise author, like another Solomon, bred up under the same divine institution, presses the duty owing to both very largely in the first sixteen verses of this chapter.

Ver. 5. *Whoso honoureth his father, shall have joy of his own children.*] i. e. God shall bless that man with a numerous posterity, who pays the reverence and respect due to his own parents; and thus the Arabic takes it, "Qui patrem suum honore affecerit, multos habebit filios;" or, God will give such a one obedient and dutiful children; who, by their discreet conduct, and religious behaviour, will be a joy and comfort to him. The Greek has only in general, εὐφρανθήσεται ἐπὶ τέκνοις; our translators properly enough insert the words, *his own*, and the Syriac confirms their sense, *jucunditatem percipiet e filiis suis*. They will prove to him such, as he himself was to his own parents, "Upon the same account and grounds, says a very learned prelate, that any one expects obedience from his own children, he must know that he ought to pay it to his parents likewise. And where is the parent that does not think it reasonable that his children should obey him even against their inclinations, and prefer his wisdom and experience to their own wills and weak understandings, and trust to his affection, love, and favour, rather pursue their own humours?" Fleetwood's Rel. Dut. p. 26. It was a wise saying therefore which is recorded of the philosopher Thales, "Such a behaviour as you shew to your parents, such expect from your own children," ὡς ἂν ἐράνους εἰσενέγκῃς τοῖς γονεῦσι, τὰς αὐτὰς προσδέχου ἐκ παρὰ σῶν τέκνων. Apud. Laert. l. i.

Ver. 6. *He that honoureth his father shall have a long life.*] This may either be strictly taken according to the promise in the fifth commandment, "Honour thy father and thy mother, that thy days may be long upon earth, which the Lord thy God giveth thee;" or it may mean, since long life is promised to the observance of God's other commandments likewise, that dutiful children shall in general be blessed. Long life being counted a blessing, is therefore in Scripture frequently used for it. And the Jews understood it no otherwise, than of being in general blessed.

Ibid. *And he that is obedient unto the Lord shall be a comfort unto his mother.*] i. e. He that obeys God's commandment in this particular, will comfort, support, and succour his mother under any, or all the burthens and necessities of life, particularly will be tender of, and provide for her in her old age, when she is helpless: For so I would understand ἀναπαύσει μητέρα αὐτοῦ, and in this sense ἀνάπαυσις is probably taken, Philemon, ver. 20. Or it may mean that a virtuous good child will be a blessing, and occasion much joy to his mother. Thus Homer introduces Hector embracing his son Astyanax and praying that he may prove virtuous, and may be a comfort to his mother, χαρείη δὲ φρένα μητρί. The Oriental versions understand the place of the reward which attends such obedience. Syr. "Optime meretur de Deo, qui matrem honorat;" and Arab. "Optimum erit præmium ejus propter obedientiam matri impensam."

Ver. 7. *He that feareth the Lord.... will do service unto his parents, as to his masters.*] i. e. He will behave himself towards them with the fear of a servant, as well as the reverence of a child. See Luke xv. 29. Mal. iii. 17. Gal. iv. 1. Phil. ii. 22. Fathers and mothers have a right over their children by giving them birth, superior to what masters have over their slaves by purchase. The one is founded on force and necessity; the other on nature, and those numberless obligations, which children owe to them that were the cause of their coming into the world; for next unto God they are the authors of their being and existence, health, power, and all the advantages either of body or soul which they possess. A slave in the language of Scripture, Exod. xxi. 21. is the money of his master, but children are the blood and substance of their parents. A slave owes his labour and service to his master; but children reverence, love, gratitude, succour, and all the kind re-

turns which it is possible for them to make, Calmet in loc. Anciently the authority of the parent over the child was almost absolute; the Roman lawgivers put children while in the parent's power, in the same capacity with slaves; the parents were masters of them, and all they had, till they were emancipated, as slaves are, and had not only power to expose, or sell them, but in certain cases to put them to death. Simplicius in Epictet. "But these are privileges which do not naturally or reasonably attend the parent's authority and relation; and therefore there is great abatement to be made from all arguments that conclude only from customs and usages, though of wise and civilized people. The custom and practice of the Jews, and all the eastern nations indeed, sufficiently evidence the power and authority that parents exercised in the disposal of their children; but they do not shew the reasonableness of such authority, nor is it of the law of nature so to do." Fleetwood's Rel. Dut. p. 45. Lactantius's Observation is close to the present purpose, "Dominum eundem esse qui sit pater, etiam Juris Civilis ratio demonstrat; quis enim poterat filios educare, nisi habeat in eos Domini potestatem?" Lib. iv. 3. And thus St Jerom to Gaudentia, concerning the education of her child, "Amet te ut Parentem, subjicatur ut Dominæ:" So Plautus, "mater tu, eadem & hera es." And in another place, "tuis servivi servitutem imperiis, Pater." Asinar.

Ver. 8. *Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.*] The Vulgate adds, *& in omni patientia*, i. e. by submitting patiently to their animadversions and chastisements. Καὶ τὴν μητέρα is omitted in many Greek copies, as it is also by the Vulgate, and Oriental versions; the Complut. has it, which our translators follow, and Grabe has inserted it from thence. And very properly is the mother not only mentioned, but joined as to equal reverence, that she may not seem to be slighted or over-looked on account of her sex, which inclines them generally to more tenderness for their offspring. The Scripture in many places, Exod. xxi. 15, 17. Deut. xxi. 18. xxviii. 16. Exod. xx. enjoins the same duty to be paid to the one as the other. And there is indeed equal reason in most cases why it should be so, and in some greater. The mothers undergo most sorrow and pain for them, bear all the fatigue and trouble of their infancy and childhood, attend and do all they can for them in that helpless state, and have the same interest in their good and welfare; and therefore in reason and gratitude the children are obliged to make no difference between the parents in their obedience to them. See note on chap. vii. 27. Τιμᾷν, which our translators here render *honour*, signifies more when applied to parents, it comprehends likewise the duty of maintaining them, and in this sense it is used by St Paul, 1 Tim. v. 3. 17. And what St Matthew expresses, οὐ μὴ τιμήσῃ τὸν πατέρα; in St Mark is, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ, where ποιεῖν, answers to ἀφελεῖσθαι.

Ver. 9. *The blessing of the father establishes the houses of children, but the curse of the mother rooteth out foundations.*] The prayer of a parent procures the blessing of God upon such dutiful children as have been careful to pay that honour and reverence which religion and nature require from them; their blessing is as an inheritance, or an estate to their children, tho' they should have nothing else to leave them. But such as by their disobedience provoke their parents, and thereby draw down their curse upon them, have felt the terrible effect of it upon them, and their posterity. History furnishes but too many examples of misfortunes brought upon children by the imprecation of parents. The most ancient we meet with is that of Noah upon his younger son Canaan, "Cursed be Canaan; a servant of servants shall he be unto his brethren;" which was accordingly fulfilled, as the learned agree many ages afterwards; and of how great importance a good and dutiful behaviour towards parents is, we may learn from the happy consequences of the patriarchal benedictions, which God so confirmed by his providence in the event, that it might powerfully prevail upon children to honour and obey their parents, and not do any thing whereby they may come in danger of incurring their displeasure and imprecation.—With this expectation and view Isaac blessed Jacob, and Jacob the twelve patriarchs. Jacob's care in particular not to offend his father, and thereby bring on him his curse, is very remarkable, and is an example to all children not to make light of a parent's displeasure. "My father, (says he,) peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing," Gen. xxvii. 12. And is not the parent's curse, which Jacob so much dreaded, when forced from a parent by undutifulness and ill usage, as strong and fatal now as formerly, and our author's observation as applicable to all

persons at this time, as heretofore to a Jew and his children? St Austin mentions a most melancholy instance of ten children, who were cursed by their mother, all of whom for many years felt the effect of her imprecation, by a continual trembling of all their limbs, De Civit. Dei, l. xxii. c. 8.

Ver. 10. *Glory not in the dishonour of thy father, for thy father's dishonour, is no glory unto thee.*] St Chrysostom, quoting this passage, illustrates it by the instance of Cham, who exposed his father's shame and nakedness. "Children ought to be exceeding careful to conceal the faults and miscarriages of their parents; the same piety would have endeavoured to cover Noah's cruelty or injustice, had he been guilty of them, that was so careful to conceal his nakedness and folly; for they are also the shame and nakedness of a man's understanding; and such infirmities being no less dishonourable than those of the body, the like caution should be used in not discovering or exposing them." Fleetwood's Rel. Dut. p. 77. Much less should any assume the liberty to throw reflections upon a parent, to render him little and despicable in the esteem of others. We meet with and detest this behaviour in Absalom, who laboured to depreciate David his father in the sight of his people, and to undermine and weaken him in their good opinion and favour. "For when any man that had a controversy came to the king for judgment, Absalom said to him, There is no man deputed of the king to hear thee; O that I was made judge in the land, I would do to every man right and justice." And by this intriguing and insinuating address, he stole the hearts of the men of Israel, 2 Sam. xv. 2, 6. This in any other was criminal, in a son, quite unnatural. There is that near relation and intimacy between parents and children, that nothing can affect the welfare or honour of the former, without being communicated to, and descending upon the latter, the branches will in proportion share in the good or ill condition of the root; if this sickens, they of course wither. Or the sense may be according to Calmet, Be not ashamed of thy birth and original, for this is a reflection upon thy parents, and in consequence a blot upon thine own self. Alexander the Great thought himself more than mortal, and was ashamed to pass any longer for the son of Philip; but when he claimed Jupiter Ammon for his father, he paid so indifferent a compliment to the honesty of his mother Olympias, as to render even his own birth tainted, and suspicious.

Ver. 12, 13. *My son, help thy father in his age, and grieve him not as long as he liveth; and if his understanding fail, have patience with him.*] Though old age is generally attended with a number of infirmities, yet neither any weakness of body, or decay of sense and reason, give any right to a child to despise his parents. With regard to their children, they always sustain a character that demands respect, which neither age, nor its attendant evils can, or ought to diminish. And particularly in the last stage of life, when they are helpless, and, as it were, infants a second time, they demand all that care, compassion, and tenderness at their children's hands, when they are going out of the world, which they themselves happily experienced from their parents at their first coming into it. All the ancient philosophers give the same lesson as our author: Plato says, that he that has in his house a father or mother enfeebled with age, ought to regard them as a treasure, and to be assured that they can never want a tutelar deity so long as they continue with them, and are taken care of by them. De Legibus Hesiod observes, that the gods will certainly punish the ill-usage of an aged parent, by some great calamity inflicted on the child. Ἔργ. καὶ Ἡμερ. ver. 29. Mess. du Port Royal in their Comment. on the place, properly observe, that what is said by our author of the fathers of our flesh, is very applicable to our spiritual ones, we should respect their persons, revere their authority, and cover even their personal defects and failings.

Ibid. *And despise him not, when thou art in thy full strength.*] ἐν πάσῃ ἰσχύϊ σου. We have a remarkable instance of reverence to an aged parent in the behaviour of Joseph to an old blind decrepit father, when he himself was in the highest point of strength, glory, and power, Gen. xlviii. Nor is the behaviour of Jacob, then in his prime, towards his aged sire, Isaac; his pains and quickness to oblige him, by getting the venison, and making savoury meat, such as his father loved, thereby to win his favour, and obtain his blessing, less to be admired, Gen. xxvii. Calmet understands by ἰσχύς, *riches* and *power*; and then the sense is, If thou art more rich, more powerful, more honoured, more vigorous and healthful than thy father, despise not his weakness, obscurity, or poverty. The The marginal reading, "in all thine ability,"

may seem to comprise all these, but the first seems favoured by the context. That ἰσχύς is often taken in this Book, in the sense of *riches*, see ch. ix. 9. which our translators render, "Give not thy soul unto a woman to set her foot upon thy substance," ἐπιβῆναι ἐπὶ τὴν ἰσχύν σου, &c. xiv. 13. xxviii. 11. xliv. 6. xlv. 8, 12. and then the sense and expression here will be equivalent to that in ch. xxxvii. 6. μὴ ἀμνημονήσῃς αὐτοῦ ἐν χρήμασί σου, "be not unmindful of him in thy riches." Grotius thinks that there is an elipsis here, and makes the sense to be, "Endeavour ἐν πάσῃ τῇ ἰσχύϊ, with all thy power, and as much as possible, not to despise, or any way bring thy father into disgrace, nor through any misconduct be the occasion of grief to him, by slighting his advice, and acting contrary to it." And so Junius, "Honorem habe omnibus viribus tuis," and refers to Gen. xxxiii. 10. as a parallel ellipsis: And the Tigurin version is to the same effect, "Illum aspernari summo cave studio."

Ver. 14. *For the relieving of thy father shall not be forgotten.*] ἐλεημοσύνη πατρός. Syr. "Benignitas in patrem præstita." The kind and charitable relief of a parent, by attending upon him in his feeble estate, or, if need so require, occasionally supplying him with necessaries, will be so far from being over-looked or forgotten by God, that he will bear the good deed in remembrance to reward it suitably. Homer mentions it as a calamitous circumstance in the death of a young hero, that he was cut off in his bloom, before he had made any retribution to his parents for their care and support of him,

ὄφρ' ἔτι τοκεῦσι
Θρεπτήρι' φίλοις ἀπίδοιτο.

And it was a wise and noble institution of Solon, the great Athenian lawgiver, which decreed, that any child that refused or neglected to support his parents, when their age or infirmities called for assistance, should be branded with infamy, and deprived of all the privileges of society.

Ibid. *And instead of sins it shall be added to build thee up.*] καὶ ἀντὶ ἁμαρτιῶν προσανοικοδομηθήσεταί σοι. Our translators have rendered this passage very imperfectly and obscurely; ἀντὶ signifies here *for* or *against*, rather than *instead*. They have made the like mistake in the rendering of this preposition, Wisdom vii. 10. see note on that place. By *sins* some understand here the punishment due to them, and thus it is used Isaiah xl. 2. And indeed I the less incline to understand this of sins properly so called, as they are mentioned, ver. 3. and 15. of this chapter, and such a tautology could not be justified. Others by *sins*, understand the imperfections and failings of the parents, and thus the Vulgate, "pro peccato matris restituitur tibi bonum," *i. e.* for the peevishness, impatience, and moroseness of your mother, which you have passed over and submitted to, a proportionable and adequate compensation and recompence shall be made you by God. Others expound it of the personal sins of the children themselves, that, by such acts of kindness and charity done to their parents, they shall cover and blot out the multitude of their sins, which seems to be the meaning of the Arabic, "beneficium in Patrem non deletur, imo, deletur per illud multitudo peccatorum." According to Grotius the meaning is, His (the dutiful child's) house shall be built again; God shall bless him with a numerous and flourishing posterity, who shall be a comfort through their piety and good conduct. In Scripture, *building a man's house* is a known metaphor for raising up children. See Gen. xvi. 2. Exod. i. 21. Deut. xxv. 9. Ruth iv. 11. Psal. cxxvii. 1.

Ver. 15. *In the day of thine affliction it shall be remembered; thy sins also shall melt away as the ice in the fair warm weather.*] *i. e.* Such an instance of piety shall be remembered to thy advantage, or God himself ἀναμνησθήσεταί σου, shall remember thee. He will not only bless obedient children here, but he will bless them with heavenly blessings, of which the land of Canaan, with all the beauty and fertility thereof, was but a faint type and shadow. The latter clause ὡς ἐν ἡμέρᾳ ἐπὶ παγετῷ, is not literally, nor indeed rightly translated. The true rendering of the Greek either is, Thy sins shall be no more, as the mildness of the weather ceaseth in a hard frost; and thus Drusius translates: Or thy sins shall melt away, as ice does when fine weather comes upon, or after a frost; and so Junius takes it. The sense also of the Arabic is full and clear, "In afflictione erit tibi adjutor, pelletque a te mala, quomodo pellitur frigus vehementiâ caloris."

Ver. 16. *He that forsaketh his father, is as a blasphemer.*] By some of the ancient lawgivers parents are styled a sort of earthly gods, and by Philo they are expressly called so, *de decal.* And therefore to offend against their authority, and much more to disregard, desert, or injure them, is not improperly here made a species of blasphemy: or the sense may be, according

to that of the old Greek poet, He that reviles or injures his father, shews a disposition wicked enough to blaspheme even the Deity.

Ὁ λοιδορῶν τ' πατέρα δυσφημεῖ λόγῳ,
Τὸν εἰς τὸ θεῖον προμιλεῖ βλασφημίαν. *Menand.*

Our author uses a variety of arguments to enforce the duty of reverence to parents: Tirinus reckons up no less than thirteen urged by him in these few verses.

Ver. 17. *Go on with thy business in meekness, so shalt thou be beloved of him that is approved.*] ὑπὸ ἀνθρώπου δεκτῷ· *i. e.* by all worthy and good men, such as are themselves, for the like good qualities, beloved both of God and men. The Vulgate renders, "Super hominum gloriam diligeris," from a copy probably which had ὑπὲρ which the Oriental versions seem also to have followed, and to have mistaken the sense of δεκτὸς, when they expound it by "præ viro munera largiente." That of our translators is more just and proper. We have ἄνθρωποι δικαιοὶ to the same sense, chap. ii. 5. see also Luke iv. 24. and Acts x. 35. ὁ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστιν· which differs not much from the expression before us. As the author begins here a new subject about modesty and humility, some copies begin here a new chapter.

Ver. 18. *The greater thou art, the more humble thyself.*] ὅσῳ μέγας εἶ. Vulg. *Quanto magnus es*, which is a literal rendering of the Greek, as that is of the Hebrew, which having neither comparative or superlative degree to compare things by, makes use always of the positive. There are two instances of this construction together in the ο', Psal. cxviii. 8, 9. ἀγαθὸν πεποιθέναι ἐπὶ Κύριον, ἢ πεποιθέναι ἐπ' ἄνθρωπον,—ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἄρχουσι, which the Latin interpreter is servile in following; but the Chaldee, St Jerom, and our version, rightly render by the comparative. See also the like, Matth. xviii. 8, 9. and Glass. Philol. Sac. Can. 18. This fine sentiment is worthy of the gospel, says Calmet. Though the heathen philosophers knew a great number of moral virtues, humility was never well understood or practised by them; they could talk plausibly of despising glory, honours, riches, &c. but found it difficult or disagreeable to exert such self-denial. True humility, which consists in the contempt of ourselves, and a deference to others, is no where taught, or so well inspired as by wisdom or religion. It is this shews us our weakness, imperfection, and nakedness, and the value which we ought to set upon the worth of others. St Ambrose has well expressed the sense of our author, "Mensura humilitatis cuique, ex mensura ipsius magnitudinis data est." De Virginit. chap. xxxi. The measure of our humility must correspond with that of our elevation, as a tree shoots its roots downwards in proportion to the spreading of the branches upwards. The higher we are advanced, the more have we to fear from pride. "If humility does not go before, accompany, and follow all the good actions we do, if it is not the end which we propose, the guide we follow, and the weight to balance, or rather sink us, pride will take away the merit of our best actions," Aug. ad Dioscor. Epist. 118. It will ever be the greatest glory of Titus Vespasian above the rest of the Roman emperors, that he was moulded by his august station and dignity from the worse to the better, from being a very arbitrary and proud person, to be as eminently mild and humble. The reflection of our author is finely exemplified in the parable of the trees, Judg. ix. 8. The olive, fig-tree, and vine, being desired by the trees to be respectively king over them, content with their native sweetness and fruit, modestly refused the offer, which the bramble was ambitious to accept. The moral of which is, that the more noble any one is by birth or education, the more lowly and contented will he be with his lot and station, the freer from envy, pride, and ambition, the stain of base and mean souls.

Ver. 19. *Mysteries are revealed unto the meek.*] This is a weighty reason for the practice of humility; for the truth of the observation here made, see Psal. xxv. 8. where the Psalmist says, "Them that are meek, those he will teach his way;" and again, ver. 13. "The secret of the Lord is with them that fear him, and he will shew them his covenant." It is particularly true of Moses, that as no body was more meek than he, so none had more favours, or more frequent communications with God than he. And our Saviour says to his disciples upon account of their humility, "To you it is given to know the mysteries of the kingdom of God," Luke viii. 10. And in another place, "Thou hast hid these things," i. e. the mysteries of the gospel, "from the wise and prudent, and hast revealed them unto babes," Matth. xi. 25. Where babes, or such as have humble sentiments, are opposed to συνετοὶ, or such as were self-sufficient and wise in their own conceits. The humble soul is God's temple, and the man upon whom he delights to look, and in whom he is pleased to dwell, is one of a poor and contrite spirit, "who trembles at his word," Isa. lxvi. 1, 2. And so

St Paul, " Not many wise men after the flesh," but the seemingly foolish and base, " the despised things of the world are chosen of God," 1 Cor. i. 26. This whole verse is wanting in several copies, and in the Vulgate and Oriental versions.

Ver. 20. *The power of the Lord is great, and he is honoured of the lowly...*] All greatness compared to that of God is meanness, but great as he is, he regards the meek and lowly chiefly, and chuses such to worship him. Kings and potentates take a pleasure in state and grandeur; to see others crouching at their feet is an accession to their glory, and by binding kings in chains, and nobles with links of iron, they aggrandize their triumph. The infinite majesty of God delights not in such pageantry and shew, he expects no flattering service; he expects only that every man should humbly own his dependance upon him, and his infinite meanness in comparison of him. All worship, devoid of sentiments of profound humility, is disagreeable to, and disregarded by him. Hence the angels consider themselves as nothing in his presence, and on earth the most pious souls are most sensible of their imperfection, and acknowledge their best services to be darkness and sin.

Ver. 22. *What is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret...*] This is manifestly translated from the Vulgate, " Non est enim tibi necessarium ea quæ abscondita sunt videre oculis;" whereas the Greek only has, οὐ γάρ ἐστί σοι χρεία τῶν κρυπτῶν i. e. thou hast no need of, nor business with, nor will gain any advantage from intricate and abstruse speculations, and therefore do not exercise thyself in great matters, which are too high for thee, nor rashly pry into mysterious points above the reach of thy understanding. Such a curiosity is criminal, and proceeds from pride and self-conceit. Content thyself with plain and necessary truths, and learn from thence thy duty, in order to practise it. There are a thousand things which we cannot learn, and which it does not concern us at all to know; the ignorance of which will be of no prejudice nor disadvantage to us. It is rather a piece of wisdom, with regard to such things as are really τὰ κρυπτὰ, to sit down contented with our ignorance, and endeavour after such knowledge as becomes us, and will be useful to us. Believe that there is a God, says one of the ancients, and worship him sincerely; but search not into his nature, what he is, and how he acts, for there is nothing more out of thy reach than such an enquiry. Our Saviour came not into the world to teach men swoln and conceited notions, or the pride and vanity of human science, but that men should submit every high thought to the obedience of faith, and think upon what is commanded them. A soul thirsty and greedy after forbidden knowledge, nothing will content, it knows no end of its desires and pursuits; its ambition and curiosity pant after unknown worlds, though the contempt of one is its truest glory. A little knowledge will suffice an humble soul; it neither aims at human greatness or admiration, nor to fathom the depths of the wisdom and power of God; it desires such a knowledge only of God, as may create a greater degree of love towards him, and asks only so much light as may be sufficient to direct it in its duty and conduct in the ways of godliness. Our author probably alludes in this verse to Numb. xv. 39. " Seek not after your own heart and your own eyes, that ye may remember, and do all my commandments, and be holy unto your God."

Ver. 23. *Be not curious in unnecessary matters, for more things are shewed unto thee than men understand.*] ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου. Some copies have τῶν λόγων σου, the original word doubtless was *debar*, which signifies both the one and the other. The sense is either, Do not endeavour by the strength of thine own parts, to search the deep things of God, since even those that are before us we cannot comprehend, if left to ourselves; and such as we do understand, we came not to the knowledge of them merely by our own natural powers. Or be not over curious, for so περιεργάζεσθαι is generally understood, or over busy, (see 2 Thess. iii. 11.) in things which do not concern thee to know, and of which no account will be demanded of thee. The Geneva version renders not amiss, " Be not curious in superfluous things." Grotius understands this of prying into the reasons of God's laws, which God has not thought fit to discover or reveal; and so does Dr Spencer, Vol. I. c. 2. God, it is certain, has enjoined the reach of human apprehension, and must be resolved solely into his will. Many, or most of the ritual and ceremonial laws, are absolute prohibitions, or commands, and no reason of their being forbidden, or commanded, at all appears; God only says, " I am the Lord which commanded them;" and this, according to the Jewish doctors, is sufficient to stop all doubt and cavilling about the use or importance of such precepts, or

too curious a search into the reasons for them. Such are the laws of not eating swines-flesh, not wearing a garment of linen and woollen, discalceation, or pulling off the shoe, purification of the leprosy, the scape-goat, and that of the firstling of an ass, and innumerable others. And if we examine the Pentateuch throughout, we shall not perhaps find any reason set down, or annexed to any such laws, as if God by his silence in this respect, would purposely restrain men from a criminal curiosity. And indeed it is very notorious, that as soon as the scope and intention of a law among the Jews was guessed at, and presumed to be discovered, it abated of its force and authority, and the sense of it was often perverted to the hurt and destruction of such enquirers. So true is the observation in the following verse, that an evil suspicion, founded upon men's vain opinion, hath led them into many and great mistakes; for so πολλὰς ἐπλάνησεν should be rendered, and not in the present tense, as our translators give it.

Ver. 25. *Without eyes thou shalt want light; profess not the knowledge therefore that thou hast not.*] The literal rendering of the Greek is, without the pupil or sight of thine eye thou shalt want light, *Pupillas non habens indigebis luce. Junius.* And if thou hast not knowledge, profess it not; or, according to Drusius, betray not thine ignorance by pretending to knowledge. The sense of the passage is, it is not only a fruitless undertaking to attempt to explain mysteries, or fathom the τὰ βάθη τῦ Θεῦ, but is likewise dangerous, and apt to lead such presumptuous enquirers into errors, and sometimes heresies. It highly concerns every one therefore to think soberly of himself, according to the measure of faith and knowledge which God has afforded him; for as the eye has a certain sphere and boundary of vision, beyond which all is darkness and obscurity, so there are certain limits likewise to the understanding, though some may see farther, and understand more than others; but let no man profess or boast of more knowledge than God has really bestowed upon him, or his own finite nature is capable of, see 1 Tim. vi. 4. Where a person of curiosity in matters of faith is termed νοσῶν περὶ ζητήσεις, and evil surmises, ὑπόνοιαι πονηραὶ, the very expression here used, are likewise condemned. The Syriac and Arabic versions understand it, of presuming to give advice as a professor or an adept in any science, when at the same time the person is ignorant and unqualified, "Si doctrinæ careas, ne consilium des hominibus quasi doctus." This verse is wanting in the Roman edition, and the Vulgate.

Ver 26. *A stubborn heart shall fare evil at the last, and he that loveth danger shall perish therein.*] A hardened and impenitent heart, such as was that of Pharaoh, Antiochus, Judas, and other obdurate sinners, who are deaf to all God's calls, or the warnings of his ministers, shall experience his vengeance, and particularly at the hour of their death, they shall be seized with such a dread, as shall fling them into despair, and too late bewail their unhappiness and sad estate. Such as will fetch neither cattle nor servants into the house, though kindly forewarned; to them for their obstinacy, it shall happen, as it did to the Egyptians, vengeance shall come down upon them one way or the other, as thunder and hail, fire and lightning, did upon the despisers of Moses's warning. Or a hard heart may signify, one that is devoid of the sentiments of humanity, that has no bowels of tenderness and compassion; such a one shall have cutting reflections for his past cruelty; and as he afforded no mercy, shall be in despair of finding any; but the first sense is preferable. St Bernard's description of a hardened and stubborn heart is very just, "Cor durum dicitur, quod non compunctione scinditur, nec pietate mollitur, nec movetur precibus, minis non cedit, flagellis duratur. Ingratum ad beneficia, ad consilia infidum, ad judicia sævum, inverecundum ad turpia, impavidum ad pericula, inhumanum ad humana, temerarium ad divina, præteritorum obliviscens, præsentium negligens, futura non prævidens," i. e. a hard heart is neither rent with compunction, nor softened with pity, nor moved with prayers; regardeth not threats, is hardened with stripes; in kindness unthankful, in counsel unfaithful, in judgment cruel; without shame in bad actions, without fear in dangers; in human matters most inhuman, in divine ones rash; forgetful of things past, neglecting things present, careless of things to come. De Consider. ad Eugen. L. i. According to Calmet, the meaning of the last clause is, that the rash and fool-hardy, who tempt danger without any reason, shall at length suffer for their imprudence. He thinks the author here indirectly aims at them, who maintain fate, or destiny; and on that account face dangers, without any apprehension or concern; persuading themselves, that, if it is appointed that they shall die upon such or such an attempt, or enterprize, it is to no purpose to pretend to guard against it; that the time and manner of our death is fixed by an eternal and irreversible de-

cree, and if the fatal hour is not yet come, no rashness or accident can hasten it. Against this weak and extravagant notion, the author opposes this wise caution, "He that loveth danger shall perish therein;" which in the Roman edition makes the former part of this verse.

Ver. 27. *An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin.*] Calmet thinks the two members of this verse correspond to each other, and are the same in sense; accordingly he renders, "Le cœur endurci se chargera de crimes, et le pecheur adjoûtera péché sur péché;" i. e. An obstinate heart shall be laden with crimes, and the wicked shall heap sin upon sin. He conjectures, that in the original work, composed by the grandfather, Jesus, the Hebrew word signified both crimes and sorrows, which is not improbable. Πόνος, the word here used, has likewise such a double signification, and the translators very frequently mistake it. See Psal. vii. 14. ἰδοὺ ὠδίνησεν ἀδικίαν, συνέλαβε πόνον, καὶ ἔτεκεν ἀνομίαν, which our version, following the Vulgate, "Concepit dolorem & peperit iniquitatem," wrongly render, "He hath conceived sorrow, and brought forth ungodliness;" and the like false rendering occurs, ver. 16. in both which places the context manifestly determines it to the other sense; but in Psal. x. they render πόνος differently, and rightly understand it in two places in the sense of wickedness. Thus, ver. 7. "His mouth is full of cursing, deceit, and fraud; under his tongue is κόπος καὶ πόνος, "ungodliness and vanity." And ver. 14. σὺ πόνον καὶ θυμὸν κατανοεῖς, "Thou beholdest ungodliness and wrong;" in both which places the Vulgate expresses it inaccurately by *dolor*. See also Psal. cxxxix. 24. where the Hebrew word rendered by Ar. Montanus, and some Latin versions, *dolor* is in the ὁ, ἀνομία, and Psal. lv. 10. where πόνος, which is coupled with ἀνομία, would be better rendered by wickedness than sorrow, as it stands now in our version. The sense, then, of our author, is, that God permits the sinner to fall from one wickedness to another, till he fills up the measure of his iniquities. St Austin aptly compares the habit of sinning to a long chain, which keeps the sinner confined like a prisoner, he is brought into a continual bondage by it, and is unavoidably a slave to it, "Velle meum tenebat inimicus, & indigni mihi catenam fecerat: quippe ex voluntate perversa facta est libido, et dum servitur libidini, facta est consuetudo, et dum consuetudini non resistitur, facta est necessitas. Confess. L. viii. c. 5.

Ver. 28. *In the punishment of the proud there is no remedy.*] ἐν παιδαγωγῇ ὑπερηφάνου οὐκ ἔστιν ἴασις. The marginal reading is much clearer, The proud man is not healed by his punishment; to which Junius seems to agree, "Quum inducitur superbo afflictio, non est curatio," understanding by παιδαγωγὴ, affliction, as it is often taken in this book; i. e. The proud man, who is strictly such, is not bettered by any thing that befals him; he is so self-sufficient and opinionated, that he is deaf to the admonition of friends for his reformation, he defies and laughs at God's judgments, and is incorrigible under them. The Arabic understands this of the proud scorner in particular, "Irrisoris pœnæ non est remissio, quoniam planta illis pessima plantarum est." But by the proud here I would understand the obstinate sinner, for throughout the Book of Psalms, and these sapiential ones, the proud and sinner are synonimous terms. And such great offenders as commit sins with boldness, and a sort of defiance, are in the Scripture phrase called despisers, according to that description of them, Prov. xviii. 3. as it occurs in the ὁ, which our version renders very imperfectly, ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ, ἐπέρχεται δὲ αὐτῷ ἀτιμία μετ' ὀνείδους, which Jerom's Bible well renders, "Impius cum in profundum venerit peccatorum, contemnit, sed sequitur eum ignominia & opprobrium." The sad catastrophe of such hardened sinners is more strongly noted by our author, that when God visits such offenders, he does not dally with them, but strikes a deadly blow, their wounds are mortal and incurable, and past all remedy, there is no balm in Gilead that can do them good. The Vulgate has "Synagogæ superborum non erit sanitas," following a copy probably which had ἐν συναγωγῇ ὑπερηφάνου, κ. τ. λ.

Ver. 29. *The heart of the prudent will understand a parable.*] To a hard heart just mentioned, a teachable and docile disposition is here opposed, one desirous of learning, that will make use of the necessary means of attaining it, viz. hearing, reading, and meditating. Two things therefore seem here required, a desire and eagerness after wisdom, and the listening to the words of the wise and their interpretation. Or the sense may be, as applied to the teacher himself, that his wisdom will appear by his apt discourse and just observations, "Cor sapientis intelligitur in sapientia." Vulg. And the Port

Royal Comment, "Le cœur du sage paroistra par sa sagesse," i. e. the prudent or wise man will distinguish himself when he opens his treasures. As long as he is silent, and his wisdom confined to his own breast, he appears like other men; but when he thinks proper to speak, the clearness of his conceptions, the justness of his sentiments, and the usefulness of his maxims, stand confessed and admired, and every judicious ear will listen with greediness and pleasure.

Ibid. *And an attentive ear is the desire of a wise man.*] ὡς ἀκροαῖῦ ἐπιθυμία σοφῦ· i. e. A wise man will wish to have such disciples as will mind and regard what he says, and treasure up his wise reflections, in order to improve by them. And thus the Tigurin version, "Sapiens aurem attentam expetit;" and Junius, "Auris ejusmodi auditoris a sapiente exoptatur." See c. xxv. 9. and the note on it. There may also another sense be given, that the ear, desirous of instruction, longs to hear and attend to the discourse of wise men; and so the Vulgate, "Auris bona audiet cum omni concupiscentia sapientiam;" and the Arabic, "Auris auscultans delectatur sapientibus."

Ver. 30. *Water will quench a flaming fire, and alms maketh an atonement for sins.*] To this purpose is that counsel of Daniel, "To break off sins by righteousness, and iniquities by shewing mercy to the poor," iv. 27. See Luke xi. 41. 1 Pet. iv. 8. Prov. xvi. 6. Tob. iv. 7. xii. 9. But at the same time that they press this duty, they generally lay down this restriction, that men must not think, because sins are taken away by alms, that by their money they may purchase a licence to sin; for all alms are too little to atone for a sin, if the person resolves to continue in it. Alms must be accompanied with repentance, for God's justice is not venal, nor the sovereign Judge to be bribed into a toleration of sin. St Cyprian quotes this passage, and illustrates it by the following comparison, "Sicut Lavacro aquæ salutaris Gehennæ ignis extinguitur, ita eleemosynis atque operibus justis, delictorum flamma sopitur." De Opere & Eleemos. Alms, according to the fathers, is as a second baptism, and has the advantage of it in some respect, as the former can be often repeated, but baptism can be performed but once. See Ambr. Serm. ii. Tom. 2. St Chrysostom, speaking of charity, urges the duty upon the same weighty consideration, μὴ παραλείχωμεν τὸ κέρδος τῶν ἡμελημένων ψυχῶν· κ. τ. λ. "Ne prætereamus lucrum nostrarum animarum & remedium nostrorum vulnerum; hoc enim, hoc maximum pharmacum ita curabit & abolebit ulcera animarum nostrarum, ut neque vestigium neque cicatrix aliqua apparitura sit, id quod in corporis vulneribus non est possibile." Hom. lvi. in c. 29. Gen. Tom. ii. See also Hom. xliii. in c. 19. Gen. And Apost. Constit. L. xvii. 13. Lactant. L. vi. 12.

Ver. 31. *He that requiteth good-turns, is mindful of that which may come hereafter.*] ὁ ἀνταποδιδὺς χάριτας μέμνηται εἰς τὰ μέλλα ταῦτα. The Syr. and Arab. understand this of the beneficent and charitable man, who, for his readiness to succour others, shall himself find help in time of need. Others apply ὁ ἀνταποδιδὺς to God himself, who requiteth all good turns, i. e. all instances of loving kindness shewn to those that are in misery and distress. Accordingly some Greek copies read, ᾗ Κύριος, ὁ ἀνταποδιδὺς χάριτας, μέμνηται, κ. τ. λ. which the Vulgate follows, "Deus prospector est ejus qui reddit gratiam: meminit ejus in posterum;" and Junius, "Dominus qui reddit gratiose facta, in posterum recordaturus est." He looks upon what is given to the poor as done to himself, and keeps an account of good and charitable deeds, to return them with encrease. God is as the debtor, to speak in the language of St Chrysostom, of such as give alms; and to assist the poor with our substance, is putting out our money wisely, and on the most valuable and certain security. Hom. liii. ad Pop.

CHAP. IV.

DEFRAUD not the poor of his living.] τὴν ζωὴν τῦ πλωχῦ μὴ ἀποσηρήσῃς. Βίος is used in the like sense by the Greeks, and *Vita* by the Latins; thus Terrence, "Cui opera vita erat." This is a continuation of the former chapter concerning alms-giving; the Vulgate accordingly renders, "Fili eleemosynam pauperis ne defraudes," i. e. refuse not a poor man that charity which you owe him, and is his due; for you commit a sort of robbery or fraud, when you keep from him that which he wants, and you can well spare; "Non minus est criminis habenti tollere, quam, cum possis & abundas, indigentibus denegare." Ambr. Serm. 81. To deny a poor man when you can relieve his necessities out of your abundance, is not a less crime than to rob. St Austin has the like thought, "Superflua diviti, necessaria sunt pauperi; aliena retinet, qui ista tenet." Psal. cxlvii. St Chrysostom quotes the passage, and reasons upon it in like manner, ὁ ἀποστερῶν, τὰ ἀλλότρια ἀποσερεῖ, κ. τ. λ. "Qui spoliat, aliena tollit; nam spoliatio quædam dicitur, cum aliena detinemus: quoties eleemosynam non

præstiterimus, pari cum his qui spoliant, supplicio afficiemur." De Lazaro, Serm. ii. Tom. 5. By *living*, we may understand here his bread, "for the bread of the poor is his life, he that detains it is a man of blood," see note on ch. xxxiv. 21, 22. or more largely, food in general, raiment, lodging, and all that nature demands, for the preservation and support of life; to refuse such necessaries is the same thing as to take life away, "Hoc est hominem occidere, vitæ suæ ei subsidia denegare." August. in Psal. cxviii.

Ver. 3. *Add not more trouble to a heart that is vexed.*] Poverty is of itself a sore affliction enough, without adding to it any fresh occasion of complaint. The soul of a poor man, already uneasy and dejected, and pinched with grief and hunger, is of all others the most sensible of a slight, and more ready to lay every supposed injury to heart. If you give therefore, give chearfully; if you refuse, do it without insult or upbraiding, and add not contempt or outrage to your denial. We are hence also instructed not to insult the misery of the unfortunate, whether such by accident, or made so through their own folly or wickedness, not to call even condemned criminals, by any harsh or opprobrious names, however undeserving of our regard or pity. We have a remarkable instance of this tenderness towards the afflicted in pious Abraham: When the rich man applies to him, to send Lazarus to dip the tip of his finger to cool his tongue; he does not reproach him in any sharp or bittter language for his past life; he does not shew any anger or resentment against him, but speaks to him in terms of kindness, and even vouchsafes to call him son. St Chrysostom has the like remark, upon this part of the parable, ἴδε φιλοσοφίαν δικαίου. οὐκ εἶπεν, ἀπάνθρωπε, κ. τ. λ. "Vide humanitatem Justi: non dixit, Inhumane, crudelis, sceleratissime; sed filium illum appellat. Satis est animæ dejectæ suus cruciatus, ut ne illius calamitatibus insultemus." De Lazaro Conc. ii. Tom. 5. see Eccles. chap. vii. 11. It is observable that our author in a very short compass, three times repeats the precept of not turning away the eyes from a poor man, to enforce it the more strongly, and make the deeper impression on the memory.

Ver. 6. *If he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.*] The sense is much the same with that, Prov. xxviii. 27. "He that giveth to the poor shall not lack; but he that hideth his eyes, shall have many a curse." And Exod. xxii. 22, 23. God says, "Ye shall not afflict any widow or fatherless child; if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot," *&c.* And that, Prov. xxi. 13. is much to the same effect, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard." Homer in a very beautiful manner represents prayers as so many living persons; the daughters of Jupiter, which when slighted and disregarded by men, carry their complaint before his throne, and beg of him that he would send after such persons the goddess Ate, to revenge the affront and injury done them, see Il. x. ver. 493. The fine allegory, and useful moral couched under it, cannot fail of pleasing every judicious, and pious reader. This fiction, says Calmet, represents and illustrates the wise man's meaning here. Though the poor may appear mean and despicable in the eyes of the world; and their importunate requests disagreeable and troublesome, yet are they dear to their Maker, as his creatures, and equal objects of his love. See Prov. xiv. 31. xvii. 5. But in their distressed state, when they look for some to have pity on them, and no man will know them, they are then his more peculiar charge, and objects of his pity. The good wishes, the prayers, and the blessing of the poor, we allow to be regarded of God, and their intercession to be powerful with him; if God then favourably hears their prayers and petitions for rewards and blessings upon their friends and benefactors, we may be assured he will not be less disposed to hear their complaints for vengeance, on such as deride, reject, or oppress them, and that their curses will be fatal to the hard-hearted.

Ver. 7. *Get thyself the love of the congregation, and bow thy head to a great man.*] *i. e.* Be courteous and affable to the poor and meaner sort: And thus the Vulgate, "Congregationi pauperum affabilem te facito;" and so the Oriental versions, "Concilia tibi amorem turbæ, & principibus urbis adhibe reverentiam." Study to be popular, complaisant, and agreeable to the common people, and dutiful and submissive to the prince or magistrate, and such as are above thee. According to Drusius, the sense is, Endeavour to get the good opinion of the whole Sanhedrim, and shew a more particular respect and regard μιγιστᾶνι, to the president of it.

Ver. 9. *Be not faint-hearted when thou sittest in judgment.*] If thou art in a public post, as

a judge or magistrate, hear willingly the complaints of the poor, suffer his defence, weigh his reasons, render justice impartially, and neither through fear of disobliging, or hope of advantage, be prevailed upon to condemn the innocent, or absolve the guilty. It was one part of Jethro's character of a good magistrate, Exod. xviii. 21. that he should be a man of courage. Hence some conjecture, that every step to Solomon's throne of judgment, is represented as supported by lions, 1 Kings x. 20. to teach kings and magistrates, that courage and resolution is necessary for all those that sit on the tribunal of justice.

Ver. 11. *Wisdom exalteth her children.*] ἡ σοφία υἱὸς ἑαυτῆς ἀνύψωσε, See Prov. iv. 8. The fathers who quote this passage, read and understand it very differently. Clem. Alex. has ἐπῳδύσατο τὰ ἑαυτῆς τέκνα, Strom. Lib. 7. As if his meaning was, either that of St Paul, "Knowledge puffeth up," or rather, that wisdom inspires noble sentiments into men; and Tertullian, if in truth he intends this passage, renders more strangely, "Sophia jugulavit filios suos," in Scorp. as if the copy he made use of, had ἐνθυσίασε. The Vulgate has quite the contrary, "Sapientia filius suis vitam inspirat," from a copy which probably had ἐψύχωσε, *i. e.* breaths a spiritual life into them, transforms their nature into a better and more heavenly, and infuses a perfection approaching to that of angels.

Ibid. *And layeth hold of them that seek him.*] ἐπιλαμβάνεται, i. e. helpeth, and taketh under her protection them that seek her. She catcheth hold of them, as Camerarius understands the word, and recovers them as from falling, snatching them by the hand out of mischief or danger, as it were out of the fire. See his Myrathecium, p. 304.

Ver. 13. *He that holdeth her fast shall inherit glory, and wheresoever she entereth, the Lord will bless.*] See Prov. iii. 35. "The wise shall inherit glory, but shame shall be the promotion of fools," where the reading of the ο is remarkable, οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν, the wicked exalt disgrace and shame; whereas wisdom, or the practice of religion, exalts such as walk in her ways unto glory and happiness, and makes them blessed in the life that now is, and in that which is to come; which I take to be the meaning of the Vulgate, rendering, "Qui tenuerint illam, vitam hæreditabunt." The observation in the latter part of the verse is particularly verified in the history of Jacob and Joseph, whom God's blessing went along with, and prospered their Master's family and substance for their sakes; but probably this writer alludes to God's blessing the house of Obed Edom, and all that pertained unto him; because of the ark of the Lord, which continued in his house three months, 2 Sam. vi. 11, 12. In like manner will God bless a soul into which wisdom vouchsafes to enter, and by her indwelling prepares a fit temple for his reception.

Ver. 14. *They that serve her, shall minister to the Holy One.*] λειτουργοῦντες ἁγίῳ. The manner of the expression here seems to confine this to the house, rather than the person of God, to the *Sanctum Sanctorum*, or holy of holies, as it was called, and so the marginal reading has it. What may seem to confirm this is, that ἁγίῳ is here used without an article; as it is likewise, Psal. xx. 2. where it means a sacred place; whereas, when God himself is meant or referred to, he is the ὁ ἅγιος, *the Holy One* καὶ ἐξοχὴν, see chap. xxiii. 9. But, in either sense, it furnishes a very useful reflection, that none should minister to the Holy One in the sacred office, or execute the ministerial function, but such as are truly wise, and strictly religious, for such the Lord requires only to serve at his altar. The Vulgate will admit this sense, "Qui serviunt ei, obsequentes erunt Sancto;" and the Oriental versions require it, *Ministri ejus sunt sancti ac puri*, "Holiness unto the Lord," is their motto.

Ver. 15. *Whoso giveth ear unto her, shall judge the nations.*] See Wisd. iii. 8. and the Note on it, where the like privilege and authority is said to belong to the faithful; and St Paul affirms the same of the saints, 1 Cor. vi. 2. Or the sense may be, that such as hearken to wisdom, are fittest to rule and judge; accordingly the Syriac renders, "Qui me audit, judicabit veritatem." And in fact such have been appointed by God to preside over his people, who have been thus qualified, as Moses, Samuel, David, Solomon, &c. and in particular the last, with much earnestness and importunity, applied to God, at the beginning of his reign, for the gift of wisdom, as the most necessary help to judge the nations. According to Calmet the sense is, that wisdom is the source of true and solid greatness, and that a wise man shall not only serve as a priest, as mentioned in the former verse, but as a judge and prince of the people; he shall at once merit and wear the honours both of the pontificate and regale. Almost all the editions read, ὁ ὑπακούων αὐτῆς, κρινεῖ ἔθνη, καὶ ὁ προσελθὼν αὐτῇ, κ. τ. λ. The Vulgate, which renders, "Qui intuetur illam, permanebit con-

fidens," probably followed a copy, which had προσεχων. The true reading seems to be that which is followed by our version, ὁ ἐπακων αὐτης, κρισει εθνη· ἡ ὁ προσεχων αὐτῃ καλασκηνωσει πεποιθως, which is a strong expression. See chap. xiv. 24, 25, 26, 27. where the like security is promised, and described.

Ver. 16. *If a man commit himself unto her, he shall inherit her, and his generation shall hold her in possession.*] Various are the readings of this place, the truest seems to be, ἐαν ἐμπισευση, κληρονομησει αὐτην, ἡ ἐν καλασχεσει ἐσονται αἱ γενεαι αὐτου. The sense is, If a man asks of God wisdom, with faith and trust in him, he will give her to him, and his posterity. Or if a man is faithful and sincere in his enquiry for her, and constant and persevering in his search after her, he shall find and obtain her, and leave her as an inheritance to his posterity: "Sa posterité la possedera," says Calmet; and the Oriental versions make the possession to be perpetual, "In omnes mundi Generationes." Bossuet expounds, that a man's posterity shall be established by her, "Ipsa ejus soboles consistet firmius." Some have forced the words to another sense, That a faithful enquirer shall inherit her, and her fruits, αἱ γενεαι αὐτης, as some copies have it; or the advantages which attend upon, and go along with her, shall be in his possession. But I think though γενηματα αὐτης would give this sense, the present reading will not admit it.

Ver. 17. *For at first she will walk with him by crooked ways.*] i. e. The way that leads to wisdom is rough at first setting out, and has several difficulties and turnings to perplex and discourage the traveller. The ancient philosophers have well represented this by the emblem of two roads; that which leads to virtue, which is another word for wisdom; and happiness at the end of it, is described at the entrance as rough and unpleasant; the other, which terminates in a precipice, or destruction, and is the way of wickedness, is wide beaten, and easy. See Tab. Ceb. Our Saviour represents the good and evil courses of mankind under the same image of two roads, the one strait and difficult, leading to life, the other opening wide to ruin and destruction, Matth. vii. 13, 14. If we understand this of science, Quintilian's observation will hold true, "Liberaliora studia incipientibus aspera, progredientibus onerosa, proficientibus jucunda, perficientibus beata."

Ibid. *She will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.*] Wisdom will prove the discipline that addresses her, before she is familiar with, or communicates herself to him, and particularly at the beginning, or at his first approach, when he attempts to woo, or gain her, she appears distant to him, and will make trial of his constancy by hardships and sufferings, and the sincerity of his love to her by his readiness to execute her commands. And thus Abraham, Jacob, and Moses, and all the worthies mentioned Wisd. chap. x. were proved by sufferings, for her sake, and at length saved through wisdom. The design of the author here is to encourage young candidates at their first setting out; and he compares the procedure of wisdom in this particular to a wary man, proving the integrity of a new acquaintance, before he ventures to take him into his bosom, or make him his confident, —or to a coy mistress, who at first scarce admits her lover into her company, delights to disappoint, teaze, and cross him, and often seemingly slights him, on purpose to try his temper, and the sincerity of his passion, and how much he is ready to do, and undergo for her sake.

Ver. 19. *But if he go wrong, she will forsake him, and give him over to his own ruin.*] παραδωσει αὐτον εἰς χειρας πτωσεως αὐτου. Our translation here does not reach the spirit of the Greek. To deliver into the hands of ruin, is a Hebraism, not much unlike that phrase in Scripture, "The hand of adversity, the hand of hell, and of the grave." So God is said sometimes to give men over into the hands of their own counsel, which is in effect giving them, εἰς χειρας πτωσεως. The author still continues the metaphor of two roads, that of virtue is called the strait, comfortable, and delightful way; the other crooked, wrong, deceitful, and dangerous.

Ver. 20. *Observe the opportunity, and beware of evil.*] συνλησησον καιρον. Here a new subject begins. We may understand this, either as a maxim of prudence only, Be careful to do every thing in its proper time and seasons; or it may mean in a moral sense, Observe the time, i. e. be apprized of the badness of the times, and the wickedness of the age, that you be not led away by evil examples, or sinful customs; like that of St Paul, "See that ye walk circumspectly, because the days are evil." This sense seems confirmed by the context; and because when the times are bad, and vice fashionable, there is danger through a false modesty, which often hinders men from doing what a good conscience requires of them, for fear of diso-

bliging, or being thought singular; it therefore follows very properly, "Be not ashamed, when it concerneth thy soul."

Ibid. *Be not ashamed, when it concerneth thy soul...*] The Vulgate adds, *dicere verum*, not improperly. If by ψυχὴ we understand *life*, the sense may be, "Be not afraid to speak the truth even at the hazard of life," see ver. 28. Grotius expounds it, "Do not affect an indifference or unconcern for life, or brave death rashly; but when thy life is in danger, use thy own and friends interest to preserve it;" but this seems harsh and forced. If ψυχὴ be taken strictly, to mean the *soul*, as our translators rightly understand it, the meaning then is, that we must not at any time be ashamed of what is right, nor omit any duty through a faulty modesty, whereby our conscience may be offended, and our salvation endangered. We must not only be ready to confess and bear testimony to the truth ourselves, but also dare to reprove any falsehood or vice in others. St Chrysostom accordingly applies it to admonishing an offending brother. Hom. xlvii. in S. Julian. There is also another instance of faulty shame, wherein our souls are immediately concerned, which is, when we are ashamed, and loth to examine our own consciences, to accuse and condemn ourselves, to confess and bewail our sins, and to entreat for the pardon of them.

Ver. 21. *There is a shame that bringeth sin, and there is a shame which is glory and grace.*] As he that should die of hunger through a foolish shame of asking for necessary food, would be justly thought guilty of his own death, so he that complies with evil company, or sinful customs, out of a vicious modesty of offending, or contradicting others, who, when sinners entice him, sheepishly complies even against his own sentiments and conscience, or, to please them, owns and adopts vices he has never been guilty of, such a criminal compliance in a man is a sin against his own soul. There is also a shame which bringeth sin, when a man is laughed out of his modesty, when he is discouraged from doing any good action, or going on in the way of godliness, through others raillery or profane jokes, which a soul steadily fixed, is resolute enough to despise and withstand. Thus David, "The proud have had me exceedingly in derision, yet have I not shrinked from thy law," Psal. cxix. This was the great commendation of Noah, that he went on in building the ark, and doing what God had appointed him, notwithstanding the sneers of an infidel multitude about him; see St Chrysostom, in cap. vi. Gen. Hom. xxiii. who produces this example to illustrate the passage before us. An instance of a commendable shame, and which brings credit and glory to a man is, when he blushes to do any base or unworthy action, when he is ashamed of a past mis-spent life, and shews by his great penitence and contrition, that he is determined not to offend in the like instances for the future; and thus St Bernard comments upon this place. Our author resumes this subject, chap. xli. and xlii. and gives instances himself, when shame is faulty or commendable. See Prov. xxvi. 11. where there is the like division, and the words in the δ, are exactly the same as here, ἔστιν αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις.

Ver. 22. *Accept no person against thy soul.*] Those that understand ψυχὴ of life, make the meaning to be, When it concerns your life, reputation, or true interest, defend yourself against all opposers, without respect of persons. But the sense seems rather to be, Pay no man so great a compliment as to commit a sin to please him; nor let any man persuade thee, or his authority induce thee, to do any thing against thy duty and conscience; but should even a friend solicit thee to an infamous and wicked action, to engage in a bad cause, to bear a false testimony, to lie in wait for the innocent, &c. prefer the great virtues of truth and justice, and a regard for your own character, before every other consideration.

Ver. 23. *Refrain not to speak when there is occasion to do good.*] i. e. When you have an opportunity of doing good, either to religion if it is attacked, or to thy injured neighbour, or if thou hast hopes to reclaim the guilty. St Chrysostom extends this brotherly reproof to all that are inconsiderate or faulty in one's family, or neighbourhood; he expresses himself very strongly, καὶ τὴν γυναῖκα διορθοῦν, καὶ τοὺς οἰκέτας, καὶ τοὺς γείτονας, καὶ τὸν φίλον, καὶ τὸν ἐχθρὸν αὐτόν· in ch. ix. Gen. Hom. 29. And in another place, his concern for a lapsed brother, and his warmth to reclaim him are truly noble, ἀδελφὸν ἔπτε βύλομαι εἶναι, κ. τ. λ. "Dic salvum volo facere fratrem, pereuntem animam cerno, neque cognatione junctos possum contemnere; reprehendat qui velit, accuset qui velit; imo vero nemo reprehendet, omnes laudabunt, quod apud nos tanta sit vis Charitatis." Hom. xlvii. in Julian. We are also obliged to break silence,

when we may save an innocent man's life or property by speaking seasonably, and when it may do service, ἐν καιρῷ σωτηρίας; though the versions render this, "in tempore salutis," yet undoubtedly it is a Hebraism, and should be rendered, "in tempore salubri," i. e. on a proper and fit occasion, the perfection of speech being in the well timing of it. "A word spoken in season, how good is it?" as Solomon observes.

Ibid. *And hide not thy wisdom in her beauty.*] μὴ κρύψῃς τὴν σοφίαν σοῦ ἐν καλλονῇ. This whole sentence is wanting in the Roman edition, and Alex. MS. Syr. and Arab. omit the words, ἐν καλλονῇ only, which make the difficulty. The Vulgate turns them to an easy sense, "Nec abscondas sapientiam tuam in decore suo:" i. e. Hide not the beauty of thy wisdom, when it ought to be displayed, and may do service. Grotius takes it in the same sense, but supposes an ellipses here. Possibly the true reading of the Greek may be, μὴ κρύψῃς τὴν σοφίαν σοῦ ὡς καλλονήν. i. e. Hide not thy wisdom as beauty, which is carefully guarded from the sun and weather. The author may be supposed here to attack another sort of false modesty, which hinders a man from exerting the skill and learning he is possessed of, even upon occasions when it is really wanted, and will be useful to others, and for his own reputation and honour to display; for though ostentation should be avoided, yet the good of the church or state, a regard for truth, one's own preservation, or the defence of injured innocence, are always reasons sufficient, to engage even the most reserved and timorous to speak and act.

Ver. 25. *Be abashed of the error of thine ignorance.*] i. e. Ingenuously own those mistakes and falsehoods, and even sins, for so the Oriental versions extend it, which thy ignorance, prejudice, or passions, have led thee into, and do not obstinately defend them, or encrease their guilt through any lie or equivocation. A pertinacious maintaining of an error, is the effect of an immoderate self-esteem, as well as a token of ignorance, and is attended with this bad consequence, that it disqualifies men from the means, and even the very endeavours of improvement. It is a wise observation of Cicero, "Multi ad scientiam pervenissent, nissi se jam pervenisse credidissent." To own a mistake, and failing, either in matter of science or morality, is the way to amend; and it will ever be remembered to the honour of St Austin, that he ingeniously acknowledges his errors in many points of doctrine and practice, in his books of Retractations and Confessions.

Ver. 25. *Be not ashamed to confess thy sins, and force not the course of the river.*] The sense of this whole verse, as it stands in the present Greek copies, seems to be, When your conscience is pricked with a sense of your sins, and would vent and ease itself by a confession of them, do not, through a faulty shame, suppress them, nor offer violence to it by stifling its motions, and turning it out of its good course. According to Grotius the meaning is, Acknowledge your sins when you are admonished of them, and do not offer to justify or defend wicked actions, which it would be fruitless in you to attempt. "Force not the course of the river," probably is only a proverb for a vain endeavour. The Syr. and Arab. wholly omit this sentence, and instead of it, render, "Contend not with a fool," which perhaps may be a paraphrase of the proverb, Strive not against the stream, for the one attempt is as fruitless as the other, according to that of Solomon, "If a wise man contend with a fool, whether he rage, or laugh, there is no rest." The Vulgate puts this sentence at the end of the next verse, where indeed it would be better placed, "Noli resistere contra faciem potentis, nec coneris contra ictum fluvii," which sentences are well connected; for a man has little prospect of success, who contends with one very powerful. And thus all the ancient versions expound, μὴ λάβῃς σφύσπον δυνάτου. St Jerom's Bible changes the comparison, and renders, "Ne coneris contra ictum fulminis," which places the folly of engaging with a mighty man in a much stronger light. St Austin reads in like manner, "In speculo." It is the way to draw upon ourselves some mischief, which is an instance of wisdom. "Frustra niti, & nihil aliud laborando, quam odium quærere, extremæ est dementiæ." Sallust.

Ver. 28. *Strive for the truth unto death, and the Lord shall fight for thee.*] Daniel, the Maccabees, and the saints, martyrs, and confessors under their several trials, are laudable instances of adhering firmly and resolutely to the truth. Calmet observes, that the author adds this by way of restriction of the former sentence, lest the power and authority of the mighty should induce or force us to any sinful compliance against our conscience; for there are certain cases, in which we ought with a becoming temper and deference to oppose them, as when they

openly attack religion, or break in upon justice, or truth; for this precept may without violence be extended so far, as to mean the being zealous for the Lord of Hosts, not seeing or hearing with patience, much less with approbation, his honour or ordinances exposed or ridiculed; the shewing a proper dislike and resentment upon such an occasion, even beyond any insult that may be offered to ourselves. St Chrysostom reasons finely upon this subject, τὰ μὲν εἰς ἡμᾶς ἁμαρτήματα παραπέμπωμεν, κ. τ. λ. "Si quid in nos peccatum fuerit, remittamus; quando autem ad Deum pertingit, tunc pœnas exigamus." And then he piously laments, "Sed nescio qui fit, ut peccata quæ ad Deum pertingunt, prorsus inulta esse sinimus; si quis autem parum quid in nos peccaverit, ejus graves sumus ultores," In cap. viii. Gen. Hom. xxvi.

Ver. 30. *Be not as a lion in thy house, nor frantic among thy servants.*] ἢ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σου, i. e. Be not imperious or tyrannical towards thy servants, or inferiors, nor affect to appear terrible to them; avoid flying out into intemperate sallies of anger, beating or threatening them even upon slight occasions, "Ne scutica dignum horibili sectere flagella." A learned critic understands φαντασιοκοπῶν ἐν οἰκέταις, of one that prideth himself in a numerous and magnificent train of servants; and this he thinks suits best with the foregoing sentence, "Be not as a lion in thy house;" the pride of the lion, and his stately gait, being as observable, as his terribleness. Grotius prefers φαντασιοκοπῶν, which he explains of a master, who is jealous and suspicious of his servants, and takes and resents things which exist only in imagination, as if they were real facts and grievances. The Vulgate and Oriental versions understand it in the sense of our translators; the Arab. in particular, is very full and strong, "Ne sis morosus, clamosus domi tuæ; tetricus, asper in operibus tuis." The Port Royal Comment. applies this advice, not only to masters of families, but spiritual governors, who are hence warned to govern those who are under their charge, with a spirit of love and meekness, as being part of God's family, and of the household of faith.

Ver. 31. *Let not thine hand be stretched out to receive, and shut when thou shouldst repay.*] Or, as the margin has it, "When thou shouldst give;" and thus St Cyril expounds, quoting this passage, ἕτοιμος εἰς τὸ ἐργάζεσθαι. Be not fonder of receiving gifts, which betrays an avaritious temper, than of giving to others from a motive of generosity and charity, as it is more blessed to give than to receive. The former lays a man under fresh obligations, the latter procures him new friends. Or, according to the Port Royal Comment, "Let not your hand be always open towards God, always ready to receive from him such favours and graces as you have need of; and shut, or backward to return to him any proof of your acknowledgment and thankfulness for mercies already conferred upon you."

CHAP. V.

Ver. 2. *FOLLOW not thine own mind, and thy strength to walk in the ways of thy heart, and say not, Who shall controul me for my works? for the Lord will surely avenge thy pride.*] As in the first verse an immoderate trust in riches, especially in such as are unjustly gotten, is condemned; in which sense the Vulgate takes it, because riches especially so procured, are uncertain in their continuance, not having God's blessing attending them, see Luke xii. 19. James i. 11. So here pride, and an imagined self-sufficiency upon account of them; the pretending to an independence, and a reliance upon our own power, are forbidden, as dangerous and displeasing to God. Imitate not, says this wise writer, the wicked boasters, nor the tongue which speaketh proud things; nor yet the haughty Pharaoh, in saying, "Who is the Lord that I should obey his voice?" for the Lord will punish such presumption, as he revenged the pride of that prince by a signal overthrow. Neither exalt thyself upon the greatness of your good fortune, or the success of your enterprizes; but remember who gave thee the power to get wealth, honour, or victory. Sennacherib boasted, that he had subdued all the nations and their gods, but the true God shewed him his weakness by the prodigious slaughter of his army, Isa. xxxvi. 37. The like may be observed of Nebuchadnezzar, "For the kingdom departed from him, because he set himself up for a god, and prided himself in the strength of his works, Dan. iv. 31.

Ver. 4. *Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.*] This is not justly translated, for the long-suffering of God seems rather a reason to encourage the sinner's hopes of an escape, rather than to imply any certainty of his punishment: It rather means, and should be rendered, Though the Lord is long-suffering, he will not absolutely spare and acquit thee, but will punish thee at last. The Tigurin version gives the full sense, "Dominus patiens quidem est, sed impune te non dimittet,"

and the Vulgate, though more concisely, by *Patiens redditor*. We have an instance of the like inaccuracy, Wisd. i. 6. See note on that place. Many copies omit the last clause, "He will in no wise let thee go," as the Roman, Alexandr. and Drusius in his edition. And if we omit this clause, the whole may then be considered as a continuation of the sinner's plea, and as a farther motive for going on still in his wickedness; and so the Syriac and Arabic represent it; for the two principal things which encourage men in sin, are a delay of God's vengeance, and a fond presumption upon his long-suffering and mercy. Supported with such broken reeds, wicked men flatter themselves, and say, What ground or reason is there for the threatening of preachers against such and such actions? God is not so hasty as they would make him, nor yet so ready to strike as they represent him. I have hitherto found him favourable, I have escaped unpunished, though I have delighted in wickedness, and practised all uncleanness with greediness. But take heed, says the wise man, of such false reasonings and conclusions; God's forbearance is no sufficient reason to overlook his justice, he often spareth a wicked person, or nation, not because he will not smite, but because he meditates a sorer payment, and a more dreadful vengeance. He suspends his judgments till the wickedness of the Amorites is full, and when iniquity is at the height, he unbares his arm, and destroys them at once in his justice. St Chrysostom finely exposes this kind of false reasoning, εἰ δὲ λέγεις, οἶδα μὲν ὅτι ἄξιος εἰμὶ κολάσεως, κ. τ. λ. "Si dicas scire quidem te quod pœnæ sis dignus, interim tamen quod non statim in te animadvertatur, nihil pendas; timere potius, & tremere te ob hoc oportet. Quod enim nondum dederis pœnas, id non tibi accidit ut nullas, sed ut graviores luas pœnas." Homil. de Peccat. & Confess.

Ver. 5. *Concerning propitiation, be not without fear to add sin to sin.*] περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου. Do not presume too much upon pardon, and thereby be induced to sin the more frequently, in expectation of it, which seems the sense of the Arab. version, "De venia ne præsumas, ne adaugeas peccata tua;" or, do not go on in a course of wickedness, because thou hast hitherto escaped through the mercy of God; which the Syr. seems to favour, "Super data venia ne confidas, ne peccata peccatis accumules:" Or, as a learned prelate explains it, after forgiveness be not bold or confident to sin afresh; like that precept in the gospel, "Behold thou art made whole, sin no more, lest a worse thing come unto thee." Bishop Taylor's Un. Necess. The wise man does not here discountenance a well-grounded assurance of pardon, which religion even encourages us to hope for and expect, and has appointed sacraments, and other means of reconciliation, and bids men rely upon God's promises, grace, and mercy, for their acceptance; he only condemns an over security, a criminal excess in our confidence, which may betray us into presumption. *Lastly*, If περὶ ἐξιλασμοῦ be understood of the act by which God is appeased, viz. the offering, the expiation, by whatever means it is made, as ἐξίλασμος, ἐξίλασμα, and ἐξίλασις, are generally, I believe taken; then ἁμαρτία which follows, may signify, a *sin-offering*. See Lev. iv. 21. Rom. viii. 3. and so the original word in the Hebrew, and *Piaculum* in Latin, signify both the crime and expiation of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin, means no more, than to be afraid of provoking him by repeating the acts of sin. Some copies read, περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου ἐν πλεονασμῷ· προσδέεσθαι ἁμαρτίας ἐφ' ἁμαρτίαις. "De propitiatione ne esto securus in abundantia, ad addendum peccata super peccata." The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure, ἐν πλεονασμῷ ἄφοβος, that our sins shall be forgiven, as to take a handle from thence to commit them with the greater liberty. Or the sense may be, that we ought not to be so secure, or trust ἐν πλεονασμῷ, in abundance, or riches, as to imagine, that by them we shall have our sins redeemed, and taken away; and so under the notion of being able to purchase forgiveness, be tempted to sin the more freely. If πλεονασμὸς may be taken in this last sense, as some commentators, and Latin versions take it; this passage, which the Romanists have abused to their purpose of indulgencies, will be found to conclude directly against that doctrine.

Ver. 8. *Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.*] μὴ ἔπεχε ἐπὶ χρήμασιν ἀδίκοις. Almost all the editions have οὐκ ὠφελήσουσι, but the reading followed by our translators, οὐδὲν ὠφελήσει σε, seems preferable. Solomon confirms the truth of the observation, when he says, "Treasures of wickedness profit nothing," Prov. x. 2. When the author here asserts, that riches unjustly gotten, will profit nothing in the day of calamity, he either means, that they will neither prevent nor

alleviate any illness; or that they will be of no service to a man at the time of his death, because he must then quit all his large possessions, nor will the sovereign Judge have any regard to, or consideration of the power, dignity, or estate, of such offenders, as have enriched themselves by repeated acts of injustice; but naked shall they descend into the grave, and naked shall they rise from thence, to appear at the great tribunal: according to that of the Psalmist, "Be not thou afraid, though one be made rich, or if the glory of his house be encreased, for he shall carry nothing away with him when he dieth, neither shall his pomp follow him," Psal. xlix. 16, 17. Or else the meaning may be, that riches gotten by deceit, shall add to a man's torment, and be the fuel to increase it, which is finely exemplified in the parable of the rich man, Luke xvi. 19. But may we not understand χρήματα ἄδικα in the sense of the mammon of unrighteousness, Μαμωνᾶ τῆς ἀδικίας, Luke xvi. 9. so called by our blessed Saviour, not only because riches are often the effect of fraud, and the fruits of unrighteousness, but because they often lead men into sin, by filling their owners with pride, and put them upon doing some violent or unjust action; or they may be so called on account of their deceitfulness, in contradistinction to spiritual good things which are true, and more durable. See August. in Psal. xlviii. or because they are more generally the portion of the wicked; or lastly, because men are apt to set too immoderate a value on them, and sacrifice to them as their God: the Psalmist has expressed all, or most of these senses, Psal. lxii. 10. "O trust not in wrong and robbery, give not yourselves unto vanity, if riches increase, set not your heart upon them."

Ver. 9. *Winnow not with every wind.*] This is a proverbial expression. Platus has one very like it, "Ubi ventus est, velum verte." The advice seems nearly the same with that of Ephes. iv. 14. "Not to be tossed to and fro, and carried about with every wind of doctrine;" see also Heb. xiii. 9. Plutarch expresses himself in like manner, μὴ παντὶ λόγῳ πλάγιον, ὥσπερ πνεύματι, παραδιδὺς ἑαυτόν. Calmet understands this of one, who is inconstant in his sentiments, and wavering in his conduct, who judges not for himself, but is apt to receive all impressions. One who is so complaisant, as to say and do every thing to ingratiate himself; and as Theophrastus describes such sort of men, will, if a dispute arise, espouse both sides, to give no offence, Ηθικ. Χαρ. περὶ ἀρέσκ. Whereas a prudent and wise man will seriously and impartially weigh on which side the truth lies, and continue stedfastly and firmly attached to it; and not imitate those double dealers, who having no steady principles of their own, are just what other people would have them. According to that of the poet, "Negat quis? nego. Ait quis? aio." Ter.

Ibid. *Go not into every way.*] Truth is uniform, and but one; to fall in with every opinion is the way to miss of it. Seneca has a thought like this, "Qui quò destinarit, pervenire vult, unam sequi viam, non per multas vagari debet. Non ire istud, sed errare est."

Ver. 10. *Be stedfast in thy understanding.*] i. e. Search narrowly into the truth, and resolutely maintain what thou knowest to be true; and to avoid the inconvenience of winnowing with every wind, and changing your opinion upon almost every occasion, have a well informed judgment, and a stedfastness and constancy of mind, to act according to it. A man of this character will not be too easy or credulous; but when any new opinion or doctrine offers itself, or is proposed by others, will strictly examine the grounds thereof, and if upon a due and serious weighing of it, he finds reason to approve it, as a solid truth, will gladly acquiesce in it, and not be soon shaken in mind. There is a passage in Seneca, much to the same purpose, "Cogitationes vagas, ac veluti somno similes, non recipies, quibus si animus tuus se oblectaverit, tristes remanebis. Sed cogitatio tua stabilis & certa sit...Sermo quoque tuus not sit inanis." The Vulgate renders, "Esto firmus in via Domini," following perhaps a copy which read, ἴσθι ἐστηριμένος ἐν συνέσει Θεῦ, a corruption I presume of σοῦ. But the sense however of it is good, and the advice useful.

Ibid. *And let thy word be the same.*] ἔστω σοῦ ὁ λόγος, "Let thy word be one," i. e. let thy speech or discourse be of a piece, consistent with itself, according to Grotius; or let thy words be according to the inward sentiment of thy mind, and alter not out of fear or affection. According to Calmet, the sense is, Let thy sentiments continue the same, and do not shuffle or equivocate in thy words or actions, that men may know how to depend upon thee, and have, or continue an esteem and regard for you, for there is no safety or dependance upon a double tongue, ver. 9.

Ver. 11. *Be swift to hear.*] This is agreeable to the apostle's advice, "Be swift to hear, slow to speak," Jam. i. 19. i. e. be swift to

hear, not every sort of communication, but such as "is profitable to the use of edifying," Ephes. iv. 29. Accordingly Junius renders, "Esto celer ad bene audiendum;" and St Jerom's bible more strongly and explicitly, "Esto mansuetus ad audiendum verbum Dei, ut intelligas," to which agrees the Geneva version. The sentence that follows, viz. let thy life be sincere, i. e. without artifice or hypocrisy, is scarce in any of the Greek copies, it is omitted also in the Vulgate and Oriental versions. The Complut. indeed has it, from whence our translators, and Dr Grabe took it; but it seems improperly placed here, for it disturbs the sense, and spoils the connection.

Ibid. *With patience give answer.*] St James expresses the same by βραδὺς εἰς τὸ λαλῆσαι, i. 19. See also Prov. xxix. 20. in the LXX version. It is a sign of great weakness for a man to answer hastily and unadvisedly, and without having any regard to time, place, or persons, or perhaps even truth itself. Some Greek copies therefore very properly read, φθέγξῃ ἀπόκρισιν ὀρθὴν, i. e. give a true and right answer. The Vulgate is very full, "Cum sapientia proferas responsum verum."

Ver. 12. *If thou hast understanding, answer thy neighbour; if not, lay thine hand upon thy mouth...*] "Digito compesce labellum," as the Latin phrase is. Isocrates has a maxim very like this, δύο σοὶ καιρὸς τῷ λέγειν ἢ περὶ ὧν οἶσθα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον εἰπεῖν, ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγᾶν, ἢ λέγειν, i. e. observe two rules with respect to speech, to speak only of such things as thou understandest, or of such as you are under a necessity to speak to; in all other cases it is better to be silent; which is intimated by the phrase of laying the hand upon the mouth. There is the like expression, Job xxi. 5. xxix. 9. Accordingly among the Egyptians, Harpocrates the god of silence, is pictured with his finger on his mouth, to recommend σιγὴ εὔκαιρος, a well timed silence, or the true government of the tongue. The Vulgate inserts a reason for such a caution in speech, "Ne capiaris in verbo indisciplinato, & confundaris.

Ver. 13. *Honour and shame is in talk.*] Solomon has more fully expressed this, when he says, "Life and death are in the power of the tongue," Prov. xviii. 21. Nothing is more serviceable, and at the same time more mischievous than the tongue; it advances men to honour, or exposes them to shame, according to the good or ill use that men make of the blessing of speech. It is the seat of persuasion in some, and a world of iniquity in others; it shines in, and recommends the orator, eloquent in a good cause, and disgraces the libertine labouring in a bad one. When employed to bless and praise God, it is the best member we have; when abused to blaspheme its Maker, and curse men, it is set on fire of hell, and will sink men into it. It is therefore of the last importance to know how to govern the tongue, for without a discreet conduct of it, a man can neither be useful in social life, nor esteemed religious before God.

Ibid. *The tongue of man is his fall...*] This is rather too laxly expressed; the Vulgate very properly adds, "Lingua imprudentis subversio est ipsius." Euripides has a sentiment very like this, ἀχαλινων σωμάτων τὸ τέλος δυσυχία.

Ver. 14. *Be not called a whisperer, and lie not in wait with thy tongue.*] Whispering is the speaking ill of our neighbour privately, and doing him an ill turn by a secret and sly insinuation to his prejudice. This sort of slander is a poisoned arrow that flieth in the dark, that wounds covertly, when a man is not aware of it, and is very properly called by this writer, lying in wait with the tongue. Καθαλαλιὰ and ὄβρις, backbiting and railing differ from this vice only in degree. Solomon has admirably described the character of the whisperer, Prov. xxvi. 20, 22. "Where no wood is, there the fire goeth out, so where there is no tale-bearer, [in the Heb. *whisperer*,] strife ceaseth.—The words of a tale-bearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief came. Solomon uses this comparison, Ecclesiast. x. 11. "Surely the serpent will bite without enchantment, and a babler is no better," according to our translation; but the Hebrew words truly rendered, are much closer to the purpose: "A serpent will bite without any warning," Vulg. *in silentio*, without the least noise or intimation, and a babler, Vulg. *qui occulte detrahit*, is no better.

Ibid. *For a foul shame is upon the thief, and an evil condemnation upon the double tongue...*] The Vulgate renders, "Denotatio pessima super bilinguem," and Junius, "Bilingui pessima condemnatio," as if it were worse to be a whisperer than a thief. And indeed there is some reason to think so; for the thief, or cheat, aims only at money, and is generally so scandalous and notorious, that one may either avoid him, or by

chance take him; but the base and secret whisperer one cannot possibly guard against, nor even know who, or where he is. The thief too is often forced upon robbery, and stealing through want and necessity, and in such a case can plead a sort of an excuse, Prov. vi. 30. but the whisperer does as great, if not a greater injury to his neighbour, without any advantage to himself. And whoever considers the great value which Solomon sets upon a good name, making it preferable even to great riches, Prov. xxii. 1. cannot think the taking away a man's property to be the greater crime. See Rom. i. 29, 30. where whisperers and backbiters are ranked amongst the vilest of persons, and such as are worthy of death.

Ver. 15. *Be not ignorant of any thing in a great matter, or small.*] If this be understood strictly, such a perfection as this is not possible in our weak state, and short continuance here; the meaning rather is, Endeavour to get as much knowledge and insight into affairs as you can, whether they be matters of speculation, or practice. The Vulg. seems to understand the words in a judicial sense, "Justifica pusillum & magnum similiter," as if the meaning was, that in any suit or controversy, the same fair and impartial judgment should be pronounced in the cause of a poor, as well as a much richer, or more powerful person, according to that charge of Moses, Deut. i. 17. There is also another sense of this passage, Fall not into any sins of ignorance or inadvertancy, commit not any sin either great or small, but have such a guard over yourself, as not to be surprised into them by any great or little occasion. And thus the Syriac understands it, "Multum, vel parum ne delinquas." And so ἀγνοεῖν is often used by the Hellenists for "Errare, peccare, imprudenter agere," and as equivalent to ἁμαρτάνειν; and so it is often to be understood in the ὁ, see Numb. xii. 11, &c. 1 Esdr. viii. 77. and by this writer himself it seems to be so used, chap. xxiii. 3. xxviii. 7. The learned Hooker's remark upon this passage is, "That we should be diligent observers of circumstances, the little regard whereof is the nurse of vulgar folly; and Solomon's great attention thereto was what made him so eminent above others; for he gave good heed, and pierced every thing to the very bottom, and by that means gained more knowledge, and became the author of many parables." Eccl. Pol. p. 189.

CHAP. VI.

1 *INSTEAD of a friend, become not an enemy.*] The whole of this verse has been thought by many to belong to the fifth chapter, because the conclusion of that chapter seems abrupt, consisting only of one period or sentence, contrary to the general method of this writer. 2. This chapter, it is observable, begins in the Greek copies with a conjunction, ἢ διὰ τί φίλον μὴ γίνῃ ἐχθρὸς, which implies some connection with what went before. 3. Some copies, particularly the Latin ones, do actually so connect them; and according to Rabanus, this sixth chapter does not begin till the 5th verse in the common editions. *Lastly*, The context, according to others, seems to require it, being probably a continuation of the same subject: For the words, "Instead of a friend, become not an enemy," may very well refer to the sin of whispering, or backbiting, which is the more aggravated, as they who are guilty of it, pretend friendship for another, that they may traduce him more effectually, and under that mask undermine him more successfully, καινὸς διαβολῆς τρόπος, κ. τ. λ. A new way of accusation, says Polybius, to hurt a man by affecting to praise him, and by sweet speech to introduce the poison that is to follow. An artful device this! that while a man would pass for a friend by the praises he lavishes on another, and the regard professed for his good qualities, he may slily insinuate something to his disadvantage, and by an open declaration in his favour, may the more easily be believed when he secretly spreads his faults, and starts some ill-natured exception. Like the man in Horace, who was glad to hear of his friend Capitolinus, whom he knew so well, and had received such favours from; but, to undo all, and cast some slur upon him, could add by way of an invidious reflection,

Sed tamen admiror, quo pacto judicium illud
Fugerit.

Ibid. *For thereby thou shalt inherit an ill name, shame, and reproach.*] Our version follows a copy which read, Ὄνομα γὰρ πονηρὸν, αἰσχύνην, καὶ ὄνειδος κληρονομήσεις. Hæschelius has, κληρονομήσει, in the third person, and so the Vulgate, "Improperium & contumeliam malus hæreditabit," understanding by ὄνομα πονηρὸν, not an ill name, but a wicked person. And so indeed ὄνομα is sometimes used. See Acts i. 15. Rev. iii. 4. xi. 13. and שֵׁם the Hebrew noun, is taken in like manner, Num. iii. 40, 43. xxvi. 53, 55. and other places.

Ver. 2. *Extol not thyself in the counsel of thine own heart, that thy soul be not torn in pieces as a bull* [straying alone.] Ἵνα μὴ διαρταγῇ ὡς ταῦρος ἡ ψυχή σου. There are many difficulties in this passage: 1. It may be enquired whether ψυχὴ

σε be rightly rendered *thy soul*. The Vulgate has, "Ne virtus tua elidatur," to which agrees the Oriental versions; but what follows in the Syriac, "Ne quasi Taurus robur tuum quærat," is so flat and inexpressive, that I suspect some mistake in the writing or translating the Syriac word, and possibly the true rendering should be, "Ne quasi Taurus robur tuum quatiat, folia tua excutiat," &c. 2. It is not altogether certain, that διαρπάζω signifies to *tear in pieces*, either in the ά, or apocryphal books, but rather *to spoil* or *plunder*, though *diripio* signifies both. 3. The words *straying alone*, have nothing in the Greek to answer them in any edition. And though the translators sometimes inclose thus [ ] what they found in some particular copies, yet this, I believe, is in none. It seems to have crept into the text through some mistake, or from a marginal note, or to be added by the translators themselves (for they venture on greater liberties in making additions in the apocryphal writings) for illustration sake, and to throw some light upon the obscurity of the passage. 4. The words as now inserted, may be applied differently. I would suppose the translators rather meant them of the soul, and its danger through conceit, and wandering by itself; for why a bull should be in more danger to be torn in pieces by straying alone, than amidst the herd, where a contest often does arise: or why a bull should be pitched upon at all, rather than some weaker animal, to be torn in pieces, whose nature is such, especially in its rage, as to rend, tear, and over-turn all before him, is not so clear. To avoid this difficulty therefore some have fancifully understood this passage of Mount Taurus, because there happened by good luck to be a mountain of that name; and since trees, leaves, and fruit, are mentioned in the next verse, they must undoubtedly belong to, and grow upon it. Drusius's conjecture, that the grand-father might write תור, meaning a *turtle*, ὡς τρυγών, and the grandson take it in the Chaldee sense, as equivalent to a bull, is ingenious enough; and Psal. lxxiv. 19. may seem to give some colour to it; but this conjecture is countenanced by no MS printed edition, or ancient version. If ταῦρος be indeed the true reading, understanding it of the animal, possibly it may refer to bulls being torn in pieces by lions, which we may presume to have happened often, if not in Jerusalem, at least in other places: A bull being pitched upon for the simile, rather than a weaker creature, as being more likely to trust in his own strength, which answers to a man's extolling himself in the counsel of his own heart. Upon the whole, I can conceive no good sense arising from our version, and yet I apprehend a natural one from the Greek, *viz.* Lift not up thyself in the desires or lusts of thine own heart, lest thy soul be distracted, hampered, or pulled contrary ways, like a bull in toils. It is a proverbial saying, and not an uncommon one, that a man who is governed by his own unruly passions and lusts is like a wild bull in a net: And to this, the Arabic seems to accord, "Libidines animæ tuæ ne sequaris, ne te in miseriam impellant, viresque tuas debilitent, quasi Taurus cui Pabulum objicitur." Here I suspect a mistake in that version, for in what sense can *Pabulum* stand here; or what light does it afford to the comparison? But if the original word be rendered by *tragula*, *plaga*, *indago*, or some such term, then the above interpretation will be complete, and the simile much improved. Nor is Badwell's interpretation of the mind being hurried away by its own passions and desires, like a wild and lustful bull, to be despised; but there may be some doubt whether διαρπάζω be so used; at least Epictetus who gives the like advice, μὴ συναρπαζέτω σε ἡ φαντασία, uses a different preposition. Grotius renders the words of our author, "Ne forte animus tuus (præfractus & contumax) diripiat te, ut Taurus;" and so the Geneva version, "Lest thy soul rend thee as a bull." If διαρπάσῃ be the true reading here, and has the authority of some Greek copy, probably σε followed it originally, and was absorbed afterwards in the preceding σῃ, or σε being understood here, σῃ might be changed into γῃ to make sense. Some have thought the passage before us an imitation of Psalm vii. 2. But if our author alludes to this, why should it not have been a closer imitation, and preserved ὡς λέων, instead of substituting ὡς ταῦρος? It was scarce worth while, as Bochart observes to allude to that place, only to pervert the sense of it. But there may possibly be some help found out to restore the true reading and sense. For are not the words *as a bull*, at least disjointed, and out of their true place? The Vulgate certainly countenances this conjecture, and so does Jerom's Bible, placing these words at the end of the first sentence, "Non te extollas in cogitatione animæ tuæ, velut Taurus," *i. e.* extol not thyself in the counsel of thine own heart, as a bull that is incontroulable, and headstrong. The simile is

very just in this light, and properly enough applied to a heady, obstinate, and over-bearing temper; and if other editions concurred to support it, would at once remove most, if not all the difficulties. See chap. v. 2, 3. If none of these solutions be satisfactory, I shall only observe farther, that the whole sentence which occasions all the perplexity, is entirely omitted in Ald. and the Basil editions.

Ver. 3. *Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.*] Grotius contends that the reading here should be in the third person, καταφάγεται, ἀποβάλει, &c. and he is countenanced herein by the Syriac version. Leaves, are a figure for the promising prospect of success; it is a beautiful metaphor, taken from the management of trees, whose leaves if pulled off, either kill or starve the fruit. See Hales's Veget. Stat. p. 323, 4, 5. So the Psalmist, "His leaf shall not wither, and whatsoever he doth, [Heb. *putteth forth*] it shall prosper." By losing thy fruit is meant, Thou shalt defeat thine own ends, blast thine own hopes, and fail of the success thou aimest at. The becoming a dry tree, which is the next particular, is the natural consequence of the loss both of fruit and leaves, *i. e.* thou shalt be good for nothing. A proper description of the man, who is ruled and carried away by his own lusts; or thus, be not proud of any excellency, natural, or moral, for by such a behaviour thou wilt take away from the merit of what would otherwise recommend thee; thy good qualities will lose all their grace, and be no longer an advantage, or ornament to thee; for modesty should both conceal and perfect thy goodness, as leaves both shade and meliorate the fruit. Self-opiniatry is to merit what the worm was to Jonah's gourd; it decays and ruins the root, and thereby destroys what was most beautiful and promising.

Ver. 5. *A fair speaking tongue will encrease kind greetings.*] Isocrates has well expressed this, τῷ μὲν τρόπῳ γίνου φιλοπροσήγορος, κ. τ. λ. "Be polite in your manner and address, and courteous and affable in your words; it is an instance of politeness, civilly to salute those one meets with, and of affability to speak to them in an agreeable and engaging manner." Ad Dæmon. Cicero has the like observation, "Difficile dictu est, quantopere conciliet animos hominum comitas, affabilitasque Sermonis." De Offic. This may also be applied to friendship, which the context warrants; for a person of a sweet and obliging temper will always promise most to be a real friend. There are a thousand endearments and compliances in the exercise of friendship, that make good nature as necessary as rigid virtue and honesty. "Strict virtue, in friendship, says a learned writer, is like the exact rules of mathematics in musical compositions, which indeed are necessary to make harmony true and regular; but then there must be something of air and delicacy in it too, to sweeten and recommend it, or else it will be but flat and heavy." Norris's Theory of Love, p. 129.

Ver. 6. *Be in peace with many, nevertheless have but one counsellor of a thousand.*] i. e. Be kind and courteous to all, but intimate only with a few; there are several degrees in friendship. One ought to live upon good terms with all the world, and to endeavour to have all persons in it, as far as may be our friends, at least to be careful not to have them our enemies, according to that of St Paul, "If it be possible, live peaceably with all men," Rom. xii. 18. There are other friends and acquaintance who are still nearer to us, with whom we live and converse in a more familiar and free manner; and yet even among those, there is scarce any, to whom one can safely open and unbosom himself without reserve, as we cannot be sure of their prudence, honour, integrity, and sincere attachment to us. It would be imprudence therefore to disclose and lay open the secrets and recesses of our hearts, before all sorts of friends, as all are not fit to be entrusted with affairs of consequence and importance. The moralists are upon no subject more copious, than this of friendship, their sentiments agree with those of our author. "Marriage, says the learned writer above, which is the strictest of friendships admits but of one, and inferior friendships admits not of many more; for besides that the tide of love, by reason of the contractedness of our faculties, cannot bear very high, when divided among several channels, it is great odds but among many, we be deceived in some, and then we must be put upon the inconvenience of retracting our choice, which in nothing is so uncomely and inconvenient as in friendship." Ibid. p. 130. Lucian mentions, that among the Scythians a number of friends was as scandalous as a number of wives. In Toxar. And though this may seem overstraining the point, yet has it a good moral, and intimates the sense of our author. Isocrates too has a pertinent observation on the occasion, ἥδεως μὲν ἴσχε πρὸς ἅπαντας, κ. τ. λ. "Live friendly with, and behave

civilly to all; but be intimate with a few of worth and merit; by this means you will not have many enemies, and only valuable friends." ad Dæmon.

Ver. 7. *If thou wouldst get a friend prove him first, and be not hasty to credit him.*] i. e. Have him for some time, according to the Oriental versions, upon trial. The margin furnishes another sense, Get him in the time of trouble, ἐν σαλεύσει, and so Junius renders, "Si comparaturus es amicum, in afflictione compara eum." We do not now use the word *credit*, in the sense it is here taken; the meaning is, "Be not hasty to trust him." Arab. "Ne cito fidas ei," or to trust thyself to, or with him. And so the Complut. reads, μὴ ταχὺ ἐμπιστεύσῃς σεαυτὸν αὐτῷ. And so the Syriac, "Ne temere te concredas illi;" to which agrees Jerom's Bible, and that of Junius; and so πιστεύω is used, John ii. 24. ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς. That precept of Solon, φίλους μὴ ταχὺ κλῶ, ὃς δ' ἂν κλίνῃ, μὴ ἀποδοκιμάζε, apud Lært. is not very unlike this.

Ver. 9. *There is a friend, who being turned to enmity and strife, will discover thy reproach.*] ἐστι φίλος μεταβαλόμενος εἰς ἔχθραν, καὶ μάχην ὀνειδισμῷ σου ἀποκαλύψει. Μάχη ὀνειδισμῷ is an unusual expression, and wants an authority to confirm it, except it may receive some countenance from 1 Sam. xxv. 39. according to the ε'. But I think μάχην joined with ἔχθραν, as our translators seem to understand it, a more proper construction; only it may still be asked by what ὀνειδισμῷ is governed. Probably this is a mistake. Hæschelius from some authentic copy, as I presume, and not by mere conjecture, reads ὀνειδισμόν σου; and why might not some other ancient copy formerly have ὀνειδισμούς, for it is used in the plural, to signify *shame* or *shameful* things? as Isa. xlvii. 3. φανήσονται οἱ ὀνειδισμοί σου, and the ς might easily be absorbed in that which follows. The Vulgate seems to have read ὀνειδισμὸν, rendering, *Convitia denudabit.* The sense of the passage is, a quondam friend changed into an enemy, will reveal all the faults which he knows, has heard, or observed, during his acquaintance; and the more intimate and longer the friendship has been, the more is the breach and rupture to be dreaded, the more noise will it also make, and the more fierce and implacable will be the hatred; according to that wise observation of Pliny, "Arctissima necessitudo, si quando contingat dirimi, in summam vertitur simultatem; & ex arctissimis fœderibus, si semel rumpantur, maxima nascuntur dissidia," L. xxxvii. c. 4. This, and the two following verses, are wanting in the Oriental versions.

Ver. 13. *Separate thyself from thine enemies, and take heed of thy friends.*] i. e. Avoid suspected or declared enemies, and be aware of pretended and false friends, in whom you can place no certain confidence, such as are described, ver. 8, 9, 10. Companions only of the table, flatterers, and occasional attendants upon great fortune or power, who will discover a coldness and indifference, and perhaps openly or secretly do you some ill turn, when you are reduced to misfortunes. Count therefore none real friends but such as you have proved, and found faithful in adversity. Phocylides describes the τραπεζοκόρους κόλακας, almost in the same terms, whose maxims very often agree with those of our author. King Antigonus's wish or prayer, as recorded by Plutarch, is agreeable to the advice of this wise writer, and proceeded from a like sentiment; "The gods keep me from pretended friends, against open and avowed enemies I can guard and provide myself." Clemens Alexand. has the like observation, ἐχθρὸν ἄνδρα ῥᾴον φυλάξασθαι, ἢ φίλον. Strom. L. 6.

Ver. 16. *A faithful friend is the medicine of life, and they that fear the Lord shall find him.*] Friendship is the very life and soul of a man, as necessary to his subsistence and well-being as medicines are to preserve health. Nay other medicines are profitable only to the sick, and superfluous to those that are in health, but friendship is necessary to both. The Latins have well intimated this, by terming friendship *necessitudo*, and friends *necessarii*. For all is feeble and tottering without this firm support, all flat and insipid, till friendship seasons and gives a relish to all enjoyments. For what pleasure is there in life, except one has a friend to whom he can unbosom himself, on whom he can rely; who will divide his griefs, and double his joys? What felicity is not ungrateful, if we have none to share with us in it? and what calamity is not lessened by the sympathy and condoling of a friend? See Ambr. de Offic. l. 3. but a right and true friendship must be founded upon virtue, and so all the moralists have determined it.

Ver. 17. *Whoso feareth the Lord shall direct his friendship aright, for as he is so shall his neighbour be.*] To be blessed with a sincere and valuable friend, is a particular gift of God, a reward of a man's piety and virtue. Such was Jonathan to David, which is the most perfect

instance and pattern of friendship recorded in story; the Scripture describes it in the fullest and most sensible manner, when it says that the soul of Jonathan was knit with the soul of David, 1 Sam. xviii. 1. A good man will direct his friendship in so wise and useful a manner, as either to choose those that are like himself, or by proper means to make them such, "Amicitia similes invenit, aut facit." Between good men friendship is as it were natural; there is a correspondence of manners, a like disposition to do good, which directs them to fix upon each other; and a friendship so founded, without self-interested views, cannot but be lasting. Tully accordingly observes, that the most excellent and perfect friendship is that which is formed and subsists in a society of virtuous and well-disposed persons; there is the most complete union and harmony arising from such a resemblance and similitude of manners; and the greatest things are to be expected from a fraternity of such, whose joint aim and endeavour is to promote the common good. When hearts and affections are so uniformly and commendably joined, each rejoices, and takes as much pleasure in his friend as in himself, and so becomes as it were one with him, "Unus fit ex pluribus," and thereby completes Pythagoras's description of friendship, Cic. Lib. i. De Offic.

Ver. 18. *Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.*] The first impressions, those which are made in the time of youth are of great force and of long continuance; they not only help to prevent or curb the impetuosity of dangerous passions, but have an influence upon the whole life. This is exactly agreeable to the adage of Bias, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν, i. e. furnish yourself with wisdom, as with a *viaticum*, which may continue with you from youth till old age, Ap. Laert. L. i. Here a new subject begins, in which the author, the young candidate for wisdom, not to be discouraged at the hardships which at first attend the undertaking, not to complain of the roughness and unpleasantness, or length of the way, nor despair of at length attaining the desired end, notwithstanding the many labours and difficulties that necessarily will occur, but to imitate rather the faithful and diligent husbandman, who sows in hope, and spares no pains, in expectation of a future plentiful harvest. St James uses the same comparison, and well expresses the sense of the next verse, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; be ye also patient and establish your hearts," ch. v. 7. And so St Paul; "The husbandman that laboureth first, πρῶτον κοπιῶντα, must (afterwards) partake of the fruits," 2 Tim. ii. 6. For so I would render the words, and not, as our version has it, "The husbandman that laboureth must be first partaker of the fruits" which is preposterous and absurd. This is agreeable to the marginal reading, and Beza and Junius both confirm it, who have, "Agricolam oportet, prius laborando fructus percipere."

Ver. 21. *She will lie upon him as a mighty stone of trial.*] This by the prophet Zechariah, ch. xii. 3. is called a burdensome stone; and St Jerom, upon the place, observes, that the expression is taken from an exercise kept up in Palestine in his time, where young men used to make trial of their strength by lifting great stones as high as they could; and adds, that he saw one of these mighty stones of trial himself at Athens. In this exercise, if men attempted to lift a stone too ponderous for their strength, they were in danger of its falling upon them, and crushing them to death. In this sense, some understand Matt. xxi. 44. "On whomsoever this stone shall fall, it will grind him to powder." To this *stone of trial* our author here compares wisdom, which many endeavour at, and have a fancy to be engaged with, but few have resolution and constancy enough for it; but after a slight attempt, and faint wishes, they give it over presently, ὡς χρονίως ἀποῤῥίψαι, as despairing of managing so superior a weight, and desist from the trial, to their own shame or hurt. To some, the very sight of it is sufficient to deter them, and they go away without making any attempt at all to exert themselves. Some understand by the *stone of trial* a touchstone, by which the goodness of metals is proved and tried. And this the Vulgate, the Geneva, and Coverdale's version seems to follow. But the first sense seems preferable.

Ver. 22. *For wisdom is according to her name, and she is not manifest unto many.*] The original text of this work, whether it were Hebrew or Syriac, not being extant any where, one is at a loss now to know to what particular word he refers in this place. Had he given the original word first, and then the meaning of it, the allusion would have been plainer and better understood. It is probable, the translator derives the Greek word σοφία from an eastern root, and that the elder Jesus writing in Hebrew, his translator, who was skilled in that and the Greek tongue, endeavours to preserve in this version an allusion to some Hebrew word, which signified *covered*

or *hid*. If there was then in the Hebrew tongue a word like σοφία, signifying wisdom, used also for secrecy and concealment, which was its primary sense, the name might then metaphorically be translated to wisdom, for some relation it had to things hidden and covered. Possibly there was a Syriac, or Chaldee noun formed שבית (whence σοφία) from אישף Dan. i. 20. Magus, Sapiens, which by Aphæresis would be in Greek, σοφὸς. It is well known that the wise men in the earlier ages used to communicate their knowledge by dark parables, and figurative expressions. Hence the learned have contended, that they were then called Assaphim, or Σοφοὶ, a name which the emperors of Persia retain to this very day, see Bishop Chandler's Def. of Vindic. of Christ, p. 61. Vol. I. I cannot agree with those who would derive the later meaning of σοφία from the Greek, and would have it so called from Ζόφος, *caligo*, since our author confessedly wrote in the Jerusalem tongue, and has elsewhere made the like allusions to words, see ch. xliii. 8. xlvi. 1. The Scripture too has instances of the same nature; thus the name of Elymas, Acts xiii. 8. which in the Hebrew is derived from a root, which signifies *hidden*; by interpretation is the ὁ μάγος among the Persians, answering to σοφὸς, or the wise man among the Greeks. The contrary character we have likewise in the word *Nabal*. Nabal, says Abigail, is his name, and folly is in him; as his name is, so is he, 1 Sam. xxv. 25. Nabal in the original signifying a fool; and though these etymologies were not altogether exact, yet it was sufficient that they were probable and known, and warranted among those to whom they were spoken: so that we are not to be surprised, that this writer should derive σοφία here from a Hebrew root, which signifies *hidden*. As to the truth of the observation itself, that wisdom is concealed, he intimates it, ch. i. 3. and xxiv. 4. where he elegantly describes the throne of wisdom to be in a cloudy pillar. And the sacred penmen, particularly Solomon, use a term for wisdom no less expressive, viz. Chachma, which means and implies obscurity, both in the Hebrew and other eastern languages. Job confirms it in the following words, which are parallel to those of our author, "Whence then cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all living," xxviii. 20. The philosopher therefore spake not amiss, when he asserted, that truth, which is another word for wisdom, lay hid and concealed in the bottom of a great deep.

Ver. 24. *Put thy feet into her fetters, and thy neck into her chain.*] The wise man represents wisdom here as a sovereign queen of such great worth, that her service, and even her chains are honourable, see Prov. i. 7, 8, 9. Calmet says, he alludes to an ancient superstitious custom of the Babylonians, see Herod, L. i. Baruch. vi. 42. and of the Egyptians, see Tab. Isiac. or Germans, who put chains about them, or round them, and in that manner presented themselves before their deities, to testify their close and inviolable attachment to them, "Dum lucum Diis sacrum ingrederentur, vinculis se obligant, ut se Diis obstrictos profiterentur." Tacit. De Moribus German. And perhaps the next verse may have some such allusion too, see Bar. vi. 26. Isai. xlvi. 7. Or the meaning may be, that by her thou shalt be advanced to great honour and dignity. See note on ver. 29.

Ver. 28. *For at the last thou shalt find her rest, and that shall be turned to thy joy.*] The rendering of our translation is harsh and inaccurate; the Geneva version is clearer and preferable, for at the last thou shalt find rest in her, &c. And Coverdale's is to the same effect, following probably the Vulgate, "In novissimis invenies requiem in ea," i. e. in the end of your pursuit, or as others understand it, at your last hour thou shalt find comfort and refreshment in, and by her, for so ἀνάπαυσις signifies in various places of this book. The Syriac takes it in this latter sense, "Tandem requiem atque delicias invenies, & in extremis tuis gaudebis." St Jerom has not expressed this amiss, "Vincula Domini sunt voluntaria, & vertuntur in amplexus, quique his fuerit, colligatus, dicit, Læva ejus sub capite meo, & dextera illius amplexabitur me." We have an instance of the truth of this observation in Joseph, whose advancement on account of his singular wisdom, was so glorious, notwithstanding his former hardships and imprisonment, that Pharaoh arrayed him in vestures of fine linen, and put a gold chain about his neck, and they cried before him, Bow the knee, Gen. xli. 42.

Ver. 29. *Then shall her fetters be a strong defence for thee, and her chains a robe of glory,* &c.] i. e. By her thou shalt be advanced to great dignity and glory, for so chains are sometimes understood, in a good and more honourable sense, as equivalent to a collar, or chain of gold, see Dan. v. 7. and 1 Esdr. iii. 5, 6. which

comes nearer to this place, where the reward to him that excelled before the king in wise sentences of speeches, is to be honoured with a garment of purple to drink in, and to sleep upon gold, to have a head-tire of fine linen, and a chain about his neck. Our author seems to allude to Prov. iv. 8, 9. where Solomon says of wisdom, by way of encouragement to the study of it, "Exalt her, and she shall promote thee, she shall bring thee to honour, when thou dost embrace her; she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee; when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." The accomplishments and advantages of wisdom, are finely and magnificently described in this, and the two following verses, under the insignia and ornaments of the Jewish people in general, and the high priest's vestments in particular. That wisdom will not only be a resplendent ornament, but also be δήλωσις ϗ ἀλήθεια, light and perfection, a faithful oracle to direct a man right, will remind him of his duty, and distinguish him from others more effectually than the κλῶσμα ὑακίνθινον, mentioned ver. 30. i. e. the fringes and lace upon the borders of the garments could. See Num. xv. 38.

Ver. 34. *Stand in the multitude of the elders, and cleave unto him that is wise.*] The Roman, and some other Greek copies read with an interrogation, ϗ τίς σοφὸς; αὐτῷ προσκολλήθηι, "Is there a wise man? cleave unto him." The sense is, that to attain wisdom, men should seek the company of the wise, and attend upon their lectures and instructions; or by standing, may be meant the reverence to be observed towards them, that as a mark of great deference and respect, we should stand in their presence. By elders, we are not barely to understand such as are aged, though reverence to them is required, but such whom time and experience have taught wisdom and knowledge, and are so called from their prudence and abilities. And so the Vulgate, "In multitudine Presbyterorum prudentium sta," and thus Senatus and γερουσία are usually taken. According to Philo, it was the custom of the Jews every time they went to the synagogue, that the youngest should place themselves at the feet of the aged, and in profound silence give attention to what was delivered; that one of the most learned stood up, and either read the sacred books, or some excellent instructions of morality, how to behave themselves wisely through the several stages and callings of life. De Septen.

Ver. 36. *If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.*] ὀρθριζε πρὸς αὐτόν. This is agreeable to the advice before given to seek wisdom early, ch. iv. 12. It also signifies to seek diligently. See particularly Jerem. xxv. 3. where God says, ἐλάλησα ὀρθριζων, which Theodoret expounds by ἐπιμελῶς· ὀρθρίζειν is applied to such as carefully attend upon any person, or solicit with more than ordinary diligence any business. See Prov. xi. 27. xiii. 24. Psal. lxiii. 1. Isa. xxvi. 9. Hosea vi. 1. Ecclus. xxxii. 11. xxxix. 5.

Ver. 37. *He shall establish thine heart, and give thee wisdom at thine own desire.*] ἐπιθυμία τῆς σοφίας σου δοθήσεταί σοι. So the Roman, and some other editions; but the more correct ones omit σοῦ which only perplexes the sense. The literal rendering is, The desire of wisdom shall be given thee; and thus the Vulgate, "Concupiscentia sapientiæ dabitur tibi," which is a Hebraism, and equivalent to "concupita sapientiæ." The sense is, The wisdom which thou desirest shall be bestowed upon thee; and so the Tigurin version, "Et quam desideres, sapientia tibi dabitur;" and the Syriac is to the same purpose, "Ipse vias tuas diriget, & quicquid optaveris, te docebit;" or, in the words of the Psalmist, "He will inform thee, and teach thee in the way wherein thou shalt go, and guide thee with his eye," Psal. xxxii. 9. I shall only observe farther, that our author in the latter part of this chapter, sets down five means or helps for the attainment of wisdom: 1. A willing mind. 2. Care and diligence. 3. Hearing useful and profitable things read, and attending upon the expositions of such teachers, as can best explain the great truths and mysteries of wisdom, or religion. 4. Meditating upon them seriously, and drawing useful reflections from them. 5. To crown all, begging God's blessing and assistance, to go along with, and prosper our own endeavours.

CHAP. VII.

Ver. 3. *SOW not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.*] The Scripture often uses this comparison in speaking of sin. See Hosea x. 13. And the prophet uses the like expression in the foregoing verse of righteousness, "Sow to yourselves righteousness, and reap in mercy."

Job has the same observation in the like terms, "They that plow iniquity and sow wickedness, reap the same," ch. iv. 8. But the rendering of the ὁ is more express, εἶδον τοὺς ἀρόντας ἀνομίαν τὰ ἄτοπα, οἱ δὲ σπείροντες αὐτὰ ὀδύνας θερίσουσιν ἑαυτοῖς. And thus Solomon, "He that soweth iniquity shall reap vanity," Prov. xxii. 8. which the ὁ give more properly and fully, ὁ σπείρων φαῦλα θερίσει κακὰ, πληγὴν δὲ ἔργων αὐτῦ συνήσεται. And St Paul, "Whatsoever a man soweth, that shall he also reap; he that soweth to his flesh, shall of the flesh reap corruption," Gal. vi. 7, 8.

Ver. 4. *Seek not of the Lord pre-eminence, neither of the king the seat of honour.*] The design of the wise man in this, and the two following verses, seems to be, to check the ambitious spirit of such aspiring persons as are full of themselves, are fond of titles, and forward to thrust themselves into places of power and authority, and perhaps are not able to fill them with sufficiency. Like the sons of Zebedee, they have the vanity to ask to sit the one on the right hand, the other on the left in the kingdom, whose forwardness our Saviour reproved, Matt. xx. 22. It is observable, that those who are most pushing for pre-eminence, and the seat of honour, are generally such as are least qualified for it. It is the most promising circumstance in a man's favour, and the surest sign of merit, when he is chosen into an office of importance, or raised to some dignity against his own will and inclination, or however without his seeking or applying for it.—Such a one we may be sure is devoid of ambition, and contents himself rather with deserving, than seeking preferment. This is well shadowed in Jotham's parable, Judg. ix. 15. wherein the bramble is represented, as more ambitious than either the olive, fig-tree, or vine, and presently accepts of that power and sovereignty, which the rest had the modesty to decline. This is applicable to preferments in the church, as well as state. And accordingly Mess. du Port Royal and Rabanus extend it even to the episcopate, to which high dignity humility is no little recommendation: Such a self-denying and modest temper, as St Cyprian commends in Cornelius, "Episcopatum nec voluit, nec postulavit; sed quietus & modestus, & quales esse consueverunt, qui ad hunc locum divinitus eliguntur; non vim fecit, ut episcopus fieret; sed ipse vim passus est, ut episcopatum coactus acciperet," l. iv. epist. 2. ad Anton.

Ver. 5. *Justify not thyself before the Lord, and boast not of thy wisdom before the king.*] The former part seems to be an imitation of Prov. xxi. 2. at least the Vulgate so understands it, adding the latter part of that verse, *(Quoniam agnitor cordis ipse est,)* to this passage; and indeed the addition contains a substantial reason against spiritual pride, because a man, however plausible or sanctified he may appear in the sight of others, cannot hope, or think to impose upon God, who knows the imperfection of our best services, and that no flesh should glory in his presence. As merit cannot be pleaded before God, so neither must it be pretended to before the king, whether it consists in the excellency of either body or mind. Our author only instances in wisdom, by which he condemns an affectation of shewing it before great personages, and an ambition to be distinguished by it in their presence, and, above all, an attempt either to equal or outshine them. As princes, and those that are about them, would be thought as considerable for their parts and capacity, as they are elevated above others in point of rank and dignity, they have a sort of jealousy, a kind of secret dislike against such as make a figure, and appear any way to rival them. If persons beneath them have a train of followers, and much court and deference is paid to them, and great things are said in their commendation; even merit, when so distinguished, becomes frequently disagreeable to the great and an object of their hatred. David did not draw upon himself the indignation of Saul, till his great valour appeared, was confessed, and extolled; nor could envy bear that depreciating song, "Saul has slain his thousands, and David his ten thousands." Alexander betrayed a sort of impatience, when the victories of Antipater, or any of his generals, were mentioned to him with applause and commendation; not but that he was always glad that his enemies were vanquished, but then he was jealous and grieved, that it was done by another hand than his own, "Vinci quidem hostes volebat, sed Antipatrum vicisse indignabatur, fusæ demptum gloriæ existimans, quicquid cessisset alienæ." Q. Curt. L. vi. Demosthenes mentions the like temper in his father Philip; and how envy and discontent work in the great, we may see in a much lower instance mentioned by Xenophon, That the young Assyrian Prince killed Gobrias's son, merely because he had outdone him in dexte-

rity, and being a better marksman had slain a lion, and a bear, which the prince's javelin had missed. Κυροταιδ. l. 4.

Ver. 6. *Seek not to be a judge, being not able to take away iniquity.*] i. e. To break through or withstand all the secret artifices of iniquity, to pervert you; for great are the dangers and temptations to which a judge's office exposes him, either from the attempts of designing men, or the importunity and solicitations of friends. But an upright and uncorrupt judge will guard against all these, as likewise against all bribery, injustice, fear, favour, and even compassion, and tenderness itself, and will make every consideration give way to justice and truth. And he who enters upon that important office, without a mind resolutely determined to resist all allurements that may any ways blind his eyes, and prove stumbling-blocks in the way of his uprightness, ought not to accept, much less seek and apply for so weighty a trust; for they who thrust themselves into the tribunal, and through ambition, covetousness, or any prevailing interest, betray its sacred oracles, and make truth itself venal, are accountable to God and the public, for every instance of negligence, corruption, and want of judgment. The judicious Hooker applies this direction to the high stations and functions in the church, "For with respect to these it always behoveth men to take good heed, lest an affection for the dignity, without a due regard for the difficulty, should sophisticate that true and sincere judgment, which they ought to have of their own abilities, an inattention to which has, to many forward minds, been the occasion of repentance instead of contentment." Eccl. Pol. l. v. p. 346.

Ibid. *Lest at any time thou fear the person of the mighty, and lay a stumbling block in the way of thy uprightness.*] i. e. Should commit an offence against thy uprightness, by being awed through the power, or swayed by the authority of the great. For this reason, among the Jews, the judges of less authority and character were to give their opinion first, lest they should be biassed by the judgment of those of greater. And this seems to be the meaning of that precept, Exod. xxiii. 2. "Thou shalt not decline after many, to wrest judgment;" and the charge to Joshua is, who had the care of God's people after the death of Moses, "Be strong, and of a good courage, be not afraid, neither be thou dismayed," chap. i. 9. Good-nature and tenderness, which are commendable qualities in a private person, often become criminal in a magistrate; his silence, easiness, or indifference, is as it were, a consent to the crimes of others, and he commits an evil as often as he does not hinder or punish one. A judge, says Plato, ought to be both wise and resolute; wise, so as to judge for himself, and not be influenced by others in giving his determination; and resolute, to pronounce his sentence without fears, and execute it without concern or partiality, L. ii. De Leg. Mess. of Port Royal apply this passage to the governors of the church, in whom courage is an essential qualification, "They ought to be instant in season, and out of season, to reprove and rebuke with all authority, such as oppose the truth," or occasion its being spoken against, through an evil conduct. Athanasius, Chrysostom, and other primitive lights of the church, were as remarkable for their resolution and courage on such occasions, as for their charity and meekness on others. And the prayer of St Peter and John, is, "Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word," Acts iv. 29. If the heart be wanting, all other qualifications lose their influence; even the finest understanding without this, will make but slow progress in the work of the Lord.

Ver. 7. *Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.*] The words *(and then)* inserted without authority, by our translators, perplex the sense. The meaning, according to Calmet, is, provoke not the multitude, or people, by rough language, or a haughty and imperious behaviour, or by an odious and disagreeable law, or a hard and oppressive sentence, which may stir them up to mutiny or rebellion; nor run into the other extreme, by an abject flattery, or mean compliance, which will make them insolent and assuming; but preserve a medium between pride, which irritates, and abjectedness, which occasions scorn and contempt. Nothing is more difficult than so to temper severity and complaisance, as to preserve the love and affection of the people, and at the same time not to relax discipline, or lose authority; which Tacitus remarks as a particular happiness in Agricola, "Nec illi, quod est rarissimum, aut facilitas autoritatem, aut severitas amorem diminuit." In Vit. Agric. Rehoboam is a signal instance of the danger of offending the multitude: By following the advice of the young men, he answers the Israelites roughly; and by threatening to chastise them with scorpions, he endeavours to

frighten them into obedience. Nor was he less imprudent in sending Adoniram, as his ambassador to them, who had the principal care of those tributes of which they complained, the consequence of which was, that they stoned him; and the king himself was obliged to provide for his own safety by flight, 1 Kings xii. 11, 18. Vatablus understands the passage of mixing in popular tumults and quarrels. And so the Syriac seems to take it, "Ne reum te reddas inter turbam Civitatis, & in judicia ejus ne te præcipites." And Coverdale's and the Geneva versions favour this sense, "Cast not thyself among the people." Grotius expounds it of offending with the multitude, and stooping so low as to imitate their vices. Mess. of Port Royal, according to their custom, apply this to the pastors of the church, who should be careful of their charge, and not by an indiscreet behaviour offend, or an evil one, mislead their flock, and so forfeit their character, and cast themselves down among them.

Ver. 8. *Bind not one sin upon another, for in one thou shalt not be unpunished.*] The literal rendering of the Greek is, "Bind not sin twice, either by repeating the same sin, or committing different sins, one after another." According to the Geneva version, "Bind not two sins together," we may understand complicated sins, such as are usually attended with, and draw on the commission of others; or if this be applied to judges, and persons in a public character, the advice to them is, that they should be particularly circumspect as to their conduct, because, besides their own, they are answerable for the sins of others, whom their examples, or influence, may have induced to offend. The wise man here imitates the phrase of the sacred penmen, who often compare a continued course of sin, to a chain composed of many links. See Prov. v. 22. Isai. v. 18. Aug. Conf. L. viii. c. 5.

Ver. 9. *Say not, God will look upon the multitude of my oblations*, &c.] As God is all-sufficient, the earth and the fulness thereof belonging unto him, he has no need of a multitude of oblations; it is the heart which he chiefly regards, and looks upon the number or richness of the presents which a man brings, only in proportion as the person himself is agreeable to him. As God requires us to serve him in spirit and in truth, we must not content ourselves with such outward marks of piety only, nor place any such merit in them, as to imagine that they can purchase pardon, or procure acceptance. Superstition indeed hath fondly dreamt, that even the Deity may be won by gifts; and therefore Porphyry hath well defined one species of it to be, ὑπόληψις τῷ δικαίῳ δύνασθαι τὸ θεῖον. L. ii. Περὶ ἀποχ. An apprehension that the Deity may be bribed, which he observes was the cause of all those bloody sacrifices among the heathen, who imagined, by virtue of them, to be released from their sins. Plato makes one species of atheism to be a persuasion, that even wicked and unjust men will be accepted for their gifts; but he wisely observes, that God is not to be dealt with, ὡς τοκιστὴς, as a greedy usurer in this manner. De Leg. L. x. Simplic. in Epict. c. 38. Ecclus. xxxiv. 19. This irreligious temper, in supposing by gifts or money to purchase heaven, Lucian well exposes in his treatise De Sacrificiis; nor is Juvenal less facetious, with a superstitious Egyptian, in the following lines:

Illius lacrymæ mentitaque munera præstent,
Ut veniam culpæ non abnuat, ansere magno
Scilicet & tenui popano corruptus Osiris. Sat. vi.

Ver. 10. *Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.*] Be not discouraged in thy prayers, nor fall into despair about the success of them, if they are not immediately answered, or in the manner thou wouldst have them; if God defers giving what you ask of him, he sees perhaps that it is not proper or expedient for you to have it; or imagine that you have some way asked or done amiss, and comfort yourself, that he will at length reward your patience and trust in him. To your prayers add alms, as the most effectual means to redeem past transgressions. The words are also capable of this further sense, according to Calmet, Be not afraid of asking too much of God, who is infinitely rich, and has gifts of immense value to bestow; but covet earnestly the best gifts, and do not ask trifles of him, which are beneath his majesty to be acquainted with, or grant. Imitate Solomon herein, who asked not long life, honour, or riches, which in the opinion of men are of great worth; but only true wisdom, a gift worthy of God to bestow, and of such a prince to ask.

Ver. 11. *Laugh no man to scorn in the bitterness of his soul.*] i. e. Insult not any poor or unfortunate person, for he that insults such a one, affronts God that made him so; according to that of Solomon, "Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities, shall not be unpunished," Prov. xvii. 5. If a man falls into disgrace, or comes to misfortunes through his own fault, or

mismanagement, even then one should spare reproaches, and consider that he has probably suffered enough for his folly and imprudence, without our increasing his confusion, or adding to the load of his misery; but as to such as lie under natural infirmities either of body or mind, who perhaps are born blind, or deficient in understanding, or such as are reduced to poverty, through some sad accident, and not through any real fault or negligence of their own; to sport with such unhappy objects, to pronounce their calamities judgments, and to suppose, or represent them or their parents as sinners above all others, whom we ought rather to pity and to comfort, is not only an instance of rash censure, but of great cruelty. True humanity and a generous compassion, rather sympathizes with the afflicted, and weeps with those that weep, especially such as providence has visited in so severe a manner, for its own wise ends. We have an instance of this unkind behaviour, and rude insult in Shimei cursing David, when he fled in great anguish and grief from the face of his son Absalom, 2 Sam. xvi. And in that scornful taunt of the Babylonians to the Israelites in their heaviness, "Sing us one of the songs of Sion," Psal. cxxxvii. Isocrates has just the same sentiment with our author, and assigns the like strong reason against upbraiding others in their distress, *μηδένι, συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη, ἢ τὸ μέλλον ἀσφαλές.* Ad Dæmon.

Ver. 12. *Devise not a lie against thy brother.*] *μὴ ἀρολέσῃς ψεῦδος.* See the like expression, ver. 3. Calmet thinks the original word was, *charasch*, which signifies to invent, as well as to plow. There is the like advice, Prov. iii. 29. where the Hebrew word is the same, which makes it probable that the author here alludes to that passage. The ι have well rendered the place, *μὴ τεκτήνῃ ἐπὶ τὸν φίλον κακὰ, παροικοῦντα ἢ πεποιθότα ἐπὶ σοί,* which our version gives but imperfectly. The sense is, Do not invent any false accusation, or raise any calumny, evil suspicion, or slander against thy friend or brother; an injury of this sort done to so near a relation, and one that puts his confidence in thee, will aggravate the guilt; or, if we understand this of lying, strictly so called, the phrase then denotes the secret and clandestine manner of it. It is a Hebraism, which signifies to work under ground, that, as the husbandman toils in ploughing up the ground, to raise an increase from it, so a wicked man labours in his mind, and turneth over his heart, to invent a lie, which he may do mischief with.

Ibid. *Neither do the like to thy friend.*] *μηδὲ φίλῳ τὸ ὅμοιον ποίει.* This differs very little from the former clause, and all the ancient versions explain it as meaning the same thing. Our learned Fuller only gives a different sense to this passage, "Do not secretly forge a lie, nor, while you are devising or propagating it, act the false friend, by behaving outwardly as a friend would do, that you may spread the falsehood more securely, and do mischief more successfully." Miscel. Sac. p. 37.

Ver. 13. *Use not to make any manner of lie.*] In the foregoing verse the wise man cautions against calumniating a friend or a brother by false accusations, and lest any should infer from thence a liberty to traduce and abuse others not so related; and that lying is sometimes allowable, he very properly adds, "Use not any manner of lie," i. e. speak truth upon all occasions, in affairs of little as well as of greater moment. Some ancient philosophers, indeed, and even some fathers have thought, that an occasional lie was innocent in some certain cases, as when told, for instance, to avoid a greater evil, as poisons are given to expel poison. St Austin absolutely maintains the contrary in a set treatise on the subject; it is likewise forbidden in the law without exception, and by our Saviour in the Gospel.

Ibid. *For the custom thereof is not good.*] It will by degrees lead you to other bad acts, as perjury and false swearing. Thus Cicero, "Qui mentiri solet, pejerare solet: quem ego, ut mentiatur, inducere possum; ut pejeret, exorare facile potero." Pro Rosc.

Ver. 14. *Use not many words in a multitude of elders.*] If by *elders*, we understand *ancient men*, there is exactly the same advice, ch. xxxii. 9. "When ancient men are in place, use not many words," for before such, reserve and silence is always commendable, especially in the younger sort: But if by *elders*, we mean *senators*, and persons of a public character, "Senatus potentum," as the Oriental versions have it; the advice then is to speak gravely, weightily *ἐν ὀλίγοις πολλὰ*, much in a little; not to affect a shew of learning, or sport with turns of fancy, not to wander from the matter in debate, or tire the audience by a tedious harangue, which is wasting the time of such a solemn assembly, where only matters of the greatest consequence are attended to, and come under their cognizance.

Ibid. *Make not much babbling when thou prayest.*] Use not vain repetitions, by asking the

same things in thy prayers. The Scripture represents the worshippers of Baal as much addicted to this, who cried from morning until evening, "O Baal, hear us;" and it is the character of the heathen in general, that they thought to be heard for their much speaking. Such repetitions our Saviour condemns, but he does not thereby forbid us to pray often; but that we should not be always making the same requests through distrust or infidelity, as if God would not otherwise attend to our prayers, or they would be ineffectual without them; see Eccles. v. 2. St Chrysostom understands this passage of frequent relapses into sin, and asking forgiveness often for the same faults, as if the advice was, Repent sincerely of your sins, that thou mayst not be obliged to mention them often in your confession to God; and walk so circumspectly, as not to be every day asking pardon for repeated transgressions. In Psal. lxxxiv.

Ver. 15. *Hate not laborious work, neither husbandry which the Most High hath ordained.*] The words, Gen. iii. 19. "In the sweat of thy brow thou shalt eat bread, until thou return unto the ground," are not only a curse, but they seem to carry in them the force of a precept, enjoining Adam, and all his posterity, to take pains for their livelihood, and to employ themselves diligently in their several generations for their own support, and the profit of others, who may stand in need of their help. It plainly appears to be a precept of divine institution, and not merely a curse, because Adam, before he had deserved a curse, was yet enjoined this task, to dress and keep the garden, and not merely to enjoy the pleasures of it. And though its fertility was such as perhaps not to need any husbandry; yet God, by thus employing Adam, intended that he should be a law and an example to his posterity. And as Adam lived himself, so we may presume he bred up his children in like manner; his two first-born, though heirs apparent to all the world, had yet their peculiar employments, the one in tillage, the other in pasturage, Gen. iv. 2. According to the learned Bochart, the improvement of soil was at first by the direction and instruction of the Most High himself; and Cain, a tiller of the ground, had the rudiments of husbandry communicated to him by inspiration. Hieroz. p. 1. L. ii. Anciently the greatest men, esteemed nothing more honourable and worthy their study, than the art of husbandry; this was the occupation of the patriarchs of the Old Testament, and of the first founders of kingdoms and states. Among the Jews, Persians, Greeks, and Romans, kings, consuls, dictators, generals, were not ashamed of this employment. Not to mention Cato, Varo, Virgil, Pliny, and other great names, who tempered the severity of their studies with the pleasing toils of agriculture: Some of the first note among the Romans in the military art, and of the greatest service to the commonwealth; such as Camillus, Regulus, Fabius, Cincinnatus, were fetched from the plough; as Gideon was among the Israelites from the threshing-floor; and Elisha was called to the high office of a prophet, as he was driving one of the twelve ploughs his father had going in the field.

Ver. 16. *Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.*] i. e. Join not thyself to, nor be ranked with the congregation of wicked and ungodly men; but be assured, that God will take speedy vengeance of all such as know not him; or possibly it may mean, Do not comfort thyself with the great number of sinners that are concerned jointly with thee, or that are to be found at large in the world, as if a society in wickedness was any alleviation of thy fault, or was any safeguard or security to thee. The Alex. MS agrees with the copy which our translators follow, and so does the Vulgate. Most other Greek copies transpose part of this and the following verse thus, *μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτιῶν· ταπείνωσον σφόδρα τὴν ψυχήν σου. Μνήσθητι ὅτι ὀργὴ ἀ χρονιεῖ· ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ·* which Coverdale's version follows. The Syr. and Arab. in rendering ver. 17. take no notice of the vengeance of the ungodly, nor the punishment here assigned them; the reason there given for humility is general, and affects every man, "Quoniam postremus omnium hominum finis ad vermes & corruptionem tendit."

Ver. 17. *The vengeance of the ungodly is fire and worms.*] Some understand this passage of the dead bodies of criminals, that were denied burial, and consumed by worms, but more commonly by fire, lest they should infect the city by their stench; but it seems as if a greater and more intense punishment than that in the Valley of Hinnom, was here to be understood. It has been variously controverted among learned men, what this fire and worm is; whether they be real and material, or are only to be understood in a metaphorical sense; whether under the name of *fire*, any thing more is-

meant than sharp burning pain, and by *worms*, than remorse of conscience, and the despair of sinners in another life. The fathers are greatly divided in their sentiments on this point, and the same father often differs from himself, particularly St Jerom and St Austin. Those who maintain the former opinion support it. 1. By some texts of Scripture taken according to the latter, particularly Isa. lxvi. 24. Mark ix. 43, 44, 45, 46, 48. 2. They quote Judith xvi. 17. where we read, "That the Almighty will take vengeance of the wicked in the day of judgment, by putting fire and worms into their flesh, and they shall feel them, and weep for ever, κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος; or, if we read κλύσονται, with a late learned editor of Justin Martyr, (which conjecture is confirmed by the Syriac rendering of the place) the sense will conclude much stronger for a material fire. 3. They urge the Vulgate translation of the passage before us, "Quoniam vindicta carnis impii, ignis & vermis," which explicitness denotes, say they, according to St Austin, not only that the wicked shall be punished, but that the seat of the punishment shall be their flesh, and in it they shall suffer both by fire and worms. *Lastly*, They say, that the concurrent sense of the Latin church is for a real fire; on the other side it is answered, that the texts of Scripture above, are to be understood metaphorically, and refer to the punishment in the valley of Hinnom, the figure and picture of hell. 2. That the quotation from Judith is apocryphal, and may likewise have the same reference. 3. As to the Vulgate rendering of this place, it is arguing only from a single translation, we meet with no mention of the flesh in any Greek copy, nor in the Syriac or Arabic versions. 4. The testimony of the Greek church is as strong for the contrary opinion; but I see no reason why both these may not be admitted, and reconciled in the following manner; viz. That corporal sensible pain, such as that of fire and worms, shall torment the bodies of the wicked, and stings of self-condemnation, and the horror of despair shall wound and gnaw their conscience. Take the expression either way, sufficient unto the sinner is the evil thereof, and dreadful is his portion.

Ver. 18. *Change not a friend for any good by no means.*] μὴ ἀλλάξῃς φίλον ἕνεκεν ἀδιαφόρου. This is inaccurately rendered, ἀδιάφορος, signifying rather, *indifferent* and *ordinary*, than *precious* or *valuable;* and so the Tigurin version has it, "Ne permutes amicum re vulgari." But the place is probably corrupt, and the true reading is, διαφόρου, and so one MS actually does read. Grabe has so restored it from conjecture; and Casaubon makes the same emendation. See Notes on Theoph. Char. p. 89. where the definition of sordidness is, φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν. We have διάφορον in the sense of *riches*, 2 Mac. i. 35. iii. 6. iv. 8. and the Oriental versions expound it by *Pecunia* in this very place. It should also be so corrected, ch. xxvii. 1. xlii. 7. Euripides expresses himself upon the subject like this writer,

"Οσις ἢ πλοῦτον ἢ σθένος μᾶλλον φίλων,
Ἀγαθὸν κεκλῆσθαι βάλλεται, κακῶς φρονῶ.

And Plato speaks to the same purpose, βουλοίμην φίλον ἀγαθὸν μᾶλλον ἢ τὸ Δαρείου χρυσίον κέκτησθαι. This writer's sentiments upon friendship are much to be admired; he sets the like value upon it, ch. vi. 14, 15.

Ver. 19. *Forego not a wise and good woman, for her grace is above gold.*] μὴ ἀπόσχῃ γυναικὸς σοφῆς ἢ ἀγαθῆς, i. e. Miss not of a good and valuable woman, but let such a one be thy principal aim and mark to choose for a wife, and take care not to err or mistake in a matter of such importance. The metaphor is taken from shooting at a mark; see the like expression, ch. viii. 9. A woman of such qualities as are here described, viz. discretion and goodness, is a gift that cometh of the Lord, and ought to be esteemed beyond all riches, and preferred before what the world calls a *great fortune*. She is such a peculiar blessing, that this author says, "She shall be given in the portion of them that fear the Lord," ch. xxxvi. 3. The Vulgate understands this of not divorcing a person of such accomplishments; but this advice seems useless, with regard to one so well qualified to make a man happy, and is given more fully, ver. 26.

Ver. 20. *Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.*] διδόλα ψυχὴν αὐτῷ, i. e. Who wastes and impairs his life, his health, and strength in thy service, exposed to a variety of dangers, and particularly to heat and cold, and the inclemency of the seasons, Gen. xxxi. 40. Some of them following such laborious occupations, as insensibly ruin their health, and others such as render them continually liable to hurts and accidents. The author seems to make a difference between a servant and a mercenary, the work imposed upon the latter being generally more intense and severe, but he requires diligence in both, not merely an eye-ser-

vice, and orders a proportionable recompence and return to be made to them. Not to entreat them evil by menaces or blows, nor to exercise any act of inhumanity or injustice towards them; not merely to consider what strictly and rigidly, but what may fairly and equitably be done to them. Seneca seems well to have settled this, "Servis imperare moderatè laus est; & in mancipio cogitandum, non quantum illud impune pati possit, sed quantum permittat æqui bonique natura, quæ parcere etiam Captivis, & pretio partis jubet." Lib. i. de Clem. ch. xviii.

Ver. 21. *Let thy soul love a good servant, and defraud him not of liberty....*] The author is not here speaking of a slave taken in war, or bought with money at a market, but of a native Jew, who serves a Jewish master; the law appointed that such a one should have his liberty in the Sabbatical year, Exod. xxi. 2. Deut. xv. 12. The sense of the passage is, Refuse him not his liberty at the stated and appointed time, and as he has risked his health and life in thy service, treat him not as a slave, but with the tenderness of a friend or brother. Some of the Heathen moralists have expressed the same favourable regard for good servants. Thus Seneca, "Servi sunt? imo homines. Servi sunt? imo contubernales. Servi sunt? imo humiles amici. Servi sunt? imo conservi, si cogitaveris tantundem in utrosque licere fortunæ, Epist. 47. Euripides says, the name of a servant carries something of a disgrace in it; but a good servant, in all respects, is not inferior to a free man.

Ἐν τοῖς δούλοισιν αἰσχύνην φέρει,
Τίτυρε, τὸ δ' ἄλκα πάντα τῶν ἐλευθέρων
Οὐδεὶς κακίων δοῦλος, ὅστις ἐσθλὸς ᾖ.

We have a remarkable instance of regard shewed to a good servant by the centurion, Luke vii. 1.; but St Paul's tenderness for Onesimus cannot be paralleled, whom he vouchsafes to call "his own bowels, not a servant, but above a servant, a brother beloved, both in the flesh and in the Lord," Ep. Phil. ver. 12, 16. See also Apost. Constit. Lib. iv. chap. 12. Ecclus. xxxiii. 30, 31.

Ver. 24. *Hast thou daughters, have a care of their body, and shew not thyself cheerful towards them.*] i. e. Be not too indulgent or over fond of them, nor ready to grant them every liberty they may wish to have, for liberty often terminates in some bad consequence. Too much indulgence was the ruin of Dinah; her curiosity to visit the daughters of the land at a festival time, and to partake of their amusements and sports, was the occasion of her defilement, Gen. xxxiv. Juvenal advises to keep young men out of the way of all company that may corrupt their morals; but this caution is much more necessary with respect to women, whose sex being so delicate, their modesty should be principally attended to and secured, and the carriage of all about them be more circumspect and reserved before them. Cato the Censor carried his resentment very high for a salute only given in the presence of his daughter. In Vit. Cat. The wise Solon's saying, Θυγατρὶ μὴ προσμειδιάσῃς, ἵνα μὴ ὕστερον δακρύσῃς, is very like that of our author. And Phocyllides, to prevent any accident abroad by company to young virgins, well advises,

Παρθενικὴν ᾗ φύλασσε πολυκλέεσσι θαλάμοισι,
Μηδέ μιν ἄχρι γάμων πρὸ δόμων ὀφθῆναι ἐάσῃς.
Ver. 203.

As to the care necessary to be observed towards children in general, expressed in ver. 23. the like particulars are insisted on in the Apostolical Constitutions, Ἐκδιδάσκελε ὑμῶν τὰ τέκνα τὸν λόγον Κυρίου, σύφελε δὲ αὐτὰ πληγαῖς καὶ δαρμοῖς, καὶ ποιεῖτε ὑποταγικά· ἀπὸ βρέφους διδάσκοντες αὐτὰ ἱερὰ γράμματα, κ. τ. λ. L. iv. ch. 11; and at the conclusion the same direction is given about fixing them in marriage soon and wisely. The education of daughters among the Jews was formerly very strict and severe, they seldom let them be seen abroad, and for this reason a daughter is called in Hebrew *Alma*, i. e. one concealed or shut up.

Ver. 25. *Marry thy daughter, and so shalt thou have performed a weighty matter, but give to her a man of understanding.*] The Jews had a high opinion of the married state, and matched their children early, which they did to fix their inclinations, but were very cautious about the moral qualifications of their intended son-in-law. And, indeed, in marrying daughters, regard ought chiefly to be had to those which are likeliest to promote their best and truest interest, For happiness is not possible to be attained in the conjugal state without true worth and virtue in the associate, which are not always the attendants of high birth, wealth, or honour. Parents, therefore, in settling their children, should not make avarice or ambition the motives of their choice and conduct; but rather virtue, sobriety, and discretion; which afford a much more reasonable prospect of happiness in that state. These accomplishments, the Emperor M. Antoninus preferred in the disposal of his daughter Lucilla; for he gave her, as the writer of his life observes, "Non satis quidem nobili, sed

egregiæ tamen virtutis viro; quippe qui generum non pro opibus aut prosapiæ dignitate, sed ex merito, & virtute æstimandum censuit." And the like is recorded of Themistocles, "Malle se virum pecunia, quam pecuniam viro indigentem." If we take understanding here in a larger sense, as meaning religion, as in these didactical books it is sometimes used, the direction, then, may also be extended to forbid unequal marriages; the marriages of believers with infidels, and of the religious with the loose and the profane; as when Jehosaphat matched his son with Ahab's daughter, 2 Chron. xxi. 6. For it is a law of marriage that should never be broken, that it "be in the Lord," i. e. with his liking, and in his fear. That exception which Abraham took against the daughters of the country, and his express commandment for a wife to be taken to his son out of the faithful, teaches us plainly to prefer religion, and the true fear of God, to honour, wealth, nobility, and all other considerations, in all marriages that we shall make, either for ourselves, our friends, our children, or such as are under our guardianship and charge. See Gen. xxviii. Deut. vii. 3. 2 Kings viii. 18.

Ver. 26. *Hast thou a wife after thy mind, forsake her not, but give not thyself over to a light woman.*] Our translators seem to have understood this passage of unfaithfulness to the marriage-bed, and leaving a valuable and agreeable woman for stolen embraces: But ἐκβάλλειν (which probably is a forensic term), seems to relate rather to casting out by divorce; which is confirmed by μισουμένην, which follows, and is properly rendered by the Vulgate *odibili*, and in the margin, a *hateful woman*, one that is disagreeable in her person, or odious for her bad qualities. According to the law of Moses, one might put away a wife not beloved, provided there was a legal cause for so doing; but divorce, though tolerated among the Jews, was never approved or commended by the wisest of that nation, unless some urgent cause made it necessary. This wise author accordingly advises, to prevent coming to such an extremity, not to marry a person whom one cannot love, or has such forbidding qualities as to create disgust. To take a woman so unpromising, is paving the way for a divorce; or, which is as bad, condemning a man's self to live with an odious and disagreeable partner for the term of life, but to choose rather one that is agreeable and amiable, who will sweeten life; from whom, as there can be no occasion, so there ought to be no inclination to part.

Ver. 27, 28. *Honour thy father with thy whole heart, and forget not the sorrows of thy mother: remember that thou wast begot of them, and how canst thou recompence them the things that they have done for thee?*] The advice of Tobit to his son, is very like that here given, "My son, despise not thy mother, but honour her all the days of thy life, and do not grieve her; remember she saw many dangers for thee, when thou wast in her womb." St Ambrose has some sentiments upon the occasion, which one cannot sufficiently admire; after having enumerated what the mother undergoes for the child, as sickness and loathing during the time of gestation; the strict regimen she is obliged to submit to; the great confinement and self-denial in many other instances, and the danger and difficulty of childbirth; the certain great pain, and often death itself attending the birth, and the constant fears for the child's life and safety, immediately adds, "Si paveris matrem, non reddidisti ei cruciatus quos pro te passa est, non obsequia quibus te gestavit, non alimenta quæ tibi tribuit, vero pietatis affectu immulgens labris ubera: non famem, quam pro te ipsa toleravit, ne quid quod tibi noxium esset comederet, ne quid quod lacti noceret hauriret: tibi illa jejunavit, tibi manducavit, tibi illa cibum quem voluit non accepit, tibi quem noluit, cibum sumpsit, tibi vigilavit, tibi flevit. Illi debes quod habes, cui debes quod es." Com. in Luc. xviii. See note on ch. iii. 8. By Plato, parents are styled, θεοὶ ὑπήγαοι; and Philo gives the reason why they are so called, as being a sort of visible gods, imitating the invisible in bestowing life; he has the same observation with our author upon the occasion, οὐδὲ τοῖς γονεῦσιν ἴσας ἀποδῦναι χάριτας ἐνδέχεται, ἀνίγεντήσαι γὰρ οὐχ οἷόντε πάντες. Allegor. L. ii. Aristotle mentions three sorts of persons to whom we can never make a suitable return, viz. the gods, our parents, and our instructors, L. ix. Ethic.

Ver. 31. *Fear the Lord, and honour the priest, and give him his portion as it is commanded thee; the first fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first fruits of the holy things.*] There is the like advice, ver. 29. τοὺς ἱερεῖς αὐτῶ θαύμαζε, where θαυμάζειν is to be taken in the sense of τιμᾶν. It is so used, Lev. xix. 15. Deut. xxviii. 50. 2 Kings v. 1. 2 Chron. xix. 7. Job xiii. 10. xxxii. 22. Jude xvi. Δοξάζειν, the term here used, is sometimes taken in a larger sense,

than to respect or honour, and probably here means *maintenance*. The duty of maintenance is expressed in various terms by this writer, as, not forsaking his ministers, (see the like command, Deut. xii. 19.) honouring his priests, and giving them their portion; and to ascertain what belongs to them, he enumerates five particulars, mentioned also in the law. 1. ἀπαρχή, or the first-fruits of the land and trees, as corn, wine, oil, figs, &c. Deut. xxvi. 2. To which some add, the first-fruits of animals. These were also called πρωτοτοκήματα. 2. The offering περὶ σλημμελείας, or such portion of the victim, or trespass-offering, as usually belonged to the priest, which indeed was the whole of it, except the kidneys, and the rump, and the fat upon the inwards, which were burnt upon the altar, Levit. vii. 2, 3, 4, 5. It may not be improper here to distinguish between a trespass-offering, and a sin-offering. Trespass-offerings were for sins of less note and importance, sins of ignorance or omission, through forgetfulness; as the not observing the legal washings and purifications, &c. Sin-offerings were for greater offences, for voluntary crimes, and wilful violations of the law. 3. The gift of the shoulders in the peace-offerings, Exod. xxix. 27, 28. Lev. vii. 34. i. e. the wave-breast, and the heave-shoulder. 4. The sacrifice of sanctification, called *mincha*, which was of things without life, as flower, cakes, wafers, &c. The Greek sometimes preserves the Hebrew name, *manaan*, see Ezek. xlvi. 5, 7, 11. and often uses θυσία simply for it. Lev. ii. 13. vi. 14, 15. Ezek. xlv. 15. Amos v. 25. Sometimes it is called προσφορά, Psal. xl. 7. Heb. x. 5, 8, 10. And by this writer θυσία ἁγιασμοῦ, as being the most holy of the offerings of the Lord made by fire; and according to the Heb. is holiness of holinesses. See Lev. ii. 3, 10. vi. 17. The remnant of this was Aaron's and his sons, and was in part for their maintenance. 5. The first-fruits of holy things; this differs from ἀπαρχή before mentioned; it seems to be the tythe of the tythes, *Sanctitatum decima*, which the Levites themselves paid the priests, Neh. x. 48. Num. xviii. 28. 2 Chron. xxxi. 6. They are called *holy things*, because all the tythe, whether of the land, or of the fruit of the trees, being the Lord's, it was holy unto him. Levit. xxvii. 30. Ecclus. xxxv. 8, 9.

Ver. 32. *And stretch thine hand unto the poor.*] That nothing may be wanting to recommend thy service, join works of charity and mercy; invite the Levite, and the poor to partake with you, as the law appoints, Deut. xiv. 26, 29. xvi. 11. xxvi. 11. In this general sense many understand this place; but I presume from the context, that it relates to the poor man's tythe on the third year, which year is termed a *year of tythes*, Deut. xxvi. 12. which the husbandman carried not to Jerusalem, but spent it at home within his own gates, upon the Levite, the fatherless, the widows, and the poor, Deut. xiv. 18. as it was paid to the poor every third year, reckoning from the Sabbatical year, on which the land rested, it was called πτωχοδεκάτη, or the poor man's tythe, and in Tobit i. 8. the third tythe, where the several sorts are enumerated, and well distinguished. I have the pleasure to find Grotius agreeing with me in this sense of the place, which the other expositors seem not to have attended to.

Ibid. *That thy blessing may be perfected.*] Some render, "That thy liberality may be complete, which is the sense of the margin; others, "that thou mayest be completely blessed," 2 Cor. ix. 10. The Vulgate has, "Ut perficiatur propitiatio, & benedictio tua," that thy atonement may be perfected, Ecclus. xxxi. 11. xxxv. 11. The Arab. "Ut mendici pro te precatio exaudiatur," i. e. that the poor man's blessing may rest upon thee, and his prayer be heard in thy behalf. Grotius by εὐλογία understands *riches*, in which sense it is used, Jud. i. 15. 1 Sam. xxx. 26. Ecclus. xxxiv. 17. According to him the meaning is, Thy riches will be sanctified hereby, and blessed by God that gave them, 1 Tim. iv. 5. or made holy and acceptable to him, by thus applying them; to which Coverdale's version agrees, "Reach thyne hande unto the poore, that God may bless thee with plenteousness."

Ver. 33. *A gift hath grace in the sight of every man living, and for the dead detain it not.*] Having spoken of provision and maintenance for the Levite, charity to the poor, and kind actions to be done to the living, the wise man proceeds to shew his regard and concern for the dead. The sense of the place is, Be liberal and charitable towards all, and let even the dead have a share of thy goodness. The Geneva version of it is clearer, "Liberality pleaseth all men living, and from the dead restrain it not." Pay thy last offices, by decently interring them, respecting their memories, and comforting their disconsolate relations, by giving the usual funeral entertainment to them, and the poor. That this was the custom among the Jews, see Jer. x. 7. and particularly Tob. iv. 17. where Tobit gives exactly the same advice, for having enjoined his son to give his bread to the hungry,

and garments to them that were naked, and alms according to his abundance; it immediately follows: "Pour out thy bread on the burial of the just." The primitive Christians, many of whose customs, it is well known, were derived from the Jews, expressed in the same manner their pious regard to the saints and martyrs, by pouring wine upon their tombs, and celebrating the sepulchral feast over them. St Austin mentions this to have been the practice of his mother Monica in particular, and that it was at length dropt, "Ne ulla occasio se ingurgitandi daretur ebriosis, & quia illa quasi parentalia superstitioni Gentilium essent simillima," lest they should administer to intemperance, and because they savoured of Pagan superstition, Confess. L. vi. ch. 2. It is surprizing, that both these texts should be abused by Bellarmine, and the Popish writers, in favour of masses and prayers for the dead; whereas they undoubtedly relate to the sepulchral feasts usually given for the comfort of the disconsolate relations and friends of some good man deceased; and respected such as mourned and wept, rather than those who had no sense, and could not be benefited by such posthumous expressions of kindness.

Ver. 35. *Be not slow to visit the sick, for that shall make thee to be beloved.*] This is not rightly translated, the Greek is, ἐκ τῶν τοιούτων, *i. e.* By these and such like offices of humanity and charity, as are just mentioned, thou wilt gain the hearts and affections of others, especially such as you have laid under an obligation by your kindness. To visit the sick, does not mean the bare seeing of them, which may be matter of curiosity only, but enquiring into the nature of their disease, discoursing them about patience and submission, binding up their wounds; and, if our own circumstances will permit, giving them medicines. Greg. Nazianz. Orat. 27. De Cura Paup. St Chrysostom finely observes, That if we have nothing, by reason of our own indigence and poverty that we can assist the sick with, we must give him our company at least, and the comforts of our coversation, imparting to him our best wishes, and the benefit of our prayers; so shall we hear at the last great day, "I was sick, and ye visited me." This advice more nearly concerns God's ministers, whose attendance upon a sick bed is the more necessary, as, besides ordinary help, they can administer spiritual relief to the disturbed conscience, and be the happy means perhaps of saving a soul from death, and everlasting ruin. And nothing makes a pastor more beloved than his attendance at such a season, when the powers of darkness tempt men to despair, especially by those who have a sense of their spiritual danger, and would hallow their last moments by the best preparation their time or condition will admit.

Ver. 36. *Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.*] Our translators seem to have understood this, as a piece of advice never to undertake any thing but for some good end; to have that mark principally in view, and to direct all our actions and affairs accordingly: But I do not think this to be the only meaning of the place, or that it is a maxim of mere prudence only. The Greek is, ἐν πᾶσιν τοῖς λόγοις σὺ μιμνήσκου τὰ ἔσχατά σου, *i. e.* in all thy words and actions (for *debar*, the original word, as I presume, signifies both,) remember thy latter end, and frequently meditate on death; and so the Arab. "Memor estó mortis in omnibus operibus tuis," or more fully, reflect on the "Quatuor novissima," the four last and most important things, as they are called, *viz.* death and judgment, heaven and hell: If we had always these in our eye, and attended to them with that seriousness which matters of such moment require, we should be the more careful not to offend, at least not to sin wilfully. If we considered every action as perhaps the last of our lives, and ourselves as upon the brink of appearing before the great tribunal of God, how powerful, and how happy a restraint should we live under? But so long as we stifle the disagreeable thoughts of death, and consider eternity as at a vast distance, we are not much affected with so wide a prospect, nor induced to prepare ourselves for our great change. St Jerom points out the vanity of men's hopes, and the greatness of human folly, when he says, "Quotidie morimur, quotidie commutamur, & tamen æternos nos esse credimus." Ad Heliodor.

CHAP. VIII.

STRIVE not with a mighty man; lest thou fall into his hands. Ver. 2. *Be not at variance with a rich man lest he overweigh thee.*] As in the former chapter the author laid down several positive precepts, how we ought to act with respect to different persons, and cases therein mentioned, so here he gives several negative ones how we ought not to act. And the first, is not to fight or contend bodily with an adversary superior in strength, for fear of coming to some mischief, by falling into his hands, and suffering through them. This may likewise be understood in a forensic sense, not to go to law

with, or commence any judicial process against a very rich man, lest he preponderate, or get the balance on his side, by his interest, power, and great fortune, and prove too much for thee, and incline the judges to give the cause against you. Literally the Greek is, Lest he overbalance thy weight; the metaphor is well known and beautiful. The Vulgate accordingly renders, "Ne litigis cum homine potente, ne incidas in manus illius, ne contendas cum viro locuplete, ne forte contra constituat litem tibi." Calmet too understands the place in this latter sense: The following lines exactly agree with our author,

Ἄφρων ὃς κ' ἐθέλει πρὸς κρέσσονας ἀντιφερίζειν,
Νίκης τε στέρεται, πρὸς ἀτεχνὶ ἄλγεα πάσχει. *Vet. Poeta.*

i. e. It is a folly to contend with one mightier than one's self, for you are sure to be vanquished, and, besides the disgrace, to be exposed to injuries, and evil treatment.

Ver. 3. *Strive not with a man that is full of tongue, and heap not wood upon his fire.*] It is a great instance of prudence to know how to be properly silent before one that loves to talk, and not to give occasion to him by question, or opposition, to be more troublesome. Such a loquacious person is aptly compared here to a fire, which always burns the fiercer in proportion as you put on fuel. To continue discourse with him, is to furnish fresh matter for more impertinence; and to differ from him, or attack him in any matter of dispute, is to make him more fierce and outragious. The best way to impose silence upon him, and to be easy one's self, is to let him alone, and take no notice of him; and then, like the fire which is not stirred, the flame will of course go out. And if such a one be also of an evil tongue, as the margin understands it, civil words, and obliging things, will produce the quite contrary behaviour from him, and besides being verbose and noisy, he will be abusive and scurrilous, or privately asperse and blacken thy character. The author may with great reason be supposed to allude to Prov. xxvi. 20, 21. where Solomon has the like comparison upon the same subject, "Where no wood is, there the fire goeth out, so where there is no talebearer, the strife ceaseth; as coals are to burning coals, and wood to fire, so is a contentious man to kindle strife."

Ver. 4. *Jest not with a rude man, lest thy ancestors be disgraced.*] Vulg. "Non communices homini indocto;" and so Coverdale's version, "Kepe no company wyth the unlerned, lest he geve thy kynred an evil reporte," i. e. Have no acquaintance, friendship, or intimacy, ἀπαιδεύτῳ, with a raw, undisciplined, uninstructed person, lest it bring a reflection upon yourself and family, as if your own education had been bad or neglected, by your choice of such a companion. All acquaintance with the unlearned and uninstructed is not here forbidden, for there is an ignorance that is not faulty, such as has humility and ingenuity enough to acknowledge its low state, and inclination and readiness to attend to means, to alter and improve it; but such are here condemned, and their company to be avoided, whose ignorance is wilful, and who obstinately persist in it; who consider knowledge as a burden, and truth as their enemy, and hate to be set right and informed, lest their ignorance and weakness should be discovered. As we are sure by telling such the truth, and kindly admonishing them of their mistake, to have them for our enemy, it is better to have no converse or society with them, lest by our honest freedom, either to instruct or reform them, they should think themselves affronted, and turn their spleen and malice against our family and relations, and report something to their disgrace and prejudice, which may affect and wound us through their sides. But the sense followed in our version seems preferable, and more agreeable to the Greek, μὴ παίσπαιζε ἀπαιδεύτῳ, i. e. Joke not with a man that is rude, and wants good breeding; for if he knows any family misfortune, which persons of politeness would be tender of mentioning, he will be sure to expose it, and make their failings and infirmities to be the subject of his coarse raillery.

Ver. 5. *Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.*] As it is a sign of humility and grace to turn from sin, so it is an instance of great degeneracy, to reproach or ridicule any one for becoming better. A good man will not revile a sinner, even while he continues such, nor insult over his fall, but rather shew a generous pity and concern for him, and endeavour to restore such a one in the spirit of meekness. Instead of superciliously upbraiding an offending brother, he considers his fall as an instance of human frailty, and it serves to remind him how liable he himself is to miscarry every moment. To convince him that he stands in as much need of God's help to continue him in a state of grace, as the sinner does of his mercy to restore him to it; and that if God should proceed against him with rigour, and strict justice, he deserves nothing but punishment. He is there-

fore tender of the returning prodigal; he goes out to meet him, he embraces him with joy, and as he finds him thoroughly sensible, and ashamed of his past folly, he encourages him to perseverance, quickens, and invigorates his resolutions, infuses pleasing hope, by opening unto him the riches of the goodness and mercy of God.

Ver. 6. *Dishonour not a man in his old age, for even some of us wax old*] Coverdale's version seems preferable, "for we wax old also," i. e. Shall come, if we live, to the same state, and may as reasonably expect the like scorn ourselves, when the infirmities, which are inseparable from that stage of life, shall overtake us. And so the Arab. "Ne derideas senem decrepitum; scito nos, si vixerimus, grandævos ac senes futuros." "Consider also, (as the Geneva version has it,) that they were as we which are not old," were once in their prime and vigour, though now the objects of ridicule, and that we are hastening to the same period, to partake of what they suffer. Are not all men desirous of long life, and is it not looked upon as a particular favour of heaven, when extended to any great term? How then can old age be dishonourable, which is not an evil in itself, and all covet to arrive at? If to be cut off in the midst of our days is a misfortune or punishment, to live to be full of days, especially if time has been well improved, must surely be a good, and a blessing. According to Gellius, age was so honourable among the Romans, that neither birth nor fortune were more respected: That a kind of veneration was paid to persons advanced in years, as to so many gods, and fathers. "Apud antiquissimos Romanorum, neque generi, neque pecuniæ præstantior honos tribui, quam ætati solitus; majoresque natu a minoribus colebantur ad Deum prope & Parentum vicem, atque in omni loco, inque omni specie honoris, priores potioresque habiti." Noct. Attic. L. ii. c. 15.

Ver. 7. *Rejoice not over thy greatest enemy being dead.*] One should not rejoice at any accident, or ill fortune, that happens to an enemy, even in his life time; charity enjoins this, but humanity commands rather a concern for him when he is dead, and it is out of his power to injure us any more; it is both decent and just to spare his ashes, and not to insult his memory. Hatred is always odious, but should never be immortal, and pursue a man into the other world. Our author probably alludes to Prov. xxiv. 17. "Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth." Job comforts himself, "that he had never rejoiced at the destruction of him that hated him, nor lift up himself when evil found him," οὐκ ἄρτιον ἡ καρδία μᾶ, Εὖγε, ch. xxxi. 29. Many of the Greek copies omit τῷ ἐχθρῷ σου, and read in general, "Rejoice not over a dead person;" and so the Oriental versions, "Ne læteris de morte ullius." According to that of Homer,

Οὐχ ὁσίον φθιμένοισι ἐπ' ἀνδράσι ἐυχετάασθαι. Od. x.

Ibid. *Remember that we die all.*] i. e. Must all die; and so the Oriental versions, "Memento nos omnes morituros." As death is the common lot of all men, any of us may die as well as our enemy whom we triumph over; and we should be very unwilling, could we possibly foresee or know it, that others should rejoice at our death. And this I take to be the meaning of the additional clause in the Vulgate, "Et in gaudium nolumus venire." The expression here is very particular and observable, it is not said that we shall all die in the future, but that we die all in the present tense, πάντες τελευτῶμεν, intimating probably the shortness of life, that death is always present with us, that in the midst of life we are in death, and may be said, without a metaphor, to die daily. St Austin has not expressed this amiss, when he says, "Vita hæc non est vita dicenda, sed mors, in qua momentis singulis morimur, per varios mutabilitatis defectus diversis generibus mortium." Meuitat. ch. xxi.

Ver. 8. *Despise not the discourse of the wise, but acquaint thyself with their proverbs, for of them thou shalt learn instruction, and how to serve great men with ease.*] In all doubts and difficulties consult wise and experienced persons, and submit patiently to hear, and be informed by them. Nor let a vain conceit of your own abilities produce a contempt of their well grounded maxims and aphorisms; for you may be assured they were not taken up and uttered at random, but were the result of a long and judicious observation, and will be found of the greatest use in life. Plato well remarks, that he that would be a learned, or wise man, must be φιλομαθὴς, φιλήκοος, ζητητικὸς, willing to learn, attentive to others, and of an inquisitive disposition. De Rep. And for these qualities he highly commends Socrates, in Theætet. This advice is repeated in many parts of this book. As to the skill here recommended, of knowing how to please great men, and acting in their service with credit and approbation, which Horace says is no mean accomplishment, Epist. L. i. no body

is so proper to advise how to behave in this respect, and to deliver maxims of just conduct, as a person long used to courts; a nice discernment of what passes there, joined to the great experience which he has had in the world, must give him in this respect, a knowledge, which is not to be fetched from books, nor acquired in the schools. The court is, as it were, a new world, to those especially who know little of it, and have seen it only at a distance; and therefore the direction and countenance of those who have conversed long in it, and who have the art of pleasing and recommending themselves to the great, must be of more service than the most refined speculations, or any rules of general conduct laid down by others.

Ver. 10. *Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.*] There is the like metaphor upon the same occasion, chap. xxviii. 11. The Vulgate renders, "Non incendas carbones peccatorum," and then adds, by way of explanation, *Arguens eos*, confining the sense to the seasonable reproof of a sinner. For though brotherly reproof is a most necessary duty, yet much prudence and caution must be used in giving it. The most favourable opportunities must be watched, when our reproof is likely to have the most weight; we must do it with temper, and take care not to inflame the party reproved by any indiscretion, which will serve only to draw on ourselves his abuse or resentment, without answering the end proposed. Sometimes reproof is altogether useless, as when a person is incorrigible, and upon good grounds we foresee that it will be to no purpose, or that it may provoke him to fresh offences. In such a case we may spare ourselves both the pains and hazard, it is only casting pearls before swine, who in requital will turn again, and rend us. God approves of zeal in his service, but it must be regulated by prudence, and the best things cease to be so, when they are done out of season. St Jerom very wisely remarks, that neither king Hezekiah, nor his people, gave any answer or reproof to the repeated blasphemies of Rabsaces, for fear of provoking him, and giving him a fresh occasion to utter more and greater, "Ideo jusserat blasphemanti Assyrio non responderi, ne eum ad majores blasphemias provocarent." Com. in Loc. For the same reason it is neither adviseable, nor always safe, to reprove a person almost in the very instant of sinning, in the hurry of his passion and folly, when he cannot attend to cool reflection, or friendly admonition, nor to do it in too plain and direct terms. When Nathan was sent to reprove David for his crime with Bathsheba, he took a most prudent method to prevent that prince's resentment, which a sudden and direct charge might have occasioned; he first artfully proposes a parable to him, and brings him, by that stratagem, to condemn his own guilt in the person of another, before he says to him explicitly, *Thou art the man.* And when by this artifice he had properly prepared him, he then enlarges upon the heinousness of his offence, and imparts to him his message from the Lord. The Oriental versions understand the words of keeping company with sinners, and suffering by their evil communication, as if the sense was nearly the same with Prov. vi. 27, 29. "Can a man take fire in his bosom, and not be burnt; so he that goeth in unto wicked persons, shall not be innocent."

Ver. 11. *Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.*] This is not accurately translated; the words *in anger* are added by the translators, and seem to perplex the sense. The meaning is, oppose not to his face, nor rise up to speak to, or before a perverse, captious, quarrelsome man, lest, through some artifice or evil design, he entrap thee in thy words. Instead of regarding and profiting by your advice or discourse, he will watch with an insidious intent all you say, will strive to entangle you by your talk, and draw some consequences from it to your hurt and disadvantage. Of this stamp were the Scribes and Pharisees, whose end in urging the blessed Jesus to speak of many things, was "to catch something out of his mouth, that they might accuse him," Luke xi. 53, 54. Grotius and Calmet from the term ἐξανάστης, understand it of rising up to speak in form in a popular assembly, or senate; that one should be cautious not to engage with, or reply to a warm speaker, one of great interest and power, but impatient of contradiction, for fear of drawing on us his resentment, either by personal reflections, or exhibiting some charge against us; or the sense may be, Contend not with a scurrilous abusive man, ὕβριστὴς; and so the Tigurin version, "Ne inveharis in contumeliosum;" for he will take occasion from your words to be mischievous and troublesome. Some few copies have, ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ σώματί σου instead of τῷ σώματί σου, which is the common reading, and followed in our version. And then the sense will be, Beware of such a scurrilous person, lest he sit upon thy skirts.

Ver. 12. *Lend not unto him that is mightier than thyself, for if thou lendest him, count it but lost.*] ὡς ἀπολωλεκὼς γίνῃ, which is well rendered by Junius, "Perinde esto quasi perdideris," nor will you only be in danger of losing your debt, but of drawing on you a new and powerful enemy. "Les Grands," says Calmet, "se tiennent choquez, lorsque l'on repete ce qu'ils doivent." Great men often take it in their head to be affronted, when they are asked for what they owe; and if you are necessitated to attempt to recover your own by a course of law, it is often in their power to disappoint their creditors in their attempt, through their interest, or by insisting on their privilege. Lend not therefore more than what thou canst afford, or art willing to lose, for thou hast but little prospect of receiving thine own again with usury.

Ver. 13. *Be not surety above thy power, for if thou be surety, take care to pay it.*] Arab. "Persuasum tibi sit quod sis soluturus," expect and be persuaded that it will fall to your share to pay it. Look upon yourself as the debtor, and consider how most effectually to disengage yourself. Use all diligence and application to make the party principally concerned discharge his own debt; quicken his indolence, lest at the time appointed he should not be ready, or able to make the payment; for you may be assured the creditors will come upon his security, if he himself neglects to satisfy them. Solomon gives the like advice in many parts of the book of Proverbs, ch. vi. 1. xi. 15, 17, 18. xx. 16. xxii. 26, 27. The last comes nearest this place, and expresses in the strongest manner the danger of such an engagement, "Be not thou one of them that strike hands, nor of them that are sureties for debts; if thou hast nothing to pay, they will take thy very bed from under thee." The ancient sages have always looked upon this as a necessary piece of advice to be pursued in life, and are unanimous in their cautions on this head. Ἔγγυα, παρὰ δ' Ἄτη, was a maxim of such consequence, as to be thought worthy to be wrote on the temple of Delphi. To be bound at all is an instance of weakness; but to be bound above one's power, or for one that is mightier than thyself, *potentiori*, as the Oriental versions here have it, is the very height of folly.

Ver. 14. *Go not to law with a judge, for they will judge for him according to his honour.*] The Vulgate renders, "Non judices contra Judicem, quoniam secundum quod rectum est judicat," i. e. do not re-judge a cause which the judge has determined, or presume to condemn his sentence and decree; his great experience in judicial matters should make private persons, who are not so proper judges of the merits of a cause, and are too apt to be partial in their own, or friend's favour, acquiesce in the verdict given, and modestly to presume that the judge had weighty reasons for the decision which he made. But the sense of our version comes nearer the Greek, μὴ δικάζου κατὰ κριτοῦ, κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινοῦσιν αὐτῷ, i. e. Do not contend at law, or have any suit with a judge; for, according to Calmet, "Les autres Juges soutiendront leurs Collegues, ou leurs confreres, & lui donneront gain de cause, ou confirmeront son jugement;" the other judges will support and countenance their collegue and brother, and give the cause for him, or confirm his decree; they will judge and determine, κατὰ τὴν δόξαν αὐτοῦ, either according to his dignity, or, as the margin has it, according to the opinion which he has given.

Ver. 19. *Open not thy heart to every man, lest he requite thee with a shrewd turn.*] i. e. We should be cautious and sparing in our intimacies, and of disclosing our affairs to every accidental acquaintance, out of prudence and tenderness to our own interest. Our charity indeed should be universal, and extend to all mankind; but it is by no means convenient our friendship and familiarity should do so likewise. We often find that a person very little known to us, recommended to us, perhaps, by some accident, and whom upon too slender an acquaintance, we have unwarily unbosomed ourselves to, when better known, has lost the good opinion we had of him before, and betrayed the confidence we reposed in him to our great prejudice. The Vulgate renders, "Ne forte inferat tibi gratiam falsam, & convitietur tibi." Not unlike that of Solomon, Prov. xxv. 9, 10. according to the Vulg. "Secretum extraneo non reveles, ne forte insultet tibi cum audieret, & exprobrare non cesset," i. e. Do not suffer yourself to be repaid with ingratitude and ill usage, by the treacherous person you have opened your heart to, and enstrusted with your secrets. Sacred story informs us how dear it cost Samson for discovering to the faithless Dalilah the secret of his strength; and profane gives us this remarkable instance of Pompey's great fidelity and secrecy, "That being sent ambassador by the Senate, he unfortunately fell into the hands of king Gentius. That prince tried to get from him the secret of his embassy; but Pompey instead of answering,

put his finger into the flame of a candle, and let it burn there without crying out. The action struck the king, and made him instantly conclude, that nothing could force from such a man a secret, which regarded his country." Valer. Max. L. iii. c. 3.

CHAP. IX.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.] "Wife of one's bosom," is a familiar expression among the Hebrews, Deut. xiii. 6. xxviii. 54. Micah vii. 5. There are some certain affairs wherein too much circumspection is dangerous; one often suggests and teaches an evil, by an ill-judged endeavour to prevent it: "Quidam fallere docuerunt, dum timent falli, & illius peccati suspicando occasionemp præbuerunt." Distrust often puts persons upon wicked actions, which they would never otherwise have thought of. Of this sort is the unjust suspicion of a husband, which has often raised an unclean spirit in the wife out of mere spite and revenge, to resolve to give him reason for his suspicions, and to enjoy the pleasure of the crime, since she must undergo the ignominy. A woman of honour is affronted when she is but suspected of being capable of falsehood, and if she is one of spirit, will not fail to resent it, and often in the very manner which the jealous person so much dreaded. A good woman, says a polite writer, wants no bars, and a bad one will not be confined by them; watching only serves to make her the more abandoned. Theophrastus, as I find him quoted by St Jerom, L. i. cont. Jovin. has the like remark, "Quid prodest etiam diligens custodia, cum uxor servari impudica non potest, pudica non debeat, infidæ enim custos castitatis est necessitas." Such outward restraints rather provoke than do good. A generous confidence in the honour and conduct of the wife, and faithfulness and constancy on the part of the husband, are the best and most lasting security.

Ver. 2. *Give not thy soul unto a woman to set her foot upon thy substance.*] ἐπιδῶναι αὐτὴν ἐπὶ τὴν ἰσχύν σν, i. e. Give not thyself up into the power of a woman, lest she get the ascendent over thee, and become imperious. The Vulgate has, "Non des mulieri potestatem animæ tuæ, ne ingrediatur in virtutem tuam, & confundaris," i. e. Do not so doat on a woman, as to part with thy just authority, lest she enter upon thy privilege, and assume that power that belongs to thee, and thou be ashamed. Cato observes of the sex, "Extemplo simul ut pares esse cœperint, superiores erunt." Liv. L. xxxiv. and laments, that when, in all other places, husbands had the rule and authority over their wives; at Rome, the mistress of the world, wives ruled their husbands, "Omnes homines uxoribus dominantur, nos omnibus hominibus, nobis uxores." But more seems meant here than merely submitting to a woman, or parting with that original prerogative which God gave mankind over the sex, Gen. iii. 16. There is this farther and better meaning, Give not thyself up to strange women to follow thy lust, which will destroy thy strength, impair thy understanding, blast thy reputation, and exhaust thy substance, or treasure, for so ἰσχὺς is frequently taken in this book. The sense is the same in this last acceptation with Prov. xxxi. 3. Luke xv. 30. The artifices of women of this stamp and character, and the mischievous consequences of keeping such loose company are well described Prov. vii. 10. xxiii. 27.

Ver. 4. *Use not much the company of a woman that is a singer, lest thou be taken with her attempts.*] μετὰ ψαλλούσης μὴ ἐνδελέχιζε. Thus Ovid,

Pro facie multis vox sua læna fuit.

The margin has, "With one that playeth upon instruments;" the Vulgate, with St Cyprian, renders, "Cum saltatrice ne assiduus sis," following a copy which read, μετὰ ἀλλούσης, which probably may be the better reading; for Calmet observes, that the eastern dances were less modest than the modern, less decency observed, and more freedoms taken; Herodias's dancing shews the power of that entertainment over an enamoured mind, and her bloody request the abuse of that power. The advice here given is to avoid all occasions, opportunities, and temptations to impurity, not to indulge a wanton eye, or an itching ear, or run into danger by conversing with pleasing, but yet insnaring objects.

Ver. 5. *Gaze not on a maid.*] παρθένον μὴ καλαμάσθαι. The verb means to look with attention and earnestness, with a sort of wonder and amaze, see Gen. xxiv. 21. Ecclus. xxv. 21. xxxviii. 28. xli. 21. Susan. xxxii. Matt. vi. 28. It expresses in one word what the apocryphal Esdras describes by a long periphrasis, 1 Esd. iv. 19. Mess. of Port Royal observe, that this writer lays great stress upon a prudent reservedness towards women, as he enjoins it in so many particulars, and so remarkably diversifies his discourse about it, "Not to sit, eat, or look

upon them, but according to the strictest rules of decency, even though they may be as fair in character, as in person; as such interviews are always attended with danger, open or secret. The world indeed esteems gazing, as both innocent and inoffensive, and that it is a faulty preciseness to confine modesty so strictly; but experience confirms the necessity of the advice, and that the remedy is no other, or greater, than what the evil requires. We are not more holy than David was, and have not received more grace from heaven, that we should have that command over us which he wanted. And what was it that ruined him, but the view of a beautiful woman, who yet was at a great distance from him? Let us be afraid of a stumbling block, which the saints would not have fallen by, if they had been as watchful as they ought, and let their fall be a warning to others that are more weak. There is not a greater delusion, than for men to imagine that they can live in the midst of flames, and not be burnt; such a persuasion is a sign, that they think the danger trifling, but it is impossible to avoid the greater irregularities, but by guarding against the less, which are the avenues and inlets to them. Discretion is as it were the barrier of chastity, these two virtues support each other, and he that neglects one, cannot long keep the other." Com. in Loc.

Ibid. *Lest thou fall by those things which are precious in her.*] ἐν τοῖς ἐπιλιμίοις αὐτῆς, *i. e.* Lest you are involved in her punishment, according to some expositors; or, as St Austin strongly expresses it, "Ne, cum pereunte deceptrice, & ipse perire cogaris," Meditat. ch. xxi. The Oriental versions understand it of falling into fornication, and paying the legal penalty, Deut. xxii. 29. Grotius thinks ψιμυθίοις to be the true reading, *i. e.* Gaze not curiously upon her, lest thou be ensnared by the fineness of her complexion. But I would rather read, μή σοι σκανδαλισθῇς ἐν ταῖς ἐπιθυμίαις αὐτῆς, according to Drusius's copy, *i. e.* Lest thou fall by lusting after her, and then the sense will exactly correspond with the advice of Solomon, Prov. vi. 25.—What necessity there is of guarding the eye, the unhappy examples of persons, who have fallen through the lust of it, sufficiently evince. Had the Jews forbore to look on the daughters of Midian, they had prevented the plague which consumed the chosen men in Israel; and not to mention David, had the elders, instead of admiring the beauty of Susanna, looked another way, they had prevented their ignominious execution.

Ver. 6. *Give not thy soul unto harlots, that thou lose not thine inheritance.*] The mischief arising from these is prettily couched under the fable of the Sirens, who are therefore by the poets feigned to occasion shipwreck to the mariners, because being infamous and loose prostitutes, by their artifices they drew in people, and brought them to poverty, Serv. on Æn. v. The Vulgate renders, "Ne perdas te, & hæreditatem tuam," which includes that of Solomon, Prov. vii. 22, 23. where he describes, in the most moving manner, the sad state of one led astray by them. The advice is very seasonable in the following verse, not to frequent suspected places, or wander about in quest of women of such infamous character, and is agreeable also to that of the wise man, "Let thine eyes look right on, and thine eye-lids straight before thee. Ponder the path of thy feet, so shall all thy ways be ordered aright," Prov. iv. 25, 26. It was a wise appointment of some of the ancients, to order the temple of Venus to be built out of the city, where temptations of this sort are more frequent and inviting, that no breach of decency, or offence to modesty, might be observed by the younger sort. Strad. Prolus. p. 153.

Ver. 8. *Turn away thine eye from a beautiful woman,—for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.*] One cannot conceive any thing stronger to express the power of beauty, than what is mentioned concerning Holofernes's passion for Judith, "That her beauty took his mind prisoner," ch. xvi. 9. and his fate shews the danger of being a slave to it. In the contest at Darius's feast, the advocate for beauty finely urges, πολλοὶ ἀπεπλάνησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, καὶ δοῦλοι ἐγένοντο δι' αὐτάς· πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν, καὶ ἡμάρτοσαν δι' αὐτάς, 1 Esd. iv. 26, 27. Alexander the Great was sensible of its power, when he denied himself the pleasure of gazing upon Darius's daughters, his pretty prisoners, alledging, with a resolution agreeable to his character, That he who had conquered so many men, should not suffer himself to be overcome and captivated by women, "Non committam ut cum viros vicerim, a mulieribus vincar." Musæus gives much the same account of the original of love, with our author,

Κάλλος γὰρ πυρίπνοον ἀμαιμάκοιο γυναικὸς
Ὀξύτερον μαλέοιο πέλει πλαζόντος ἰοῖο.

Οφθαλμὸς δ' οὐδὲς ἐστιν ἀπ' ὀφθαλμοῖο βολάων
Ἕλκος ὀλισθαίνει, ἢ ἐπὶ φρένας ἀνδρὸς ὀδύνει.
Her. & Lean. ver. 93.

The Vulgate understands this passage of our author, of a woman finely drest, and set off with all the ornaments that art and fancy can bestow, "Averte faciem tuam a muliere compta." The primitive fathers, and ancient sages are on no subject more copious, than in condemning a gaudy excess of apparel, or superfluous ornaments lavished upon the person. They looked upon all affectation of this sort, not only as an instance of vanity, and a low taste, but as a sign of a loose turn of mind. St Cyprian accordingly remarks, "Ornamentorum ac vestium insignia, & lenocinia fucorum, non nisi prostitutis & impudicis fœminis congruunt, & nullarum fere pretiosior cultus est, quam quarum pudor vilis est." De Hab. Virg.

Ver. 9. *Nor sit down with her in thine arms.*] This sentence is wholly omitted in many Greek copies, particularly in the Vatican, and is not countenanced by any of the ancient versions. Such editions as retain it read very differently. Our translators follow the Complutensian, which has μὴ καλακλιθῇς ἐπ' ἀγκαλῶν μεῖ' αὐτῆς, and is but imperfectly rendered by them; it means rather to lie in her embraces, "In amplexibus alienæ uxoris dormire," according to Grotius. And thus the Tigurin version, "Nec inter ulnas ejus recumbas;" and Junius is to the same effect. Theocritas has, ἐπ' ἀγκοίνησιν ἐκλίνθη, in an impure sense. But the true reading seems to be μὴ καλακλιθῇς ἐπ' ἀγκῶνα μεῖ' αὐτῆς. Lie not upon the same couch or bed with her at meals, alluding probably to the ancient posture at entertainments, Clem. Alex. whose authority Dr Grabe follows, reads in this manner, and explains it manifestly in this sense, Pædag. l. ii. c. 7.; and thus the Vulgate also renders, "Nec accumbas cum ea super cubitum." It may be proper here to inquire, in what the indecency consisted in sitting thus at table with a married woman. Calmet observes, that at the ancient entertainments the husband sat at the head of the table, and the wife beneath him, in such a manner that her head touched or rested upon his bosom; so that, with respect to any other man placed there, her situation would be too close and familiar. *Secondly*, It was reckoned a sort of indecency for a man of great gravity to sit at table near a woman that was not his spouse. *Thirdly*, It was esteemed an instance of forwardness in a married woman to be present at an entertainment with strangers of the other sex, her husband not being present.

Ibid. *Spend not thy money with her at the wine.*] The Vulgate seems to understand this of something more than mere treating, "Non altercetis cum illa in vino," is a prohibition not to challenge or urge a woman to drink; a contest which it is beneath a man to offer to engage in, and unseemly in a woman to accept. It is improper also, as drinking is an incentive to lust, revelling, and wantonness going so often together, that the names are almost synonimous, see Prov. xxiii. 21. where μέθυσος, ἢ συρόκοπος are joined together by the ἡ.

Ibid. *Lest thine heart incline unto her, and so, through thy desire, thou fall into destruction.*] τῷ σπόματί σου, i. e. through thy inordinate desire or lust, thou be brought into misery and ruin. This is a Hebraism, that language expressing any affection of the mind by Ruach. Clem. Alex. reads, τῷ αἱμάτι σου, Pæd. L. ii. ch. 7. to which agrees the Vulgate, "Ne sanguine tuo labaris in perditionem;" and the Syriac is more express, "Ne sanguine noxio ruas in infernum;" which may either mean the loss of life in some amorous or drunken quarrel, or the punishment of death by the law for the sin of adultery, Lev. xx. 10.; or that they shall utterly perish in their own corruption, and receive hereafter the reward of their unrighteousness, 2 Pet. ii. 12, 13. Or, lastly, may not the words be understood in some such impure sense as that of Juvenal? "Accipiat sane mercedem sanguinis," Sat. i.

Ver. 10. *Forsake not an old friend, for the one is not comparable to him; a new friend is as new wine, when it is old thou shalt drink it with pleasure.*] Friendship, the more ancient it is, the more valuable it is, as wine is meliorated and improved by a proper age. Aristotle makes use of the same comparison upon the subject of friendship, comparing new and old friends to wine of different ages: "A new friend, says he, is at first like new wine, sweet, but withal unpleasant; but when it has age it mellows, and is in its perfection." Which is the common opinion of mankind, and represented as such, Luke v. 39. "No man having drank old wine, straightway desires new, for, he says, the old is better." Cicero determines the point in his Book of Friendship, pursuing the same metaphor, "Existit hoc loco quædam quæstio subdifficilis, num aliquando amici novi, digni amicitia, veteribus sint anteponendi, ut equus vetu-

lis teneros anteponere solemus. indigna homine dubitatio; non enim amicitiarum debent esse, sicut aliarum rerum satietates. Veterrimæ quæque, ut ea vina, quæ vetustatem ferunt, debent esse suavissimæ." See Plut. Sympos. L. iii.

Ver. 11. *Envy not the glory of a sinner, for thou knowest not what shall be his end.*] The Vulgate renders, "Non zeles gloriam, & opes peccatoris," i. e. Envy not his outward pomp, and seeming good fortune, for the state of a wicked man is rather to be pitied than envied; though the particular way and manner in which he shall be destroyed may be a secret to thee, and thou knowest not what or how soon his overthrow shall be, yet be assured that misfortunes and ruin attend him. It is a certain truth, confirmed by the repeated voice of Scripture, that sinners shall come to a fearful end. The sentiments of the Psalmist upon the like subject agree exactly with this writer, "Fret not thyself because of the ungodly, neither be thou envious against the evil doers; for they shall soon be cut down as the grass, and withered as the green herb," Psal. xxxvii. 1, 2. The Port Royal Comment has a fine reflection upon this place, "Man is too weak to guard against that which flatters his vanity, he is always fond of glory and greatness himself, and admires and envies it in others; but it is faith alone which discovers the nothingness of all that appears great below, and grace which enables him to despise and resist the temptation. It is for this reason that the wise man so often reminds us not to suffer ourselves to be dazzled with the power or glory of sinners, nor to envy their outward flourishing condition, but to assure ourselves, that their elevation portends their ruin, as it occasions a forgetfulness of God and his judgments, and serves only to draw down his wrath more heavily."

Ver. 12. *Delight not in the thing that the ungodly have pleasure in.*] μὴ ἐυδοκήσῃς ἐυδοκίαις ἀσεβῶν. The Vulgate renders, "Non placeat tibi injuria injustorum," following a copy probably, which read, μὴ ἐυδοκήσῃς ἀδικίαις ἀσεβῶν. After the advice in the former verse, not to envy the glory of sinners, it follows very properly, not to delight in their customs or pleasures, as we are too easily induced to approve of the ways, and imitate the conduct of such, whose condition we admire, and whose greatness we envy. Besides the common exposition of the words, which at first offers itself, of not approving or joining in the amusements, follies, and vices of the abandoned and profligate, the sense may be, do not value or pride yourself in having the approbation, or good word of sinners, whose praise is an injury, and their approbation a disgrace. And thus the Port Royal Comment, "Ne vous rejoüissez point d'avoir l'Approbation des Mechans."

Ibid. *But remember that they will not go unpunished to their graves.*] μνήσθητι ὅτι ἕως ἄν ὦ μὴ δικαιωθῶσι. Drusius understands the words as our translators do, but the sense of them literally translated may either be, That they shall not be just, or esteemed such to their death; and however they may have flattered themselves or received the false praises of others, men shall at length change their opinion of them, and be convinced of their mistake in so esteeming them, and even themselves shall find that of the wise man to be true, "that there is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. xiv. 12. And this seems to be the meaning of the Geneva version, "Remember they shall not be found just unto their grave;" or they shall never be justified, shall always continue wicked, and shall never repent so truly and effectually, as to be converted and accepted, which is Coverdale's sense: Or lastly, that they shall be so far from being justified or acquitted, that misfortunes shall overtake them in this life, and after death, God will punish them with larger vials of his wrath. See note on chap. xviii. 22. where the senses of δικαιοῦσθαι are enumerated more particularly.

Ver. 13. *Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death.*] The advice here is to avoid the court of princes, especially of tyrants, who often abuse their power and sport with the lives of their subjects. Their tempers are variable and uncertain, and to be in disgrace with them, is both frequent and dangerous: To keep at a distance therefore is most prudent, so shalt thou be safe and out of any apprehension of death from them. Our version is a literal translation of the Greek, ἵνα μὴ ὑποπτεύσῃς φόβον θανάτου, and thereby obscure; nor is the Vulgate much clearer, "Et non suspicaberis timorem mortis." The meaning is, that by keeping altogether away from the presence of such imperious and tyrannical persons, as have it in their power, and may have it in their inclination to ruin us, or by being so wise and circumspect in our conduct, if we do approach them, as to give no offence, that may expose us to their censure and displeasure; we shall not only be out of the reach, but out of the fear of

danger, and need have no doubt or suspicion of any. Coverdale's version is preferable here, "So needest thou not to be afraid of death;" which is agreeable to the Oriental ones, "Procul absiste ab eo potestatem habet necis, et terrores mortis ne reformides." The philosopher seems happy in his comparison, who resembled the court to a fire, which at a distance, gives a comfortable and refreshing heat, but scorches when you come too near. The images of walking in the midst of snares, and upon the battlements of a tower, are not less lively and expressive. The Vulgate changes the last simile, and renders from what authority I know not, "Super dolentium arma ambulabis," following a copy which probably had ἐπὶ ἀλγούντων πολεμικὰ στρατεῦσαι. The sense of which I presume is, Thou shalt walk amidst the arms of enraged enemies, disposed to give no quarter to those that fall into their hands.

Ver. 14. *As near as thou canst, guess at thy neighbours.*] Our translation seems here not full enough; for mere guessing is not a sufficient foundation of security in the choice of friends. The original word σύχασαι expresses a great deal more. It is a metaphor taken from shooting, and the whole sentence καλὰ τὴν ἰσχύν σε σύχασαι, means to take good aim, to look stedfastly upon the mark, and to apply all ones strength and dexterity to hit it; and the direction couched under it is, that, to form a right judgment of our neighbour, we must make all necessary enquiry concerning him, and try him in all possible instances; we must consider his general character, and particular qualifications, whether in all respects, such as temper, faithfulness, honour, discretion, virtue, &c. he is a proper person to make a friend or confident of, and one whom we are satisfied we can safely trust and communicate our most secret affairs to, and be assisted in them by his wisdom and experience.

Ver. 16. *And let just men eat and drink with thee.*] This advice somewhat resembles that of our Saviour, Luke xiv. 12. not to call our rich neighbours to our feast, such as are recommended to us merely by their state and fortune, but in the choice of our acquaintance, and the disposal of our good things, to have regard chiefly to merit, and especially men's moral qualifications. To prefer a man of strict sobriety, to an intemperate and noisy companion; and one of piety and virtue, to an abandoned and profligate rake. And we have the reason in the former verse for the preference here given, because when thy table is furnished with deserving and edifying guests, "thy talk will be with the wise, and all thy communication in the law of the Most High;" and indeed the Vulgate so transposes the verses. We may also apply this direction to charity in particular, which is very much recommended, and rises in its value by the prudent choice of the most worthy objects. Among such as we intend to do acts of kindness and benevolence to, we should prefer those whom we know to be of the number of the faithful; and among these, such as have more eminently distinguished themselves, and merely because they have so. Thus Tobit, when he saw abundance of meat prepared, said to his son, "Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord," chap. ii. 1, 2. And our Saviour promises a reward to them that receive a prophet, or a just man, or shall give only a cup of cold water to a disciple of his, as such. When Elijah was sustained by the hospitable widow, the merit of her piety chiefly consisted in this, that she knew she was feeding a man of God, and it was the very motive of her doing it, "Fructu pascitur Elias a vidua, sciente, quod hominem Dei pasceret, & propter hoc pasceret." Aug. Confess. L. xiii. ch. 26.

Ver. 17. *For the hand of the artificer the work shall be commended, and the wise ruler of the people for his speech.*] Every business and occupation has its marks and characters by which it is distinguished, and in which each artist seeks to excel; as sculpture, by representing nature in relievo; painting, by imitating it in colours; statuary, by a bold expresssion of life, and a familiar and agreeable attitude; that which should distinguish a prince, is wisdom in his discourse, prudence in his resolves, and justice in his laws and administrations. Nothing should come from his mouth, but should have some resemblance of an oracle; according to that of Solomon, "A divine sentence is in the lips of the king, μαλῶν ἐπὶ χείλεσι βασιλέως, and his mouth transgresseth not in judgment," Prov. xvi. 10. Jansenius is of opinion, that a new chapter begins here: and indeed it appears, that this is not mere conjecture, for some copies do begin the xth chapter at this verse.

Ver. 18. *A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.*] i. e. The slanderer or spreader of false and evil reports, is a terror to the neighbour-

hood where he lives, and very justly too, for by sowing discord and jealousy, and fomenting differences, he sets all around him at variance. Calmet applies ἀνὴρ γλωσσώδης to the satyrist, who spares no body, provided he can shew his witty talent, or make himself merry at the expence of others. No body cares to lie under the lash of his satires, and even those who commend him most, are afraid of him. Clemens Alex. instead of ἐν στόμι αὐτῦ, which is the common reading, has ἀνὴρ γλωσσώδης φθερεῖ ἐν ἀπωλείᾳ αὐτῦ. Pædag. L. ii. ch. 7. which is a good comment upon the latter part of the verse; i. e. the talkative, abusive person often brings upon himself not only hatred and disgrace, but punishment likewise, and sometimes such a punishment as is terrible to himself and the beholders; which he illustrates by the correction which Thersites underwent for his insolent way of talking.

CHAP. X.

A WISE judge will instruct his people, and the government of a prudent man is well ordered.] Will be well ordered, ἡγεμονία συνετῦ τελαμίνη ἔσαι. This is the reading in all the editions. The Vulgate reders, "Principatus sensati stabilis erit," from a copy probably which had στιγμίνη, to which agrees the Syriac, "Princeps sapiens stabiliet Civitatem suam." Calmet follows one which read, τελαμίνη ἔσαι, "Le Government de l'Homme sensé sera etendue, son regne sera long & heureux," i. e. God shall bless the reign of a prudent prince, and make it of long continuance, and vast extent. According to that of Solomon, Prov. xxix. 14. "The king that faithfully judgeth, his throne shall be established for ever."

Ver. 2. *As the judge of the people is himself, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein.* Ver. 3. *An unwise king destroyeth his people, but through the prudence of them which are in authority, the city shall be inhabited.*] Good kings, such as Josiah, Hezekiah, David, &c. who have themselves a true sense of religion, and a regard for the honour of God, will be zealous in promoting the right worship of him, and encouraging it in others; but such an evil one, as Jeroboam, who introduces wrong modes of worship, will occasion the Lord's people to transgress in the like instances of idolatry. We may make the like observation with respect to the Roman emperors, whether we instance in Augustus, Trajan, or Vespasian, the delight and guardians of their people; or in those monsters, Caligula, Nero, and Heliogabalus, the pests and scourges of them. Cicero has the like reflection with our author, "Ut cupiditatibus principum & vitiis infici solet tota Civitas, sic emendari & corrigi continentia," &c. Through the vices of princes, the whole city commonly is infected, as on the contrary, by their goodness and regularity, it is amended and improved: So that the vices of princes are not so much to be lamented, though this is no small evil, as that their subjects are drawn thereby to an imitation of them. One may observe in the history of all times, that such as the rulers were, such by degrees was the city itself; and every change of manners in the prince, produces the same in the conduct of the people. And then he beautifully observes, "Quo perniciosùs de Republica merentur vitiosi Principes, quòd non solum vitia concipiunt ipsi, sed ea infundunt in civitatem, plusque exemplo, quam peccato, nocent." De Leg. L. 3. St Chrysostom applies what is here said of rulers in general, to such as are vested with spiritual authority. To shew how their failings influence others, he illustrates the case by comparing their miscarriages with injuries happening to the natural body. If a hand, or foot, or any common member is hurt by some accident, the whole welfare of the body is not thereby affected, nor its general use obstructed; but if, through some casualty, the eyes are blinded, or the head dangerously wounded, the whole body suffers in the calamity of so principal a part, and wants its necessary guide and direction. Eclog. de Peccat. & Confess.

Ver. 4. *The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.*] God, as he is the sovereign Lord of the world, disposes of the kingdoms of the earth according to his pleasure; he pulleth down one, and setteth up another, Psal. lxxv. 7. Dan. ii. 21. as shall best suit with the designs of his providence. He rejected Saul from being king over Israel, for not executing his commandments, and promoted David to the kingdom, though chosen out of the people, as the fittest, and most profitable. And thus God in due time raised up Cyrus, who was prophesied of above a hundred years before his birth, to be a special instrument of his providence in restoring the Jews from their captivity, and to fulfil all his will; or, according to some learned men, the Messiah in particular may be here

meant, the expectation of whom was matter of consolation to the Israelites in all their dispersions and calamities: For that there was an expectation of some great blessing or deliverance still to come, in the days of this writer, appears from many passages in this book; and the faith and hope of such righteous ones among the Israelites, as waited for the salvation of God seems well expressed in these words. See bishop Sherlock on Prophecy, Disc. 6.

Ver. 5. *And upon the person of the Scribe shall he lay his honour.*] The title of Scribe belongs not merely to a copier of the law, but to those likewise who were learned in explaining it, and answering the difficulties arising concerning the sense of it. Γραμματεὺς here used, signifies in general, a wise and learned man, and so it is rendered, ch. xxxviii. 24. The Jews had their Σοφοὶ, Γραμματεῖς, and Συζήηται. Σοφοὶ were wise moralists in general, Γραμματεῖς were those that were skilled in the knowledge of the law, and interpreted it to the people, according to the literal sense; Συζήηται were mystical and allegorical interpreters of Scripture. We meet with them all together, 1 Cor. i. 20. The sense according to Calmet is, That God puts upon the person or face of the wise man, part of the glory with which he is encompassed, a portion of that light which shone upon the face of Moses, Exod. xxxiv. 33. or, that God gives to the wise all the light which they have occasion for to fulfil their duty; that it is he which crowns their skill, and gives success and honour to them; that the dignity which a learned man through his merit arrives at, is from the Lord, who bestowed the wisdom, and blessed the endeavours, by which he became so eminent and useful; or, if by *Scribes*, we understand magistrates or public officers of state, whom we read of often under the kings of Judah, both in times of war and peace; the meaning then is, that God has made persons of such a public character, in some sort the representatives of his power upon earth; that they are in this respect the images of God, and in proportion to their dignity, claim reverence and honour. The Oriental versions understand the place in a moral sense, "Dabit colentibus se gloriam suam," i. e. "Those who honour God, he will honour." The Port Royal Comment applies it to the clergy, to whom, when God calls them to the important charge of the pastoral office, he gives the spirit of wisdom and understanding at their desire, and the other requisites to discharge so weighty a trust. Or lastly, if we understand it of the high-priest in particular, it may refer to the majesty of God upon the diadem of his head, Wisd. xviii. 24.

Ver. 6. *Bear not hatred to thy neighbour, for every wrong, and do nothing at all by injurious practices.*] The advice is like that of Pythagoras, in his golden verses,

Μὴ ἴχνεσι φίλου τὸν ἁμαξιδιὸς ἄτερα μοχθῆς.

The Vulgate renders, "Omnis injuriæ proximi ne memineris;" following a copy probably which had μιμήσῃς instead of μνησίκης. It seems to be a repetition and enforcement of Levit. xix. 18. and forbids the treasuring up in our minds revenge, for every private injury received, and meditating an opportunity of returning the like. Calmet observes, that the duty of forgiveness is expressed here almost in as clear and full a manner, as in the gospel itself. The best remedy against injuries received is to forget them. "Injuriarum remedium est oblivio." Aug. Epist. 54. And Cicero records it to the honour of Cæsar, "Quod nihil oblivisci soleret, nisi injurias." Orat. pro Ligar. Or perhaps the true rendering and meaning may be, Express not ill will to thy neighbour by any act of injustice, or by doing him any wrong, and act nothing in a proud and haughty way; which sense of the whole verse is greatly confirmed by the context, and the Oriental versions.

Ver. 7. *Pride is hateful before God and man, and by both doth one commit iniquity.*] ἡ δὲ ἐξ ἀμφοτέρων πλημμελήσει ἄδικα. So Vat. Drusius, Hæschelius and Grabe, contrary to the reading of the Alex. MS. Why he preferred this, or how he understood it, we should probably have known, had he lived to publish his notes. If with Badwell and Drusius, we refer both to what goes before, the sense will be, that by pride and injustice, (for no other vices are mentioned,) one commits iniquity. Grotius by conjecture reads, ἡ εἰς ἀμφοτέρους πλημμελεῖ ἀδικία, injustice offends against both, viz. God and man; or, which comes to the same, by injustice, a man offends against both. This exposition is more agreeable to the context, and is confirmed by the Oriental versions. Syr. "Odio est apud Deum & homines superbia, & apud utrumque (Noldius renders the particle ל which the Syriac here uses often by *Coram*) rapina & oppressio;" and the Arab. "execrandus est fastus apud Deum & homines, & apud utrumque Violentia & Tyrannis." The Tigurin is to the same effect, "Utrique facinus injustum aversantur." Calmet says, the sense may be, that injustice is beyond them both, i. e. more odious to God and

man, than either hatred or pride, and supposes the Hebrew originally so to have read.

Ver. 8. *Because of unrighteous dealings, injuries and riches, got by deceit, the kingdom is translated from one people to another.*] *i. e.* Because of injustice, and contumelious (or proud) behaviour, διὰ ἀδικίας ἢ ὕβρεις, and wealth, the foundation of both, a kingdom undergoes different changes, and is translated into the hands of different rulers. Our translators follow a copy, which read χρήματα δόλια, but most editions, as the oriental versions likewise, have only χρήματα singly. The pride and luxury of a nation which enervate, public injuries which irritate, and riches which create envy, are temptations to their neighbours to invade such a dissolute people, and are no improbable causes of their weakness, and final overthrow. Besides the infinite power of God, who is the sovereign arbiter and disposer of kingdoms, and overturns them often for the punishment of either prince or people, one may plainly discover a natural cause of the fall of states and empires, which is no other, than national iniquity, or the ambition, violence, and injustice of the great. When a public spirit is lost and destroyed, and liberty itself is no longer valued as a blessing; when ambitious and aspiring tempers, seek only their own benefit, and are regardless of the public welfare, one may pronounce that that kingdom cannot long stand, but must at length sink under the weight of its burthens and oppressions. This observation is justified in the translations and fate of the four famous monarchies, luxury within themselves, and violence offered to others, self-interestedness, and a disregard to the principal things, both civil and sacred, were the occasion of their overthrow. As to the Roman empire in particular, Cato's account of that people's gradual degeneracy and fall, is worth transcribing, and is a close comment upon the passage before us, "Nolite existimare majores nostros armis Remp. ex parva magnam fecisse. Alia fuere quæ illos magnos fecerunt, quæ nobis nulla sunt. Domi industria, foris justum imperium, animus in consulendo liber, neque libidini neque delicto obnoxius. Pro his nos habemus Luxuriam atque Avaritiam, publice Egestatem, privatim Opulentiam, inter bonos & malos nullum discrimen, omnia virtutis præmia ambitio possidet; neque mirum, ubi vos separatim sibi quisque consilia capitis, ubi domi voluptatibus, hic pecuniæ aut gratiæ servitis. Hinc impetus fit in vacuam Remp." Aug. de Civit. Dei, L. v. ch. 13. Solomon assigns the like reason of the decay of states, and quick succession of princes, "for the transgression of a land, many are the princes thereof," Prov. xxviii. 2. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μεταγέται διὰ ἀδικίας ἢ ὕβρεις ἢ χρήματα, is the reading in all the editions of this place; but I cannot conceal my suspicion, that it is both corrupt and faultily pointed; I propose it therefore as a conjecture, whether the true reading might not have been ver. 8. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μεταγέται διὰ ἀδικίας ἢ ὕβρεις. ver. 9. Διὰ χρήματα τί ὑπερηφανεύεται γῆ ἢ σποδός; φιλαργύρου μὲν γὰρ ὧδιν ἀνομώτερον. My reasons to support this conjecture are these; 1. In ver. 7. two vices are only mentioned, pride and injustice, as the cause of the fall of empires, and therefore it seems wrong to insert a new particular in the verse following, which is a continuation of the same subject. 2. That, according to the common reading, there seems to be no sense or connection in ver. 9. whether τί ὑπερηφανεύεται γῆ ἢ σποδὸς precedes φιλαργύρου, κ. τ. λ. as it does in some editions, or follows after it, as it does in others. 3. If διὰ χρήματα be carried forward, and joined to τί ὑπερηφανεύεται, the context is quite consistent and uniform, and a good reason is subjoined against pride upon account of riches, viz. that the φιλάργυρος, or person fond of wealth, who is resolved to get it at any rate, often sets his own soul to sale. I have the pleasure to find that Mess. of Port Royal confirm this conjecture in their comment on that place.

Ver. 9. *Why is earth and ashes proud? There is not a more wicked thing than a covetous man, for such a one setteth his own soul to sale, because while he liveth, he casteth away his bowels.*] That this verse is mangled and imperfect, appears from the different reading of it in most of the printed editions, and from all the ancient versions, none of which agree in placing the sentences, or representing the sense of the whole alike. The Syr. and Arab. say nothing of the covetous man, or his behaviour, nor are the intermediate sentences in the Vat. or Alex. MS. Dr Grabe indeed by a transposition, Ecclus. ch. x. makes them his 9th verse, but from what authority he either transposes, or inserts them, does not appear; the Vulgate has the whole, but in a different order. Our translation follows the Complut. an edition of great authority as to this book. See Grabe's Proleg. ch. iii. § 1. yet here differs somewhat from the Vulgate. This great uncertainty, and the incoherence of the text itself, have induced many to think of a transposition, particularly Jansenius, and Mess. of Port Royal; and among the sacred critics, Bad-

well and Castalio, which is also followed in the Geneva version. They have generally supposed it designed to fix this fine reflection, Why is earth and ashes proud, at the beginning of the 11th verse, where it is followed by one no less beautiful, and well adapted to it, and which gives a convincing reason, why man, subject to so many infirmities and diseases, of short continuance here, and whose final condition is in the dust, ought not to be proud. The consideration, that he is a composition only of animated clay, and by death resolvable into it again, when he shall be a filthy loathsome object, and inherit creeping things, θηρία, i. e. poisonous insects, and worms, is alone sufficient to mortify all pride even in the best, or greatest of the species. But I do not warrant this transposition, though the sense is improved and well connected by it, without some authority from MSS or printed copies to justify it. I shall only observe with St Chrysostom, that the prophets, to abate human pride, represent the present state of man, his highest enjoyments of life, and the final period of it, under the most diminutive terms, and the meanest resemblances and comparisons. Hom. 27. De incompreh. Dei Nat.

Ibid. *Because while he liveth, he casteth away his bowels.*] The reading of this passage is very different. Our translators follow a copy which had, ὅτι ἐν ζωῇ αὐτῷ ἔῤῥιψε τὰ ἐνδόσθια αὐτῷ, which the Vulgate seems likewise to have followed. The sense of it is perplexed, the best that offers seems to be this, that the covetous man for the sake of money pawns his soul, or forfeits his salvation, because, from an immoderate love of it, he scruples not to commit any acts of injustice, fraud, or violence. And from the same principle, when he seeth his brother have need ἔῤῥιψε τὰ ἐνδόσθια αὐτῷ, he casts away, or shuts up his bowels of compassion from him, "Omnem humanitatis affectum," as Castalio renders ἐνδόσθια, answerable to σπλάγχνα οἰκτιρμῶν, Col. iii. 12. or, it may mean that he is not good even to himself, but starves and pinches his own bowels. Calmet favours this sense, that for the sake of getting wealth, he exposes his life, his liberty, and his repose; he, as it were, tears out his own bowels by the cruelty, which he exercises towards himself, refusing himself even common necessaries; and after this revenge upon himself, it is no wonder that he casts off all tenderness and natural affection towards his nearest relations, and all care of those that belong to him. The wickedness of covetousness, and the perdition it leads men into, is strongly represented in the instance of Judas, who when, for the gain of thirty pieces of silver, he sold his master, at length ἔῤῥηξε μέσα ἐνδόσθια αὐτοῦ, "burst asunder in the midst, and all his bowels gushed out," Acts i. 18. Some Greek copies, with which agree Drusius and Vatablus, have ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥιπται τὰ ἐνδόσθια αὐτοῦ. I presume the true reading in those copies was, ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥιπται ἐνδόσθια αὐτοῦ, i. e. because in his life, or while he is living, his bowels are, or may be shed. To shed a man's bowels, is a Hebrew phrase for an assassination, or sudden slaughter of a man. Thus in the passage of Joab and Amasa, it is said, "He smote him under the fifth rib," an Hebraism for stabbing at the heart, and shed his bowels to the earth, another expression likewise for stabbing him; and none so liable to be thus slain by treachery, as unjust and proud kings, potent and great oppressors, of whom the context warrants us to understand this passage principally. The sense according to this small alteration is, "Dum vivit, intestina projiciuntur," i. e. that such a tyrant is never safe, in the midst of life he is in death. And the reflection we should draw from it is, that the most secure state, (seemingly from wealth and power) is not exempt from sudden accidents, nor more safe from violence, than natural death; which seems to be a more natural sense, than that of Grotius, who understands the place of chirurgical operations, upon the persons of the mighty.

Ver. 10. *The physician cutteth off a long disease, and he that is to-day a king, to-morrow shall die.*] There are various readings of this passage likewise; the two principal are, μακρὸν ἀῤῥώστημα κόπτει ἰατρός, which is followed by our translators, and approved of by Drusius and Grotius; and μακρὸν ἀῤῥώστημα σκώπτει ἰατρόν. The sense of the former is, that as a physician cureth a long and inveterate disease by the application of suitable remedies, so God often takes away suddenly by the stroke of death, a tyrant who has been a long and sore evil and plague to the state; which seems to be the sense of the Vulgate rendering, "Omnis potentatus brevis vita," though this probably was a marginal note, and crept into the text. The sense of the latter is, A long disease baffles or laughs at the physician; and considered jointly with the following sentence, "He that is a king to-day, to morrow shall die," contains two substantial reasons why mortal men should avoid pride, viz. the difficulty and uncertainty of cure in long and chronicle distempers, and the sudden and unexpected dispatches made by short and

acute ones. Misfortunes in life, and remarkable visitations have taught even tyrants not only a sense of their mortality but of submission and humility. When the hand of God lay heavy upon Antiochus Epiphanes, he, who a little before was so exalted beyond the condition of a man, that he thought he might have "commanded the waves of the sea, and could weigh the mountains in a balance, and reach even to the stars of heaven," as it is finely expressed, 2 Maccab. ix. 11, 12. began to come to a due sense and knowledge of himself, when worms rose out of his body: he then confessed his weakness, and the folly of opposing the Most High in these remarkable words, "It is meet to be subject unto God, and that a man who is mortal, should not proudly think of himself as if he was God." Mattathias enforces his speech to his children, concerning that tyrant from the like consideration, "Fear not the words of a sinful man, for his glory shall be dung and worms; to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned to his dust, and his thoughts is come to nought." 1 Maccab. ii. 62, 63.

Ver. 12. *The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.*] ἀρχὴ ὑπερηφανίας, ἀνθρώπου ἀφισαμένου ἀπὸ Κυρίου, or, as other copies have it, ἀποστῆναι ἀπὸ Κυρίου, which the Vulgate manifestly follows, i. e. to depart from God, is the beginning of pride, or rather pride is the cause of man's revolting from the Lord. Thus the Syriac, "Initium delictorum hominum est ipsorum superbia," as if the reading was, ἀρχὴ ὑπερηφανία, κ. τ. λ. And so Calmet, "Le premier pas que l'homme fait pour s'eloigner de Dieu, est l'orgueil," i. e. the first step which a man makes to depart from God, is through pride. According to Grotius, the sense is, that it is ἀρχὴ ὑπερηφανίας, the height of pride, "fastigium superbiæ," to depart from, and rebel against one's Maker; and so *rosh* is often taken in Hebrew, and ἀρχὴ in many places of this book, chap. xi. 3. xxix. 21. xxxix. 26. The following sentence ᾧ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ, should be rendered, "and whose heart is turned away from his Maker." It is an Hebraism, as in Psal. xxxii. "Blessed is the man to whom the Lord imputeth no sin, and there is no guile in the spirit of him." So the Heb. וְאֵין יֵשׁ בְּרוּחוֹ רְמִיָּה; so the LXX and yet our rendering is preferable, "and in whose spirit there is no guile;" and so our translators have done in other places. The truth of the observation itself will appear from considering the first angel and man. Lucifer was dazzled with his great beauty and perfections, he forgot that he was nothing before God made him what he was, and imagining that he could subsist by himself, independently of his Creator, he fell into a shameful apostasy and rebellion. Fulgent. de Prædestin. L. i. The first man in like manner became an apostate through pride, and all his children, who imitate his presumption, and make an idol of their own will, and aspire to a perfection which is incommunicable to any creature, do so far withdraw their hearts like him from their Maker, and renounce allegiance to him. Pride in both was the beginning of sin, as it follows in the next verse. In the devil it produced envy, which is inseparable from it, and by it he ruined the first man; in Cain, the eldest of Adam's children, it produced jealousy, which made Abel's virtue and good qualities insupportable to him, and that jealousy filled him with rage to kill his brother, the Proto-martyr of the Old Testament.

Ver. 13. *For pride is the beginning of sin.*] i. e. It is the source of all, or the greatest sins, or it is itself the chief of all sins; and so Grotius expounds it, "Summum omnium peccatorum est superbia." Fulgentius says, pride is properly styled here ἀρχὴ ἁμαρτίας, because sin springs from it, as from its root. De Virgin. & Humil. And this we may either understand with that writer, of the sin and fall of Lucifer, for so high does he trace the original of pride. De Prædest. L. i. as does St Austin likewise, De Civit. Dei, L. xii. c. 6. Or, we may apply it to Adam's transgression in particular, as others do; or we may take pride in a larger sense here, to signify in general a contempt of God, which accompanies all manner of sin, according to that of Prosper, "Nullum peccatum fieri potest, potuit, aut poterit, sine superbia; si quidem nihil aliud est omne peccatum, nisi contemptus Dei." De Vita Contemplat. L. iii. ch. iii. 4. That pride is the root or source of sin, experience and observation confirm, for men grow more or less wicked in proportion as this vice of pride gets ground. Some degree of it is to be found in every act of disobedience; for sin being a transgression of the law, implies a contempt of the authority which enacts it; but when pride is grown up to the height, it exalts men into so vain an opinion of themselves, that they lose the sense of duty, and of those obligations which they owe to their Maker, and the over-

flowings of their ungodliness are like a mighty torrent. The Psalmist therefore, with great propriety, gives this as the character of an ungodly man, "That he is so proud he careth not for God, neither is God in all his thoughts," Psal. x. 4. And as pride was the original of sin, so is it still the promoter and continuer of it; pride being the fountain of most of the heresies and schisms which have disturbed the church. Dr Grabe contends, that the true reading of this place is, ἀρχὴ ὑπερηφανίας ἀμαρτία, Proleg. c. ii. Tom. ult. to make it correspond with the preceding verse. But it matters not greatly which reading is preferred, the sense being nearly the same in both.

Ibid. *And therefore the Lord brought upon them strange calamities.*] As pride is the root of sin, so God's judgments and threatenings are particularly levelled against it. On this account, the prophets frequently denounce destruction to Nineveh, Babylon, Tyre, and Nineveh itself. And one end of the ruin brought upon a wicked people, is to stain the pride of their glory, and to revenge their contemptuous defiance of him. There are two readings of the Greek, παρεδόξασε Κύριος τὰς ἐπαγωγὰς, which is followed in our version; and though this expression is somewhat particular, yet is it warranted by a parallel one, Deut. xxviii. 59. παραδοξάσει κύριος τὰς πληγάς σου, and in this sense ἐπαγωγὴ is often used in this book. See note on ch. ii. 2. The other reading is παρεδόξασε κύριος τὰς συναγωγὰς, i. e. God hath disgraced the assemblies or congregations of the proud; and thus συναγωγὴ is used, ch. xvi. 6, 7, 8. upon a similar occasion. The Vulgate favours this sense, "Exhonoravit conventus malorum;" and the Tigurin, "Agmina malorum affecit ignominia;" and Coverdale's, and the Geneva version are to the same effect. In either reading, there are memorable instances of the truth of the observation. Thus God brought strange calamities, upon the proud builders of Babel, the old giants, the inhabitants of Sodom and Gomorrah, ch. xvi. 7, 8. Pharaoh and the Canaanites, who are particularly referred to in the context. Salmanasser, Sannacherib, Nebuchadnezzar, Belshazzar, and other insolent and haughty princes, whose actions are recorded in sacred and profane history, all of whom "fell away in the strength of their foolishness, and were abhorred by God for their pride."

Ver. 18. *Pride was not made for man, nor furious anger for them that are born of a woman.*] οὐκ ἔκτισαι ἀνθρώποις ὑπερηφανία, οὐδὲ ὀργὴ θυμοῦ γεννήμασι γυναικῶν, i. e. Pride was not created in men, as the Geneva version rightly has it, with which agree Grotius and Junius. There is not, therefore, any just reason to accuse nature, or complain of our Creator, if we are subject to pride, anger, or revenge, for these are not radical vices, or natural to our frame, but such as we brought upon ourselves through negligence, or the malice of the devil introduced them. As God is not the author of sin, so neither hath he infused such bad habits. Pride indeed is natural to some kind of animals, and anger to others; but man came perfect out of his Maker's hands, and if pride, wrath, or cruelty, prevail over him, they are passions originally foreign to his nature. In himself he is so excellent, and his nature so far superior to that of animals, that what are perfections in them, are in man's vices, and their nature and qualities, are his shame and reproach. Thus St Austin, "Tantæ excellentiæ est in comparatione pecoris homo, ut vitium hominis natura sit pecoris," L. ii. De peccat. origin. c. iv. The latter sentence, οὐδὲ ὀργὴ θυμοῦ γεννήμασι γυναικῶν, which is well rendered in our version, and with it agree Drusius, Junius, Badwell, and Bossuet, as also the Oriental and Coverdale's versions, is strangely misunderstood by Grotius, and very badly rendered by him, "nor furious anger for the female sex." Had he attended to the use of the phrase, Job xv. 14. xxv. 4. 1 Macc. iii. 45. Matt. xi. 11. he might have spared his unhandsome sneer, and unjust reflection, "Sunt quidem multæ mulieres iracundæ, sed non necessario." In this mistake, he manifestly copies the Vulgate, "Neque iracundia nationi mulierum;" as do Mess. of Port Royal, and the Geneva version, and some other interpreters, all of whom derive their mistake from the same cause, and seem not to have consulted the Greek, which gives no handle, as there is no foundation in nature, for such an abuse. I shall only set down this caution about pride, that it is the more dangerous as it is a bosom evil. Other vices are more open, and strike a sort of horror in the commission; but pride springs from our very virtues, it grows up with them, and lies concealed under them, like a worm in some fair fruit, which spoils and corrupts all within, however beautiful the outward appearance may be.

Ver. 19. *They that fear the Lord are a sure seed, and they that love him, an honourable plant;*

they that regard not the law, are a dishonourable seed; they that transgress the commandments, are a deceivable seed. σπέρμα σκανδάλου, a *mistaken*, or, as the margin has it, an *unstable seed.* Our translators follow the Complut. with which agrees Camerarius's copy. But neither the Vat. nor Alex. MS, nor the Vulg. nor Syr. nor Drusius follow it. The other Greek copies have, Σπέρμα ἔντιμον ποῖον; σπέρμα ἀνθρώπου· σπέρμα ἔντιμον ποῖον; οἱ φοβούμενοι τὸν κύριον· σπέρμα ἄτιμον ποῖον; σπέρμα ἀνθρώπου· σπέρμα ἄτιμον ποῖον; οἱ παραβαίνοντες ἐντολάς, which if closely attended to, though seemingly intricate, affords a sense easy and natural enough, viz. What is the precious seed? (or what race of creatures is peculiarly worthy of honour?) the seed of man, viz. the human race alone of all the generations of creatures upon earth claim this honour. What is this precious or honourable seed? (viz. of man,) they that fear the Lord. What is said of σπέρμα ἄτιμον, which immediately follows, if pursued in the same light, will be equally clear. The first answer to the question is true so far as it goes, but being not complete or explicit enough, the question is put a second time to draw out a full answer. The repetition of questions in this manner is not unusual in Scripture, and in these Sapiential books especially; instances of which we have, Eccles. ch. ii. and iii. Psal. xxiv. 7, 8, 9, 10. and many might be fetched from the Proverbs. Of the two Greek readings, if one only is to be admitted, there seems much the greater authority for the latter, which our translation hath omitted. Whether both be genuine, cannot be determined. Hœschelius indeed has joined them, but from what copy, or whether from a very ancient one, does not appear. The Geneva version makes one verse of both, and sets the sense in no indifferent light, "There is a seede of man which is an honorable seede; the honorable seede are they that feare the Lord. There is a seede of man, which is without honour; the seede without honour, are they that transgresse the commandements of the Lord; it is a seede that remaineth, which feareth the Lord, and a fair plant that love him; but they are a seede without honour, that despise the lawe, and a deceiveable seede, that breake the commandements."

Ver. 20. *Among brethren he that is chief is honourable, so are they that fear the Lord in his eyes.*] i. e. Honourable in his eyes. The Syr. rendering is preferable, "Inter fratres natu grandior est honorabilis, at qui timet Dominum honorabilis est præ illo;" and the Tigurin version agrees with it.

Ver. 21. *The fear of the Lord goeth before the obtaining of authority, but roughness and pride is the losing therof.*] This verse is omitted in many Greek copies, the Vulg. and Oriental versions. Our translators follow the Complut. There are two readings of the first sentence, viz. προὸ λήξεως ἀρχῆς, φόβος κυρίου, and προλήψεως ἀρχή, κ. τ. λ. Σκληρυσμὸς is rather *hardness of heart*, than *roughness*; such as was that of Pharaoh's. The history of the different fortunes of Saul and David is a full comment on this verse.

Ver. 22. *Whether he be rich, noble, or poor, their glory is the fear of the Lord.*] i. e. In every state of life, the fear of the Lord is most to be valued and regarded. Whether a man be rich and honourable, or poor and disregarded, under each of these conditions, let him act agreeably to what God requires from him. In the former state, let him not pride himself in, nor presume too much upon a great fortune, nor be tempted to forget God, the giver of it. In the latter, let him not offend against his neighbour by wrong, or robbery, nor against his God by murmurs and discontent. The author seems to allude to Jerem. ix. 23, 24.

Ver. 23. *It is not meet to despise the poor man that hath understanding, neither is it convenient to magnify a sinful man.*] In the proverbial books, wisdom and religion mean the same thing, and accordingly by "a man of understanding" here, is meant "a just and good man." And thus the Vulgate, "Noli despicere hominem justum pauperem, & noli magni facere virum peccatorem divitem," which last word is very properly added there to preserve the antithesis, which is likewise inserted in the Oriental, the Tigurin, and the old English versions.

Ver. 25. *Unto the servant that is wise, shall they that are free do service.*] See ch. xi. 1. It is not properly speaking, either birth or fortune, that makes the free man or the slave. A man of a good and great soul, of an elevated genius, and of surprising parts and accomplishments, in whatever condition he be with respect to his outward circumstances, is always free, and fit to preside over his superiors in birth or fortune. His great abilities will always command respect; he will shine either in private or public life, and is born not to instruct children only, but to teach senators wisdom: not to command a single family, or neighbourhood, but provinces and kingdoms.

Joseph's great accomplishments, though sold for a bond servant, could not be confined to Potiphar's little concerns, which his skill and faithfulness greatly improved, but gave him authority over the whole land of Egypt; nor was Daniel, one of the children of the captivity, less in favour and power at the court of Nebuchodonoser. Diogenes, when exposed at a public sale, and asked what he knew, conscious of his own worth, and of the importance of his abilities, with a peculiar greatness of soul replied, I know how to command free men, Apud. Laert. L. 6. Solomon has an observation resembling this, "A wise servant shall have rule over a son that causeth shame," κραίνει διαπρῶν ἀφρόνων, according to the ὁ, Prov. xvii. 2.

Ibid. *And he that hath knowledge, will not grudge when it is reformed.*] Many copies omit παιδευόμενος, and the sense is good without it. But if it be admitted, it should not be rendered *reformed*, but either *instructed* or *reproved*, as the Vulgate has it, i. e. No man of knowledge or sense will murmur to be either instructed or reproved by one, who is his superior both in skill and power.

Ver. 26. *Be not overwise in doing thy business, and boast not thyself in the time of thy distress.*] i. e. Be not conceited of thy work, nor boast of thy superior skill in the way of thy profession or trade, and be not slothful in time of poverty, or ashamed to get your livelihood by labour, nor say with the unjust steward, "I cannot dig, to beg, I am ashamed;" which is a ridiculous pride. Or the sense may be, Invent not pretences to excuse yourself from labour, nor scruple through a false shame to get your own living by it in a low estate; and thus the Geneva version, "Seek not excuses when thou shouldest doe thy worke, neither be ashamed thereof through pride in the time of adversitie." The Arab. versions too seems to favour this latter sense, "Ne sis ignavus in opere tuo, nec impediat te pudor, cum fueris egenus ab his quæ tibi prosunt," following probably a copy which read ταπείζω. The Port Royal comment is, Be not exalted or proud upon having done your work or duty, for when we have taken the greatest pains to do our best, we are but unprofitable servants; but such is our nature, that even our goodness itself is apt to betray us into pride.

Ver. 27. *Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth bread.*] Calmet thinks our author here aims at exposing the ridiculous pride of the Stoics, who made their wise man, though starving and naked, a demi-god.

Ad summam sapiens uno minor est Jove; dives,
Liber, honoratus, pulcher, rex denique regum.
Hor. Epist. l. i.

Some copies read ἢ περιπατῶν, ἢ δοξαζόμενος, others omit περιπατῶν, and have only ἢ ὁ δοξαζόμενος. I think the true reading is ἢ περιπατῶν δοξαζόμενος, which the Alex. MS has, i. e. one that strutteth and walketh proudly, that goeth about boasting, as vain and idle persons are wont to do, one of a quite different character from ἐργαζόμενος immediately before. As St Paul's words περιπατοῦντας ἀτάκτως μηδὲν ἐργαζομένους, express the full opposition to his command ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, κ. τ. λ. 2 Thess. iii. 11, 12.

Ver. 28. *My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.*] The sense seems the same with Luke xxi. 19. "In your patience possess your souls," but the expression here is much stronger. It is rendered more clearly in the Geneva version, "My son, get thyself praise by meekness, and esteem thyself as thou deservest," i. e. if thou art in want and poverty, be not dispirited or dejected, but preserve a constant evenness of temper, and endeavour to act up to the dignity of your nature; or there may be, according to Calmet this farther meaning, as τιμὴ often signifies maintenance in this writer, provide for all the necessary wants of life, by allowing yourself food, and all things convenient, according to your condition and circumstances. In the foregoing verse the wise man condemns those who out of a foolish vanity were ashamed to work, though ready to perish with hunger, see Prov. xii. 9. to which probably he alludes. Here he attacks those who out of a shameful principle of avarice, refuse themselves the common necessaries of life, and are afraid to use those good things which they have in their power and possession. This sense seems countenanced by the following verse. This advice may also be extended to persons succeeding to great fortunes, or advanced to high posts of honour, to behave with moderation in their new state, not to be puffed up with pride, nor yet to demean themselves, or act below the dignity of their rank, and thereby forfeit the regard and deference due to it: but this is not so agreeable to the context.

Ver. 29. *Who will justify him that sinneth against his own soul.*] i. e. He that is so nigardly and covetous as to defraud and deny himself

even common necessaries, and fails in the duty which he owes to himself, cannot expect that others should justify him, or speak in his behalf, or that they should administer any relief to him. The latter part of the verse, "Who will honour him that dishonoureth his own life," is parallel to that of Horace,

Miraris, cum tu argento post omnia ponas,
Si nemo præstet quem non mercearis honorem?
Lib. i. Sat. 1.

Ver. 31. *He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?*] He that behaves well upon a little, would shine in the management of a superior fortune; but he that cannot live upon an overgrown fortune with credit, will be laughed at and despised, when reduced almost to poverty; or the sense may be, If a poor man, by his skill and merit acquires honour and esteem, how much more would he have been respected, and his accomplishments extolled, if he had been master of a great fortune. A poor man of real and intrinsic worth, is more to be esteemed and valued, than one who is simply rich, and has nothing else to recommend him; for the reputation of the former must arise from himself, and his own personal merit, which has broke through many difficulties and oppositions in its way. Whereas the honour which attends the rich, and the regard paid to him, is founded upon something foreign to him, upon the lucky chance of birth or fortune, which may be, and sometimes is, the lot of the worthless and undeserving. Diogenes and Epictetus adorned a very mean condition, as Joseph was an instance of a just conduct in both states.

CHAP. XI.

Ver. 2. *COMMEND not a man for his beauty, neither abhor a man for his outward appearance.*] By which is not meant, that it is no advantage or recommendation to a man to have a good person, or an agreeable air; but the meaning is, that a man's merit or excellency is not chiefly to be placed in the size, or lineaments of the body, since the mind is the true and lasting beauty, in the accomplishments of which consists the perfection of man, and the likeness and image of God. As outward beauty therefore does not confer merit, so neither should the want of it in any instances occasion ridicule or contempt. Lowness of stature, which with some passes for a sort of deformity, is no reason for sneer or reproach, for sometimes great souls inhabit little bodies, and much merit may lie concealed under a disagreeable outside. St Paul's person and appearance was, according to tradition, but ordinary and contemptible; and yet, if we consider his great qualities and attainments, he was rather an angel than a man. Honey is here called ἀρχὴ γλυκασμάτων, and rightly rendered "the chief of sweet things," and so ἀρχὴ is used in many places by this writer, see ch. xxix. 21. xxxix. 26. Psal. cx. 3. Amos vi. 6. which the author pertinently illustrates by the example of the bee, which, though little in size and appearance, by its industry produces fruit of most admirable use and sweetness.

Ver. 4. *Boast not of thy cloathing and raiment.*] These are good indeed for the uses which God designed them, to defend us from the weather, or to cover our nakedness, but it is folly to boast of that as a perfection, which owes its original to our shame, our weakness, or natural necessities, see Chrys. in chap. iii. Gen. Hom. 18. and to this sense what follows may also be explained, "Exalt not thyself in the day of honour;" for that δόξα signifies glorious apparel, see Addit. Esther xv 1. Luke xii. 27. where ἐν πάσῃ τῇ δόξῃ αὐτοῦ ὡς περιεβάλετο, must be taken in this sense, the same with ἱμάτισμὸς ἔνδοξος, Luke vii. 25. and δόξα τοῦ ἱματισμοῦ, Isa. iii. 11. Or δόξα may be taken here in its usual acceptation, to signify advancement, state, or dignity, and then the advice is, not to be proud of these, because of God's terrible judgments, often sent to mortify, and subdue pride. Thus Herod priding himself in his royal robes, and in the flattering acclamations of the people, was immediately struck with an incurable disease from the hand of God. Thus also Nebuchadnezzar, flushed with the success of his victories, and with the superb magnificence of Babylon, which he had built for the honour of his majesty, is admonished by a voice from heaven, "Thy kingdom is departed from thee," and was so literally brought to the ground, as to graze upon it, like one of the beasts, Dan. iv. 30. Histories are full of such revolutions, and changes of princes and mighty men deposed, vanquished, made prisoners, and led in triumph by the conquerors. Scripture shews us Sampson in the hands of the Philistines, and Zedekiah in those of the Babylonians, which instances are sufficient to shew the truth of the observation in the two following verses.

Ver. 7. *Blame not before thou hast examined the truth; understand first, and then rebuke.*] To

proceed with caution and deliberation, and to examine into the merits of a cause, before sentence is pronounced, is agreeable to what God himself hath done upon many occasions; for, with respect to the sin of our first parents, he vouchsafes first to inquire about the offence, and to examine the fact, before he gives sentence against them. The like behaviour is observable in God with regard to the murder of Abel; he first asks Cain, "Where is thy brother?" giving him an opportunity to excuse himself, if he could, before he pronounces, "Thou art cursed from the earth." The like example we have, Gen. xi. 5. where it is said, "The Lord came down to see the tower," before he would confound their language. And again, Gen. xviii. 20, 21. speaking of Sodom and Gomorrah, he says, "He will go down and see whether they have done altogether according unto the cry which is come unto him." He, from whom no secrets are hid, even *he* first examines the fact, and will hear first what miserable man can say for himself before his sentence shall pass upon him; not out of any ignorance of what was done, for how should the omniscient God, δι' ἀγνοιαν, be ignorant? But out of his wonderful clemency and unspeakable moderation towards man, and to instruct his creatures to proceed with the same caution, and not to be precipitate or rash in their censures or rebukes. This is the very inference which St. Chrysostom draws from it, τί βούλεται καταβὰς ὄψομαι, κ. τ. λ. "Docere nos vult, quod non auditu solo peccatores condemnandi sint, neque sententiæ ferendæ, nisi probatio præcedat. Audiamus hæc omnes; non enim solum ii, qui pro tribunali sedent, observare hanc legem debent, sed & nullus unquam ob nudam accusationem proximum condemnet." Com. in loc. Mede. Disc. 40. This rashness David was guilty of, when listening to the false suggestions of Ziba, he condemned Mephibosheth, and gave away his inheritance, 2 Sam. xvi. 4. It was matter of continual grief to Constantine, that he had put his son Crispus to death by a hasty credulity; and for the same reason Eusebius condemns the proceedings of Theodosius the Great against the people of Thessalonica, "Doth our law judge any man before it hear him, and know what he doth?" was Nicodemus's answer to the wise Pharisees, John vii. 51. And from hence we may explain our Saviour's answer to the woman taken in adultery, "Neither do I condemn thee," ch. viii. 11. which we are not to understand as if he thought her innocent, or any way approved or authorised hereby the sin of adultery, as some have falsely inferred; but that he discharged her at this time, as her accusers, through self-consciousness, had fled, and she had not been formally convicted of the crime.

Ver. 8. *Answer not before thou hast heard the cause.*] By a hasty proceeding thou wilt probably mistake the matter; and if thou judgest right it is but by chance; and therefore thou wilt not escape censure, according to that of Seneca,

Qui statuit aliquid, parte inauditâ alterâ,
Æquum licet statuerit, haud æquus erit.—In Medæa.

A man may perhaps think to shew the readiness and quickness of his parts by a hasty determination, but he will rather make himself ridiculous, and be in danger to pervert judgment. According to that of Solomon, which this writer had certainly in view, "He that answereth a matter before he heareth it, it is a shame and folly to him." Hence judges were, for their prudent deliberations in matters that came before them, called *cognitores*, as it is incumbent upon them to know and be acquainted with the truth and circumstances of a case before they give their sentence. For if it be a fault, in ordinary discourse, for a private person to determine with positiveness before he rightly understands the case, much greater certainly is the imprudence and rashness of a magistrate to be inconsiderate or hasty in matters of justice and judgment. It was by searching out the cause that he knew not that Job put on righteousness, "and it clothed him, and his judgment was as a robe and a diadem," ch. xxix. 14, 16. From hence also we may be instructed, in private life, not to judge rashly, nor to suffer ourselves to be led away by vague and uncertain reports, nor hastily credit accusations to the prejudice of our neighbour, without knowing the truth and foundation of them.

Ver. 9. *Strive not in a matter that concerneth thee not, and sit not in judgment with sinners.*] According to the marginal rendering, "Sit not in the judgment of sinners." The sense may be, Sit not on the bench with corrupt judges; or, applied to private life, Associate not, nor consult with sinners; according to the advice of the Psalmist, Psal. i. 1. "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful." Or, sin not by private judgment, or in matters that do not belong to thy cognizance; for nothing is more common, says Nanzianzen, quoting this pas-

sage, than for men to interfere in things that have no relation to them, and to set up themselves as censors of those who are not under them, and judges of things which they are ignorant of. God commands us to judge ourselves, and not others, and we always do the contrary. We are at no trouble to know or understand ourselves, and are always determining about others, whom we know nothing of with certainty. This the wise man calls sitting in judgment with sinners, who make themselves such by an unwarrantable way of acting, full both of presumption and injustice.

Ver. 10. *My son, meddle not with many matters.*] In any business or profession, a man should not undertake more than his time, condition, or the nature of such affairs, to be well managed, will admit of. For either they must be performed imperfectly and in haste, or some of them be neglected. Life is too short, our minds too limited, our bodily powers too small and feeble, to execute successfully many things at once; for the surest way of doing nothing well, is to attempt a multiplicity of things together. It is a very just observation, "Impar quisque invenitur ad singula, dum confusa mente dividitur ad multa." This advice also is proper in spiritual matters; when we are about any part of our duty, we must avoid, as much as possible, the distraction of cares and outward avocations; for as the understanding, when perplexed with several objects, is intent upon none of them as it ought; so the soul, divided between heaven and earth, and the cares of each, makes slow progress, and soars not to perfection. This is particularly true of prayer; if the spirit of a man is busied with a variety of worldly intervening cares, they will intrude themselves unseasonably, and abate the fervour of devotion. We may also hence see the danger of a hurrying life in general; the soul, through a multitude of secular business, or a continual round of pleasures, succeeding thick one upon another, is apt to forget herself and her true concerns, and grow careless about what passes within. At first, she makes a faint resistance, but by degrees, being accustomed to a life made up of trifles and pleasures, she at length becomes reconciled to it, and takes delight in it, and so is carried with the many down the stream, and makes shipwreck.

Ibid. *If thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.*] ἐὰν πολυπραγμονήσῃς. The advice here is not to avoid business proportionable to our strength or leisure, but employs of such a nature as require our whole time, to the injury and neglect of our ownselves, or which cannot be sufficiently managed by dividing our time; for by such sort of business one can get no good, it must be done by halves, or every thing else must be neglected for it. We cannot by undertaking such variety of business, answer at the same time the trust reposed in us by others, and the duty which we owe to our ownselves. If thou meddle much says the wise man, thou shalt not be innocent, rather thou shalt not come off harmless or unhurt; the reason immediately follows, ἐὰν (which I would here with the Oriental versions, render *etenim*) for if you follow after, *i. e.* attempt them, thou shalt not obtain, *i. e.* thou canst not manage them, (being many) neither shalt thou escape by fleeing, *i. e.* neither can you clear your hands of them; the consequence is, you can get no good, but must get trouble, and may get mischief by them; or, as the margin is, "Thou shalt not escape hurt." Bossuet's exposition is to the same effect, "Multis implicitus negotiis multa peccat, multa sectatus nihil capit, multa conatus, expedire se non potest." The Vulgate here renders, "Et si Dives fueris, non eris immunis a delicto;" following a copy which read σκνίπτης, and with it agree the Tigurin, Geneva, and Coverdale's versions. The sense of the whole verse according to this reading is, Be not too intent upon getting riches, for as it is always dangerous to pursue them with too much eagerness, so when gotten, do they not always satisfy, and oftentimes endeavours for obtaining them prove ineffectual. For the providence of God governs all things, and if it is not his will that a man shall be rich, in vain does he run after them, they shall flee from him. If he allots a state of poverty to a man, it shall constantly pursue him, he shall not escape from it by any art or endeavours; but with the blessing of God, riches shall court a man, and shall come to him, without his labour, or seeking.

Ver. 11. *There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.*] τόσῳ μᾶλλον ὑστερῆται. The Vulgate renders, "Est homo laborans, & festinans & dolens impius, & tanto magis non abundabit." The latter part is but indifferently rendered, for poverty is a negative term, and is better expressed as it is in the Greek, by want, than by not abounding, and is even more proper and

expressive than πτωχεία περισσεύων in the following verse. Seneca well defines it, "Paupertas non ab eo dicitur, quod habet, sed ab eo quod ei deest." And therefore, Luke xxi. 4. αὕτη ἐκ τῆς ὑστερήματος αὐτῆς, is excellently well translated by the Vulgate, "Ex eo quod deest illi." The Vulgate properly inserts *impius* in the passage before us, for a wicked man above all others, even though he "hastes to rise up early, and eats the bread of carefulness," and employs the most usual and probable means, shall not have the success he proposes in the world, for want of the blessing of God going along with him, which alone maketh rich, Prov. x. 22. Mess. of Port Royal expound this in a spiritual sense, The proud Pharisee in the gospel, whose life was irreproachable, who fasted at all the stated seasons, and paid tythes with the greatest exactness, but yet through his spiritual pride was rejected, is an instance of what is mentioned in this verse, as the publican is likewise, according to them, of the verse following. That a sinner like him, under a true poverty of spirit, who has a sense of his guilt, and acknowledges his own vileness, has the best prospect of advancement; that though men despise him, as the Pharisee did the Publican, yet God looks favourably upon him, and will regard him the more for not daring to lift up his eyes to heaven; he will exalt him from his low estate, because by smiting his breast he testifies his true penitence, and sues for mercy in the posture and language of the greatest of sinners.

Ver. 15. *Love, and the way of good works are from him.*] The wise man, after having shewn that temporal goods come from the Lord, such as prosperity, riches, health, long life, proceeds to shew, that spiritual goods, the endowments of the mind, and the affections of the heart are from the same originals, and the gifts of his bounty and liberality. Not only the knowledge of human arts, and proficiency in science, but all virtues and good qualities, such as love, both of God and our neighbour, good dispositions and good works, their natural fruit, come from the Lord. This verse, and the following, are omitted in the Vat. and many other Greek copies, nor do they occur in all Latin ones. The Syriac has them, and the Complut. and this last probably our translators follow.

Ver. 16. *Error and darkness had their beginning together with sinners, and evil shall wax old with them that glory therein.*] God made man originally upright with the sense and knowledge of his duty clearly stamped upon his mind; he created him not unto error or sin, his will was as perfect as his understanding; but since the fall, he has been less able both to discern and practise his duty, and darkness and error are as it were natural to the whole species; but in sinners the sad consequences of the fall are most visible, and melancholy. Vitious inclinations so early appear in them, that they may seem to be born with them, according to that of the Psalmist, "The ungodly are froward even from their mother's womb; as soon as they are born they go astray and speak lies," Psal. lviii. 3. Though all men are born in sin, it is certain the wicked seem to have brought into the world with them worse dispositions than others; whether owing to their natural temperament and constitution, or to the encreasing the evil leaven through their own fault, they have the habit of sin so deeply rooted, as if it was even natural; instead of growing in grace, they pride themselves in sin, and glory in their shame, and through a long continuance in it, strengthen themselves, as the Psalmist expresses it, in their wickedness; and so they grow old in it, "Consenescunt in malo," Vulg. and die without repentance, or amendment.

Ver. 17. *The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.*] The gifts, favours, or graces which God gives to pious and good men, are durable, and permanent, nor is he easily induced to withdraw his loving kindness, according to that of St Paul, "The gifts of God are without repentance," Rom. xi. 29. i. e. He does not hastily revoke what he has granted, nor recall the favours which he has once vouchsafed, arbitrarily, and without reason. The author having before established these two great truths, that all the good things of this life come from God, and that all the evils of it are so many punishments sent by him, he adds here, That the gifts of God to the righteous are attended with happy success, they thrive with them, and are productive of more good; but to the wicked, whom sometimes the same favours are vouchsafed to, they often prove to them the means of their ruin, and snares to take them withal. This observation is equally true, if applied to spiritual favours. The gifts of the Holy Spirit, received into a heart well disposed, like the seed which fell upon good ground, take deep root there, and bring forth fruit, which is always renewing and increasing; for the good man is daily improving the talents received, is continually adding to his virtues, and proceeding from grace to grace, till

he arrives at perfection; but the wicked, by the neglect, or abuse of the same proffered help, encrease unto more ungodliness.

Ver. 18, 19. *There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.*] This is not rightly translated; it should be rendered, This is the portion of his reward, or this is all he gets by his pinching, viz. ἐν τῷ εἰπεῖν αὐτὸν, to say, or flatter himself, that he can now take his ease, and live upon what he has hoarded up. Μισθὸς is thus used, Matt. vi. 2. Luke vi. 24. Phil. iv. 8. And by this writer, ch. xiv. 6. upon the same subject. Horace too, Ep. xvi. L. i. and other pure writers, use *Pretium* in the like sense. The parable of the rich man, Luke xii. 19, 20. very much resembles the description of this writer, who said to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." And the inference from both is nearly the same, "Thou fool, this night shall thy soul be required of thee, and then whose shall those things be, which thou hast provided?" And it is observed of the rich miser here, that notwithstanding his laying up great stock for futurity, he knoweth not what may happen, or how long time he shall have to live, or what opportunity of using them; nor considereth how uncertain life is, and that he may soon die, and leave his riches for others. In the Greek there is ὕστερον πρότερον, for death precedes the leaving our goods to others. We have the like inverted order, Luke xx. 15, 31. Solomon well exposes the fruitless labour of such a worldling, "There is one alone, and there is not a second," i. e. no heir, "he hath neither child nor brother, yet is there no end of his labour, neither is he satisfied with riches, neither sayeth he, For whom do I labour, and bereave my soul of good?" Eccles. iv. 8. The observation of the son of Sirach, is a consequence of the former verse, where he says, that the gifts of God to good men are lasting, and blessed with success; here he shews, by way of contrast, that the good things which he sometimes bestows upon the wicked, who please themselves with the hopes of long enjoying them, are soon taken from them; and when they imagine themselves most at ease, and in the greatest security of their labour, God suddenly takes from them what they so much set their hearts upon, and summons them to give an account of their stewardship.

Ver. 20. *Be stedfast in thy covenant.*] In the covenant made with God, in which all the Jewish posterity were included, as well as their forefathers, and each one personally, by undergoing the rite of circumcision, the seal of the covenant. This the Israelites first entered into in the person of Abraham, the founder of their race, Gen. xv. 8. next by that made with their fathers in the wilderness at Mount Sinai, Exod. xix. 6, 7, 8. after by the covenant with Joshua upon their entrance into the promised land, Josh. viii. 32, 33. And lastly, at their return from the captivity under Nehemiah, when the original covenant was solemnly renewed, Neh. ix. 38. and ch. x. 1, 2. The latter part of this verse, "wax old in thy work," is well rendered by the Vulgate, "In opere mandatorum tuorum veterasce." This advice may also be applied to the Christian Sacraments, to holy orders, religious vows, promissory oaths, matrimonial faith, &c. in all which as an obligation is brought upon persons by their stipulations, so are they in conscience bound carefully to fulfil their respective engagements, to be conversant, and stedfast in their covenant.

Ver. 21. *Marvel not at the works of sinners, —for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.*] μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ. Θαυμάζειν is taken in a different sense here, from what it is ver. 13. For besides the common sense of wondering, it may either be expounded, Praise or extol not the works of sinners; and in this sense it is used, Job xxxii. 22. Eccles. vii. 31. xxxviii. 3. or, Do not envy, or desire the riches, and prosperity of the wicked; or, Be not offended at the works of sinners; and thus it it is used, Eccles. v. 8. "When thou seest the oppression of the poor," μὴ θαυμάσῃς, be not troubled or offended at the matter. See also John vii. 21. where πᾶσα θυμάζετε, is explained, ver. 23. by χολᾶτε. And the reason follows immediately, why we should neither extol, envy, or be offended at the prosperity of the ungodly, because the power of God can immediately alter the state and condition of his creatures, and deal with them as he wills, or sees proper, in an instant, διὰ τάχους, ἐξάπινα; a pleonasm, to express the swiftness of his dealing. He can suddenly overturn the high estate of a rich sinner, and as suddenly make his blessing to flourish upon the godly. And thus God enriched the patriarchs, Abra-

ham, Isaac, and Jacob, for their piety, with the blessings of plenty and abundance, which the law promised to the faithful, and obedient.

Ver. 23. *Say not, What profit is there of my service? and what good things shall I have hereafter?*] These seem to be the words of a poor man in despair, pouring forth his complaint in some such melancholy strain, What reason is there for me to desire to live? of what use am I in life, what advantage can I propose by a longer stay, or what hopes have I of bettering my condition? after all the care I have taken to give proofs of my duty and faithfulness to God, and an inviolable attachment to his service, what good have I received from him in return? am I the happier, or more at ease in my condition? have I received any, or more comforts from his liberality than others on that account? In the like strain Job's wife tries to subdue his integrity. After all the misfortunes which are come upon thee, the loss of thy goods and children, which with such pain and danger I brought forth, and which is a visible token of his displeasure, the fire of God falling from heaven, dost thou still retain thy integrity, and continue to serve him? what more or worse can he do to you, except taking away your life, as a return for all your fruitless services? "Curse God and die." The speech of Job's wife is indeed but short in the English version; but the curious, by consulting the LXX where it is continued to a great length, may see enough of her outrageous temper. Tobit's wife too insults the goodness of her husband in the like sneering manner. Where are thine alms, and thy righteous deeds. All thy fine hopes and expectations are plainly vanished, the charities which you have exercised all your life, profit you nothing; they have not kept you from blindness, which deprives you of all comfort,—behold, thou and all thy pious works are laughed at, and every one is sensible of, and makes sport with thy disgrace.—Imitate not, says this pious writer, such idle persons in their profane talk, entertain no such disrepectful sentiments of God, nor dare to utter any evil blasphemy against him, or to murmur at the methods of his providence. He will reward your service and faithfulness, when, and in what manner he sees proper; and if in this life you fail of a reward, you may be assured of a future, and better recompence. In the next verse we have a rich insolent person described, triumphing in his imagined self-sufficiency, as above the reach and power of fortune, sporting himself in the luxury of present enjoyments, and quite indifferent and unconcerned about what may happen to him hereafter; like the worldling described in the Gospel, an equal monument of weakness, and folly.

Ver. 25. *In the day of prosperity there is a forgetfulness of affliction, and in the day of affliction there is no more remembrance of prosperity.*] The author here replies to, and reproves the faults usually attending each extreme. He begins with the last first, that the conduct of the conceited rich man is entirely owing to his forgetfulness, and want of reflection upon the uncertainty of all human happiness and greatness, which God delights to overthrow and confound, when men affect to be independent, and are regardless of his power and providence. On the other hand, the poor man who is so dispirited and dejected with his present calamitous circumstances, as to think of nothing else, forgets how things were with him formerly, how he has been hitherto sustained by the bounty of indulgent heaven, and if not by the bounty, yet with necessaries, such as were most convenient for him. As if the present cloud which hangs over him could never be removed, nor his sun rise again in glory, he forgets his duty of patience and trust in God, and that it is an easy thing in the sight of the Lord on a sudden to make a poor man rich; or if he does not do it instantly, or even at all, that he can bless his latter end, ver. 26. and make his death comfortable; and, because he has in this life received his evil things, place him with Lazarus in Abraham's bosom. The Vulgate gives this by way of advice, and it is worthy of remembrance, "In die bonorum ne immemor sis malorum, & in die malorum ne immemor sis bonorum;" by thus prudently managing the two different states, by reflecting often that a change may come, we shall avoid pride, and not sink into despair.

Ver. 27. *The affliction of an hour maketh a man forget pleasure.*] Nothing shews more the vanity of worldly pleasures, than the shortness of their continuance, and the weakness of the impression made by them; the sense of them is interrupted, and even effaced by any vexation of the mind, or present indisposition of the body. Any acute pain or disease shall make us disrelish every thing about us, nor will the anxiety be relieved, or suspended by any reflection on past delights, or present amusements; even the voice of melody is then harsh and ungrateful. This observation is equally true, applied to times

of public calamity, when diversions, entertainments, and the usual expressions of joy lose all their former relish, and are as disagreeable to the inclination of all serious and considerate persons as are then unseasonable and misbecoming. It was a just reply of the Jewish exiles, to those who required of them melody in their heaviness, "How can we sing the Lord's song in a strange land?" Psal. cxxxvii. 3, 4. To propose scenes of mirth of any kind, to persons in a state of trouble, whether in captivity, or mourning some domestic evil and misfortune, is impertinence, insult, cruelty; or the meaning may be in a moral sense, that men are apt, when evils and calamities are upon them, and they lie under the smart of present sufferings, ungratefully to overlook past instances of the Divine goodness to them, and not to reflect on former mercies and blessings, with that gratitude and thankfulness which they ought. Agreeably Seneca says, "Hoc habet inter reliqua mala dolor, quod non supervacuus tantum, sed & ingratus est." Epist. 99. Some, and particularly Calmet, understand by *the hour of affliction*, the hour of death, which so absolutely effaces all that the world has in it which is charming and inviting, that one in those melancholy circumstances cannot in the least attend to any of its pleasures, or allurements. The dying person is insensible of all that passes; every thing before him is mist and darkness, and the thought of former delights and regalements, either pleases him not at all, or, if he has been intemperate in the use of them, fills his soul with cutting remorse at the remembrance of them, and a lively apprehension of misery on that account. This sense seems favoured by the following sentence, In his end his deeds shall be discovered, i. e. while a man is alive he may act under a disguise, or envy may detract from him, or malice blacken him; in death only we truly view and judge of the man; their respective works discover then both the good and bad man, and follow them accordingly. Mess. of Port Royal understand the place also in this latter sense, and have this beautiful reflection upon it: "The prospect of death is a most necessary and useful admonition to the living; it is that which forces men at length in some sort to despise the world, and to prepare for a better. The last hour expels all those clouds which darkened and intercepted the soul; it represents to a man in a moment all the folly and vanity of his life past, and convinces him of the extravagance of his desires, the deceit of his pleasures, and the nothingness of worldly hopes. It is the view of this only, that gives a man a right sense of things, and enables him to form a true judgment of himself, and his state, persuades him in time to provide for his future safety, and properly to bid adieu to the world, before he is forced to leave it."

Ver. 28. *Judge none blessed before his death, for a man shall be known in his children.*] St Chrysostom very highly commends the son of Sirach for this fine reflection, in terms of great honour and respect, Hom. li. in S. Eustath. Antioch. which he expatiates upon after his oratorical manner. The ancient sages, upon the view of the uncertainty of human happiness, have been almost unanimous in subscribing to this aphorism, that none can be pronounced happy before his death; for the most glorious and happy life may be blemished by the concluding stroke, and the last period may sully the beauty and glory of all that went before. This truth Crœsus, when his boasted happiness was near expiring, by the prospect of a miserable death, was at length sensible of, and acknowledged before Cyrus the justness of Solon's judgment, who, from a sense of the frailty of human greatness, had pronounced, that a man's happiness could only be determined truly by the circumstances of his death. This writer rests the verdict of a man's happiness upon the condition of his children, their state, and circumstances in the world, and especially their good or evil disposition, and moral conduct in life; for the judgment of a man's felicity is not always to be taken singly from himself; if his children are unsuccessful, and come to misfortunes, or, which is worse, if they prove extravagant and vicious, we account such a father truly unhappy, and his grave, to which their evil conduct will the sooner hasten him, to be strewed with disgrace and sorrow. When degenerate and unworthy sons succeed to a father of distinguished merit and character, and by their misconduct or weakness sully the great name of their ancestors, the world sympathizes, and weeps over the monuments of their great progenitors, and is convinced, that misery and unhappiness can overtake a man even in his grave. When parents have taken all the care they can about the education of their children, and to give them, as it were, a second birth by the nurture of their souls, it must doubtless be an uncommon affliction to them, if, instead of answering their hopes and expectations, their name and family is dishonoured by their evil conduct; especially as the world is generally so ill-natured, as to ascribe the miscarriage of chil-

dren to the negligence of their parents, and to suspect even their virtue on that account. According to the observation of St Ambrose upon the place, "Unusquisque in novissimis suis agnoscitur, & in filiis suis æstimatur, si bene filios suos instituit, & disciplinis competentibus erudivit; si quidem ad negligentiam Patris refertur dissolutio filiorum." De bono Mortis, c. viii. Many are the instances, both in sacred and profane history, of children degenerating from the virtue and probity of ancestors peculiarly eminent in their generations, and thereby disturbing their domestic peace, and making their exit less glorious and comfortable. That Moses died upon mount Nebo, in the sight of Canaan, was not so great a trial, as that his sons were unworthy to succeed him in the priesthood; and that Eli's children proved so corrupt, such sons of Belial, as to know not the Lord, and to be set aside from officiating before him for their unworthiness, was a great allay to his honour and comfort. The like may be said of Solomon, whose glory and happiness was much sullied by the evil conduct of Rehoboam, as Hezekiah's fame was by that of his son Manasses. Amongst the Romans, the reputation of the brave Germanicus was eclipsed by the succession of an infamous Caligula; and Commodus, the unworthy son of the wise Antoninus, gave a check to the great name of his father. These instances are sufficient to shew, that the measure of our happiness is not always to be taken from ourselves, but from our descendants and relations; and he that is cursed in his children, however other things may favour him, cannot be reckoned among the fortunate. But neither the ancient philosophers, nor even this writer have carried this matter far enough; in the delivery of this maxim, they considered only the present life, and pronounced that one could not congratulate a person upon a complete happiness before his death, because so many accidents might happen to him, or to his children which would give him uneasiness; but take this maxim in a more extended view, and apply it to another life, and then both the sense and prospect will be greatly enlarged; for Scripture acquaints us, that the happiness of a good man begins, properly speaking, at his death; till that time he is subject, and perhaps more exposed to injuries than others, and from the frail condition of his nature liable to fall into sin, especially as the artifice of the devil is principally levelled against every good man, to seduce him, if possible, from his duty, and to leave that good way which he so long hopefully went on in; but when once he has finished his course, fought the good fight, and come off conqueror, we can then pronounce him completely safe and happy, he enters upon his rest, a state of present comfort and security, and when the sensual man's happiness ends, his begins.

Ver. 30. *Like as a partridge taken, and kept in a cage, so is the heart of the proud.*] ὡς πέρδιξ θηρευτὴς ἐν καρύλλῳ, i. e. as a tame partridge kept in a cage, by its arts, decoys others of the like kind into the nets spread for them, and then prides itself over them, so the proud man watches for another's fall, and insults over him in his misfortune. Bochart understands the passage in this sense, "Hominem superbum, altero in ruinam impulso, sic in illum insultare, quomodo Perdix venator, seu cicer in cavea, sui generis aves, quas suis artibus in laqueum induxit. Hieroz. L. i. ch. xiii. P. 2*da*. Pliny and Aristotle both take notice of the game-partridge, and of its cunning to entice others; the latter calls it, πέρδιξ θηρεύτης, as this writer does. Hist. Anim. L. ix. c. 8. Plin. L. x. c. 33. St Austin observes, that the other partridges are taken by their eagerness to fight with that in the cage. Cont. Faust. The proud man here is the same with the deceitful one, mentioned in the former verse, and means a false friend who intrudes upon families with an air of confidence and respect, but his design only is, out of an ill-natured curiosity, to pry into their secrets, and to expose them, "Scire volunt secreta domus, atque inde timeri." Grotius thinks ὑπερηφάνου, a corrupt reading, and puts instead of it ὑπερφιάλου, i. e. *perfidi*, which indeed seems more agreeable to the context.

Ver. 31. *And in things worthy praise, will lay blame upon thee.*] Most editions have ἐν τοῖς αἰρέτοις, but the true reading is either αἰνετοῖς, which our translators follow, or αἰρέτοις, which the Vulgate favours, "Et in electis imponit maculam," i. e. he will spy out some fault, or lay something to the charge of the elect; the best, and most innocent persons cannot escape him: for this is applicable to persons, as well as things, (σοι being generally omitted) though our version renders otherwise.

Ver. 34. *Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.*] ἀπαλλοτριώσει σε ἐκ τῶν ἰδίων σου, either out of thine own house, or, thy goods and possessions. In this latter sense, the Vulgate takes it, "Abalienabit te a tuis propriis;" and the Tigurin version, "Cum perturbatione subvertet,

exuetque te tuis possessionibus ; διαστρέψει σε ἐν ταραχαῖς is badly rendered by the Vulgate, "Subvertet te in turbine." The meaning rather is, He will overturn your house, and distract the peace of it, ἐν ταραχαῖς, by the disturbances which he will occasion. The sense is the same with ver. 29. One cannot but observe a remarkable *paronomasia* in the words ἐνέκισσοι ἀλλότριον,—ᾧ ἀπαλλοτριώσει σε. Instances of this, besides those which occur in private life daily, are Massinissa, king of Numidia, who receiving Jugurtha into his familiarity, and house, occasioned such disturbances, as to prove his ruin. The like may be observed of Menelaus entertaining Paris, who, in return, stole his fair wife Helen, and kindled thereby the long war between the Greeks and the Trojans. Herod too, coming into the family of Hyrcanus, by the marriage of Mariamne, seized their kingdom, and was the ruin of the Asmonean race. See his life, in Josephus.

CHAP. XII.

WHEN thou wilt do good, know to whom thou dost it, so shalt thou be thanked for thy benefits.] This is a consequence of the last verse in the former chapter, wherein we are advised not to receive a stranger into our house, for often, without knowing it, one admits a worthless, treacherous, designing person, who will either pry into, and discover the secrets of the family, or may attempt improper, or indecent liberties in it, and thereby give much trouble, and occasion great disturbance. The advice here in general is, to make a prudent choice of the persons to whom we do the favour of an entertainment, or other good turn, that we may have the pleasure of obliging worthy objects, and such as will have the gratitude to thank us for our kindness, and the ingenuity to acknowledge the obligation: Or the direction here may be, that when there is a contest about disposing of a post of some trust and consequence, or of a gift and benefaction of value and worth; and there are many candidates for the same place or favour, in such a competition to deliberate on the merit of each, and prefer one that is most worthy, or has most need, to one that is less so, or has less occasion. Or if this is extended to charity, as it is most commonly understood, and which the context seems to favour, it then points out the great discernment and caution, which is necessary to be used, to know who are real and proper objects. The direction does not seem to include common and daily charities, which offer themselves continually almost from every quarter, wherein one need not be so scrupulous as to examine strictly into the merit, or the particular wants and circumstances of all that apply to us, lest if we are too nice and exact in our enquiry, we lose frequent opportunities of exercising our liberality, and being too wary in the distribution of our alms, draw upon ourselves the murmurs and curses of the poor; but rather to be inquisitive after, and assist distressed merit, or persecuted piety, such as are come to poverty, not through their own fault or idleness, as is the case of such as make a trade of begging; but unfortunate persons, unhappily reduced through some sudden calamity or accident, modestly concealing their misfortunes, or silently declaring their wants by a sad expressive countenance; or such as suffer for righteousness sake, and are in bonds and afflictions for the testimony of the truth. It is of charity done to such worthy objects as these, we are to understand our Saviour when he says, *I was an hungred, and ye gave me meat;* and "Not to imitate, (says St Jerom,) the custom of many in the world, who are unwilling to distribute to the necessities of the saints, and are regardless of the real wants of their poor neighbours, and yet lavish away the superfluity of their money, which would make many distressed families happy, upon entertainments and diversions.

Ver. 3. *There can no good come to him that is always occupied in evil, nor to him that giveth no alms.*] This does not seem rightly translated. By the disjunction it looks as if two different persons were here spoken of, whereas the fate only of the uncharitable sinner is hinted at. The sense is, that the sinner who giveth no alms, cannot expect to be forgiven, charity being an appointed means of procuring God's favour and reconciliation, and an atonement that will be accepted for the multitude of sins. And so the Vulgate seems to take it, "Non est ei bene, qui assiduus est in malis, & Eleemosynas non danti." Alms-giving was accounted by the Jewish doctors, one of the essential parts of their religion; and the rabbins call it, as well as the sacred writers, by the name of *righteousness.* As by this merciful appointment, God has shewed his tender regard for even the meanest of his creatures, so the Jewish synagogue was very care-

ful to execute the orders of God in this respect. We learn from their writers, that in every synagogue there were two treasury chests, one for poor strangers, and the other for their own poor. Those that were charitably inclined, put their alms into these chests, at their coming into the synagogue to pray, thereby to recommend their devotions, and forward the holy work they met about. Upon extraordinary occasions, when times, and cases of calamity called for it, they made collections, upon which occasions the ruler of the Synagogue gave orders to ask every body for their charity. And the primitive Christians were so exemplary for their charity, that no beggars were seen among them, nor did they extend their benevolence to their own poor only, but even to those of their enemies; which behaviour was so affecting, that even Julian the apostate proposed it as a pattern to his own subjects. Sozom. Eccl. Hist. L. v. c. 16. Just. Mart. Apol. 2.

Ver. 4, 5. *Give to the godly man, and help not a sinner; do well unto him that is lowly, but give not to the ungodly, &c.*] The former part is repeated, ver. 7. not by any mistake, but to inculcate, probably, that in the distribution of our charity, we must make a distinction of the persons, or objects on whom we bestow it. The godly, and lowly man, (for they are equivalent terms in Scripture,) as most deserving of our help, is most entitled to it; and we have this farther comfort and encouragement, that he will not abuse our kindness, but be thankful to us for all the good offices which he receives, and to God for every benefactor he raises him up. But the sinner will be so far from making any acknowledgment of our kindness, or indeed any good use of it, that probably he may strengthen himself in his wickedness thereby, or abuse our kindness, and apply the means afforded him, to our prejudice and disadvantage And therefore in the following part of the verse the advice is, "Hold back thy bread, lest he overmatch thee thereby." "Prohibe panes illi dari," Vulg. Which not only seems to mean, that we should not support the sinner, or any worthless object in his indigence, as we do others in the same condition, but that we should discourage others from being kind to him, acquaint such as are strangers to him with his character, and how unworthy he is of their favour and charity, and not suffer one of so little worth to receive what others want as much, and deserve much better. From hence, it appears, that the duty of alms-giving, as it was enjoined and practised in the times of this writer, was more restrained, than under the gospel. For under the latter, every person, though he be as odious to us as a Jew to a Samaritan, is to be esteemed our neighbour, and as such, to be relieved by us; nor are our good offices and kindness to be refused even unto sinners, as the merit of persons is to be no rule of our charity, and the doing acts of benevolence to those that least deserve it, is the very method of the divine goodness, and such, is recommended in Scripture to our imitation. I shall only observe that the construction of the Greek in the latter part of the 5th verse, ἐν πᾶσιν ἀγαθοῖς οἷς ἂν ποιήσῃς αὐτῷ is very singular, but agreeable to the Attic dialect. There are several instances of this Syntax in the New Testament, see Mark xiii. 19. John ii. 22. iv. 50. 1 Cor. vi. 19. But Ephes. ii. 10. κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, κ. τ. λ. comes nearest this passage. See more instances, Glass. Philol. Sac. L. iii. de pronomine.

Ver. 6. *For the Most High hateth sinners,—and keepeth them against the mighty day of their punishment.*] This last sentence is omitted in the Vatican edition. The Vulgate transposes it, and joins it to the end of the 4th verse, rendering, "Custodiens eos in diem vindictæ," without the epithet. The mighty day of punishment is equivalent to ἡμέρα κρίσεως, 2 Pet. ii. 9. iii. 7. 1 John vi. 17. and to κρίσις μεγάλης ἡμέρας, Jude 6. Τηρεῖσθαι, and φυλάττεσθαι among the Greeks, answer to *reservari* and *custodiri* among the Latins, and are all of them elegantly used of delinquents reserved and secured for future punishment. Thus, Prov. xvi. 4. φυλάσσεσθαι ὁ ἀσεβὴς εἰς ἡμέραν κακὴν, an expression similar to that of this writer. See also Acts xxv. 21. Ovid, too, has "Pœnæ crucianda reservor."

Ver. 10. *Never trust thy enemy.*] Neither thy present nor *quondam* enemy, because he will not soon forget former injuries received, but will revenge himself when opportunity offers. Nothing is more rare than a solid and lasting reconciliation, according to that of Horace,

Male sarta
Gratia nequaquam coit, & rescinditur.
Epist. L. i. Ep. 8.

He that is hurt and injured, with difficulty forgets it; and he that has done the wrong cannot easily persuade himself that the other has forgot it, so always suspects him. He hates him, because the injured person is a constant reproach to him whenever he meets or thinks of him; and imagining him to resent the first injury, is

always ready to return a second. Mr Pope has excellently described this,

Forgiveness to the injur'd does belong,
But they ne'er pardon who have done the wrong.

Ibid. *For, like as iron rusteth, so is his wickedness.*] The ancients speaking of envy, malice, and hatred, often make use of the comparison of the rust to display their ill effects. Thus Horace,

—Hic nigræ succus loliginis, hæc est
Æruginis mera. L. 1. Serm.

And Martial,

——Nimiaque ærugine captus
Allatras omnem, quod tibi cunque datum est.

The sense is, that as brass (Χαλκὸς in the Greek, *æramentum* in the Vulgate), though you take never so much pains to rub it clean and polish it, will quickly again contract a green rust; so an enemy, though seemingly reconciled, will hide his evil dispositions and lurking intention for a time, but will sooner or later return to his old rancour and wickedness; for though he knows how to dissemble to advantage, yet the root of malice and bitterness being still in him, it will be sure to put forth.

Ver. 11. *Though he humble himself, and go crouching, yet take good heed, and beware of him.*] i. e. Such a designing person will put on a friendly appearance, will look humbly, and act submissively, that the person on whom he intends to seize and vent his malice may lie more open to his premeditated assault. He is therefore the more to be suspected for this piece of artifice, and to be looked upon as concealing some design of mischief, under such a cringing behaviour; he only waits an opportunity when he may be revenged more securely, and injure you most effectually, for the disagreeable submissions he has been obliged to so much against his inclination. The Psalmist describes such a designing and dangerous person in the self same terms, "He falleth down and humbleth himself, that the poor may fall into the hands of his captains," Psal. x. 11. Nor is such a prudent caution inconsistent with the behaviour required towards enemies, even under the gospel. For, though we are commanded to love them, yet are we not commanded to make them our confidents; though it condemns hatred, and returning evil for evil, yet it allows a proper cure, and reasonable distrust of such as we know bear us no good will. For there is a great difference between not injuring, or even being ready to assist them, and the putting ourselves in their power, and making them our bosom friends, and lying at their mercy by too great a freedom and openheartedness. Even among our confessed friends all are not intimates, nor have we the same confidence in, or equal reliance upon all; we know and can judge how far each may be trusted and depended on, and deserves to have a greater or less share in our esteem and confidence: And with respect to our enemies, prudence does not certainly require less care and circumspection to be observed, whose pretended friendship is only for their own advantage. Ecclesiastical history furnishes us with many instances of saints and holy fathers, who being upright, and well meaning themselves, and suspecting no harm from others' affected civility, have been deceived, imposed upon, and almost ruined, by the artifice of false and designing friends. Such was Greg. Nazianzen, whom Maximus, the cynic philosopher, having gained upon by his complaisance, address, and insinuation, the use this subtle impostor made of the friendship indulged him, was to decry his patron and master secretly, to set himself up as his rival, and to endeavour to dispossess him of his bishoprick; concealing his ambitious design under the deceitful veil of being his disciple and admirer. Cave's Lives of the Fathers, 296-7. This instance shews us the justness of our author's observation in this and the following verse, to take good heed and beware of such intriguing persons, whose friendship is self-interest, and their familiarity a view only to their own gain or promotion; who, however humble they appear, mean to stand up in thy place, to stand upon thy office or dignity, τὴν καθέδραν σου, and hope to rise by thy fall.

Ibid. *Thou shalt be unto him, as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.*] The Vulg. and Jerom's bible wholly omit this. The present reading of the Greek, γνῶσῃ ὅτι οὐκ εἰς τέλος καθίωσε, seems to be corrupt, and yet it is in all the editions: I would either read ἀκαθίωσε, or with Grotius, ἐκκαθίωσε, "Cognosces non esse planè emaculatum." And thus Tacitus, "Cavendos esse flagitiis commaculatos." Annal. l. vi. This writer here alludes to mirrors of metal, generally of brass, which were used in ancient times, of some of which was the laver of brass made, Exod. xxxviii. 8. The nature of these is such, that when once the rust has eat into them, though they are wiped carefully, and all endeavours used to remove it, it will be perpetually returning, and sometimes is confirmed to that degree,

that it can never be gotten out, and quite spoils the polish of the mirror, and by that means renders it useless. Such is the concealed hatred of a false friend, reconciled only in appearance; his resentment, which is firmly rivetted, will soon break out again, and you will perceive and experience his old rancour.

Ver. 13. *Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?*] θηρία May either mean wild beasts in general, or serpents and vipers, and such like venomous creatures. There were a sort of physicians among the Hebrews, Calmet calls them enchanters, who took upon them to charm serpents, and hinder them from stinging, or to cure those that were stung by enchantments and spells. It does not appear there was anciently any medicine invented or found out, for the cure of the bite of a venomous animal, such as modern times have discovered; and therefore these enchanters often failed of success, and their pretended charms proved ineffectual. They were, notwithstanding their boasted spells, sometimes bit by them themselves, and lost their life by their poison. Jeremiah alludes to these noxious creatures, and the supposed cure by spells, when he says, "I will send serpents, and cockatrices among you, which will not be charmed," viii. 17. as does the Psalmist, who describes the adder, as sometimes stopping her ears, and refusing to hear the voice of the charmer, though he charmed never so wisely, Psal. lviii. 4, 5. The sense of the author in this passage either is, that the keeping company with sinners, is contracting a certain infection, and sucking in a deadly poison; that they are like so many wild beasts slaying the souls of men; that persons warned of the danger of such evil communication, who will notwithstanding associate with them, and run into mischief, fall unpitied, and may thank themselves for their ruin: or, from the context we may suppose the meaning rather to be, That as one does not pity those who boast of their skill to charm serpents, and have the rashness often to handle them, if they are at last bitten by them, because they voluntarily run into such danger, and vainly thought to escape that harm by art, which St Paul once did by miracle; So neither is any pity due to one who trusts to a seeming and false friend, one suddenly taken into favour, from an inveterate enemy, a person that one knows not thoroughly, or has reason to know by past experience too well, ever to expect any good from him for the future; to adopt such a one, upon whom so little dependance can be fixed, either as a companion or friend, is courting danger, and betraying one's own safety.

Ver. 16. *An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit; he will weep with his eyes, but if he find opportunity, will not be satisfied with blood.*] This is a fine description of the fawning parasite, who flattereth with his lips, but imagineth mischief in his heart. The Psalmist describes such, when he says, "They give good words with their lips, but dissemble in their double heart." They have money upon their tongue, and the poison of asps under it, which Plautus well expresses,

In melle linguæ sunt sitæ atque orationes
Lacteque: corda felle sunt sita, atque acerbo aceto.
In Trucul.

Believe therefore neither their words, looks, nor even their tears, they are false and designing, the tears of a crocodile, who aims to devour its prey the next moment, "Nullæ sunt majores, periculosioresque insidiæ, quam quæ sub nomine amicitiæ, & officii simulatione occultantur," says Cicero. It was by her false tears that Sampson's wife deceived him, and got from him the secret of the riddle, and, through her deceit, "unto the strong came forth bitterness:" and by the same artifice Dalilah stole the intelligence from him wherein his mighty strength lay. Against such sort of deceivers, who have the art of moving by their tears, Ovid gives this caution,

Neve Puellarum lachrymis moveare, caveto;
Ut flerent, oculos erudiere suos. De Remed. Amor.

It was thus that Ishmael, the son of Nethaniah, slew all those Jews that were marching to join Gedaliah, by going out in a friendly manner to meet them, by discoursing freely with them, and treacherously weeping all along as he went, Jer. xli. 6, 7. By which artful deceit he prevailed to slay numbers of them, and cast their dead bodies into the midst of a pit. Solomon gives the like description of such dangerous dissemblers, "He that hateth, dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not, for there are seven abominations in his heart," i. e. many artifices and tricks lie concealed there to surprise and ruin thee. The rendering of the ὁ is much stronger and closer to our purpose, χείλεσι πάλαι ἐπινεύει ἀποκλαιόμενος ἐχθρὸς, ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους· ἐὰν σε δέηται ὁ ἐχθρὸς μεγάλῃ τῇ φωνῇ, μὴ πεισθῇς. κ. τ. λ. Prov. xxvi. 24, 25. see Psal. xii. 2. lxii. 4. Jer. ix. 8, 12. Ezek. xxxiii. 31.

Ver. 17. *If adversity come upon thee, thou shalt find him there first.*] πρότερον, i. e. First before others, either to satisfy his ill-natured curiosity, and to be a witness of your disgrace, or that he may have the pleasure to insult you under your humiliation and affliction. Some editions have πρότερόν σου, i. e. first or nearest to your person. And thus Calmet, and Mess. of Port Royal render, "Vous le trouverez le premier aupres de vous." If πρότερόν σου seems harsh in this sense, might not πρὸ ἑταίρων σοῦ be the true reading? i. e. he will be the first officiously to intrude himself, even before your friends and acquaintance.

Ver. 18. *He will shake his head, and clap his hands, and whisper much, and change his countenance.*] i. e. He will shake his head at thee, by way of contempt and insult, see Ecclus. xiii. 7. clap his hands, in token of his rejoicing at thy misfortunes, and spread many false reports about thee secretly, by insinuations and whispers, and be quite another person from what he appeared to be; or rather, the man will then shew himself in his true colours.

CHAP. XIII.

Ver. 2. *BURDEN not thyself above thy power, and have no fellowship with one that is mightier, and richer than thyself; for how agree the kettle, and the earthen pot together? for if the one be smitten against the other, it shall be broken.*] When thou chusest a friend, chuse an equal, one of the like state and condition with thyself. In friendship, as in marriage, too great a difference of circumstances, age, and condition is dangerous, and often the occasion of unhappiness. *Pares amici*, is the poet's advice in friendship, as *nube pari* is in marriage. The friendship and confidence of great folks flatters indeed the ambition of persons of a lower rank, they think it an honour to be distinguished by them, and propose great advantage to themselves by such an acquaintance, but at length they are convinced of their folly, and have cause to repent of their intimacy. According to that of Horace,

Dulcis inexpertis cultura potentis amici,
Expertus metuit.

They propose indeed to raise themselves, and make their fortunes by paying their court to great men; but they are often disappointed in their pursuit, sacrificing in the mean time their liberty to a prospect of grandeur, and are at best but splendid slaves. "Nunquam est fidelis cum potente societas," is the motto of one of Phædrus's fables, which he illustrates also by the instance of the kettle and earthen pot. There is the like comparison too in Æsop, and upon the same occasion, near 300 years before this writer, to which probably he alludes. The man of wealth and power encourages the weaker vessel in the language of the brazen pot, "Ne metuas, curabo enim ego ne tu allidaris;" but the answer of the other contains a fine moral, "Collisio certe cum meo fiet periculo, decretum mihi est a te disjungi;" for when either the rich and the poor, the strong and the weak engage together, the weak are sure to be sufferers, and to lose the little they have, and sometimes their liberty and lives.—Plautus illustrates the inconvenience of an unequal match by the simile of an ass sinking under too great a burden,

Venit mihi in mentem, te esse hominem divitem
Factiosum: Me item esse hominem hominum pauperrimum,
Nunc si filiam locassem meam tibi, in mentem venit.
Te bovem esse & me esse asellum: Ubi tecum conjunctus siem,
Ubi onus nequeam ferre pariter, jaceam ego asinus in luto.

Where the poet, like our author, compares an unequal engagement to an over heavy burden, and makes such a match, to be no less a folly, than for a contemptible animal to vie with one of an overgrown size. We have a celebrated instance of the danger of having fellowship with one too mighty, and depending upon such a one for safety and protection, in what happened to Ahaz, king of Judah; he called into his assistance Tiglath-Pileser, king of Assyria, and made an alliance with him; the consequence was, he secured himself against Pekah, king of Israel, and Rezin king of Syria, but he delivered himself into the hands of a more formidable, and powerful enemy, who, as the text expresses it, distressed him, but strengthened him not, 2 Kings xvi. 7. 2 Chron. xxviii. 20.

Ver. 3. *The rich man hath done wrong, and yet he threateneth withal; the poor is wronged, and he must intreat also.*] The rich man adds one injury to another, evil and abusive language to some act of violence and oppression. He invades others rights, and then, to justify himself, is angry as if he was the sufferer. The poor man is forced to submit to, and even ask pardon of the rich oppressor, and to ask pardon, as if he was the aggressor. This passage seems to be an imitation of Prov. xviii. 23. "The poor useth intreaties, but the rich answereth

roughly." The reading of the Greek here is very different; that followed by our translators gives the best sense, and the truth of it is confirmed by history and experience. Men are often obliged in the neighbourhood of the great, and find it to be their best way, to buy their peace by submission, and to compound for, and dispense with lesser injuries, to prevent more, and greater. One reads of fathers, not only dissembling their grief and concern before a merciless tyrant, for the death of some of their children, but even flattering and commending him to appease his brutality, and to prevail on him to spare the rest. Thus Seneca, "Potentiorum injuriæ hilari vultu, non patienter tantum ferendæ sunt," lib. ii. De Ira. c. 33. Juvenal well describes the sad state of a poor man under the merciless power of an over-grown imperious person, in the following lines,

——— *Libertas pauperis hæc est,*
Pulsatus rogat, & pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.

Ver. 7. *And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn.*] Though you may think it a favour to be invited often to his table, yet by the frequency or magnificence of his entertainments, he will at length ruin you: For if you attempt to return his civilities, and treat him in the like manner, with the same elegance that he is used to, as perhaps he will expect two or three such treats, it will occasion much expence, and hurt your circumstances in the end, when he will laugh at your presumption, for pretending to vie with men of fortune. The author seems to allude to Prov. xxiii. 1. which in the rendering of the LXX comes near this place, ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυνάστου, τοιῶς νόει τὰ παραῤῥιμμένα σοι. . . . ἰδοὺ ὅτι τοιαῦτά σε δεῖ παρασκευάσαι. Or the sense may be, He will invite you to his entertainments, and make much of you for a few visits, and when he has got what he wants from you, and drawn out of you what he has occasion for, he will afterwards laugh at you, and pretend not to know thee.

Ver. 8. *Beware that thou be not deceived, and brought down in thy jollity.*] ἐν ὑφροσύνῃ σου, *i. e.* Take heed that thou be not reduced, or suffer in thy fortune by feasting, and entertainments, for so ὑφροσύνη sometimes signifies, See Esther ix. 19. Though a grateful temper, and an endeavour to shew civilities to a benefactor is to be commended, yet the ambition of entertaining the great, merely as such, for the empty pleasure of being thought considerable, or the vain eclat of having such grand acquaintance, is to be condemned in one of a private fortune, and is an instance of extravagance and folly. The marginal reading therefore, "Lest thou be brought down by thy simplicity," or imprudence, ἐν ἀφροσύνῃ σου, is very proper, which the Vulgate also follows. We have in these, and some of the following verses, a lively image and representation of the behaviour of the rich and powerful towards such as are beneath them, and depend upon them. One sees the absoluteness of their will, haughtiness of their temper, the oppression and injustice, false caresses, artificial disguises, and deceitful promises with which they impose upon their credulity and simplicity, expecting an assiduous, and often expensive attendance from them, till at length they have reduced them to a state of indigence; and then they abandon them in their distress, and make them the subject of their contempt and raillery. Those therefore, says a pious writer, who truly love God, pay not their homage to such golden idols; as faith assures them, that in their state of humility they are greater than the lords of the world, and that they degenerate from the nobleness of their spirit, if their ambition carries them to aspire after any thing but heaven.

Ver. 9. *If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.*] The advice is not to refuse such an invitation, which would be looked upon as rudeness and ill breeding, but to accept it modestly, to behave decently, to go but rarely, and to withdraw discreetly. Probably this writer alludes to Prov. xxv. 17. "Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee." Where the Interlinear version has, "Rarum fac pedem;" and so the Heb. and Gr. If such a conduct is adviseable with respect to private persons, our neighbours, much more is reservedness and caution to be observed as to frequency of visits, and a proper distance and carriage towards the great, our superiors. Experience confirms this advice of the wise man, to retire from, rather than run after persons of figure and distinction, because they usually despise such as press upon them too much, they grow tired of them, and though their politeness keeps them from saying so, they esteem such, as officious impertinents: We should therefore approach them, says an ancient writer, as we do the fire, not too near, for fear of being scorched, nor at too great a

distance, so as to receive no benefit from it. As we should not be too forward and bold in intruding, so neither should we be so negligent of our own interest, as to forego an acquaintance, which may some time or other be beneficial to us: Neither offend by our constant presence, and over-fondness to be remembered by them, nor yet by so long an absence, as to occasion our being forgotten, and overlooked by them. We should be dutiful and respectful to them, but not servile or abject; neither too much admire, nor too much fear the persons of the great, so as to betray the cause of virtue by any faulty compliance. This has been the case of many eminent persons in the church, and even some of the great lights of it, as appears from ecclesiastical history, who having more of the innocence of the lamb, than the courage of the lion, have not been sufficiently upon their guard, in treating with persons of great authority and power; but through promises and caresses, or fear of disgrace and punishment, have abandoned the defence of the truth, and been surprised, or rather forced into resolutions, which they have repented afterwards.

Ver. 11. *Affect not to be made equal unto him in talk.*] All the printed copies read here, μὴ ἔπιχε εἰσηγορεῖσθαι. The true reading undoubtedly is, μὴ ἔπιχε ἰσηγορεῖσθαι. See Grabe's Proleg. Tom. iii. ch. 2. The reason for such a reservedness of speech before great persons, follows in the next verse, "Cruelly he will lay up thy words." The copy which our translators follow, I presume, had ἀνελεημόνως συνλήρησει λόγους σου, but the rest have, ἀνελεήμων ὁ μὴ συνλήρων λόγους, which, if it has any sense, means, that he that guards not his tongue, and watches not over his words in such company, wants pity for himself, and is unmindful of his own interest. And thus Calmet expounds it, "Celui qui ne garde pas sa langue, ou qui ne veille pas sur son discours, manque de pitié pour soi même." But the sense given in our version seems preferable, which is confirmed by the Vulg. "Immitis animus illius conservabit verba tua," i. e. If a prince, or person of great power takes occasion, from your words, of jealousy, mistrust, or offence against you, though he says nothing for a time, he will afterwards shew you, that he treasured up what was spoken, and give you a proof of his resentment. He will use you here ill, and perhaps imprison you; but whatever treatment you meet with of this sort, ascribe it to your own imprudence, in being too open and unguarded. Thus Tiberius used to do, "Verba, vultus in crimen detorquens, recondebat," as Tacitus observes of him. And Sejanus's temper, as described by that writer, was the same, "Odia in longum jaciebat, quæ reconderet, auctaque promeret."

Ver. 13. *Observe and take good heed, for thou walkest in peril of thy overthrowing; when thou hearest these things, awake in thy sleep.*] The first sentence, as it is in our version, contains a necessary piece of advice and caution as to our general conduct, but the Vulgate confines it to hearing in particular, "Attende diligenter auditui tuo." And indeed some Greek copies have, συνλήρησον ᾧ πρόσχες σφοδρα τῦ ἀκύειν, i. e. Listen to a great man when he is talking, with much attention and respect, and at the same time with such circumspection, as not to seem inquisitive, or prying into his affairs; be as watchful and cunning in not being any ways surprised, as one that feigneth him asleep, and is awake all the time. And thus Bossuet, "Vigilem te volo, sed instar somnolenti." As inattention betrays neglect and contempt, so too much attention in you, and too great a curiosity may raise jealousy and suspicions in him against you. In the court of princes, and levees of great men, the grand secret of behaviour is, says Calmet, to have ears and hear not, eyes and see not, and a tongue and speak not. To hear every thing, and divulge nothing, to observe all that passes, and in appearance to be quite absent, to make just reflections on men and things, and seemingly to mind nothing, and be wholly incurious as to every body, and their concerns. Such a conduct, if it raises not a man friends, will be sure to create him no enemies. This masterly stroke in politics, and many others which might be mentioned, shew this writer's nice discernment, his knowledge of courts and public life, and the justness of his observations made on both; and contains a higher sense, and more agreeable to the context, than the common interpretation of attending, to, and meditating upon what is delivered and spoken.

Ver. 17. *What fellowship hath the wolf with the lamb, so the sinner with the godly.*] The wise man having taken notice of the inconvenience, and often danger of the poor keeping company with the rich, the weak with the powerful, the slavery of courts, and the proper carriage to be observed towards great men, he farther confirms his first thesis, That all persons ought to cultivate fellowship with those of the same rank and condition, by instancing in the

godly and the sinner, who can much less than the other maintain friendship, and keep up an intimacy together, because their way of life, sentiments, inclinations, morals, and conduct, are disagreeable to each other, as dissonant as those of the wolf and the lamb: the one innocent, gentle, and amiable; the other, mischievous, outrageous, and devouring. For as a mutual resemblance of manners, likeness of views, interests and designs, and, as it were, a sympathy of souls, are no less approved means of uniting persons, than equality of state and condition; so, where these are wanting, or disagree, an intimacy cannot long subsist, and extremes may as well be supposed to meet, or contraries coalesce, as a harmony subsist between the godly and the sinner, whose pursuits are so widely different. Thus Cicero, "Ob nullam aliam causam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima esse potest, morum studiorumque distantia." De Amicit. The comparison of the wolf and the lamb, whose union is inconsistent in nature, is often made use of by Horace, and other writers, to shew the impossibility of a friendship improperly contracted. And when Isaiah, prophetically to shew the blessed effects of the gospel, and the great change it should produce in men's sentiments, uses the comparison of the wolf and the lamb, dwelling and feeding together; he introduces that allusion to intimate, that the true religion should reconcile, and make one those whom the vices of heathenism had so variously distracted and divided; that persons, the most separated in interest, inclination, religion, and climate, should then happily unite, and compose one church, Isai. xi. 6. In Scripture, the disagreement of God and Belial, and their respective votaries, is well represented by the metaphor of light and darkness, which are quite incompatible, and mutually destroy each other.

Ver. 17. *What agreement is there between the Hyæna and the dog?*] As to the fact of the natural antipathy between these two animals, it is confirmed by various testimonies. There is a remarkable one in Opian, after having mentioned that the skin of the Hyæna will fright away all dogs, he adds, that if a man makes shoes of the skin, the dogs will not follow after, nor bark at him:

Καὶ σι κύνες κενεῶσιν ἰμειδιόωντα τυδίλους
Ἀνδρὸν ὑχ ὑλάουσι. De Venat. L. iii.

Pliny mentions the like of the tongue, "Eos qui Hyænæ linguam in calceamento sub pede habeant, non latrari a canibus," L. xxviii. c. 8. Nat. Hist. Ælian likewise confirms the account of this irreconcileable hatred between them; he says, that the Hyæna is a voracious animal, that imitates the voice and vomiting of a man, and by that artifice entices the dogs out, whom it instantly devours, Hist. Animal. L. vii. And with this account agree Arist. Hist. L. viii. ch. 5. Plin. L. viii. ch. 30. Chrysost. in S. Marc. Hom. 13. This father adds another remarkable particular, that dogs are struck instantly dumb, and cannot open, when they approach the very shadow of the Hyæna. Others say, that it stupifies, and makes them giddy, and that the flesh of it eaten is good against the bite of a mad dog. Bochart enumerates many such whims, and calls them, "Magorum atque Arabum nugas." Hieroz. L. ii. c. 56. The Arab. version of this place changes the Hyæna into another animal, "Quorsum versetur canis cum lacerto," which he shews to be a mistake. The Vulg. too wholly omits the Hyæna, nor does it substitute any other animal to form the comparison, "Quæ communicatio sancto homini ad canem?" This mistake he thinks arose from the transcriber not understanding what the Hyæna meant, and therefore changed it for *homini*, and afterwards added *sancto*, to preserve the opposition between holy and impure persons, called dogs, Rev. xxii. 15. In Loc. sup. citat. The Greek copies all agree in *ὑαίνῃ*, and countenance the literal, rather than a metaphorical sense; which probably was a marginal gloss, and crept into the text. However this be, the author introduces this simile to intimate, that the rich are often great oppressors, that they swallow up the needy, and "make the poor of the land to fail." Amos viii. 4. That what a lion is in the forest, as it follows in the next verse, such is an over-wealthy, powerful person, with respect to the helpless and poor.

Ver. 22. *When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him. The poor man slipt, and yet they rebuked him too; he spake wisely, and could have no place.* Ver. 23. *When a rich man speaketh, every man holdeth his tongue, and look what he saith, they extol it to the clouds; but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.*] If riches are wanting, the best qualifications are taken no notice of; you are on that account esteemed as a person of no consequence, or worth, and instead of being befriended in a low condition, you will meet with

affronts and injuries sooner. According to that of Ho ace,

Est animus tibi, sunt mores, & lingua, fidesque:
Si quadringentis sex septem millia desint,
Plebs eris. Epist. L. i.

But the rich man is caressed and courted, he has instantly all endowments and qualifications, all good qualities both of body and mind. Thus the same poet,

Omnis enim res
Divitiis paret, quas qui construxerit, ille
Clarus erit, fortis, justus, sapiens etiam, & Rex,
Et quicquid volet. Sat. L. ii.

Thucydides well observes, δεινὰ ὑπαρξάσῃ συσκιάσαι ἢ συσκιάσαι τὰ ἐκάστων ἁμαρτήματα, that prosperity is of great advantage to hide men's failings and defects; which Salust has imitated with great conciseness and strength, "Res secundæ mire vitiis sunt obtentui." And Theognis as beautifully expreases the disadvantage of poverty, to disparage all that a necessitous man can offer, or speak, when he says, that it makes a man tongue-tied, γλῶσσα δέ οἱ δέδεται. But none of the sayings of the ancients exceed the beauty of our author's sentiments on the occasion, particularly in ver. 21, 22, 23. where the antithesis is elegant, and well preserved. I shall only observe, that our version has not fully expressed, οὐκ ἔδοθη αὐτῷ τόπος, which means more than that he could have no place, viz. that he was not commended or honoured for his wise reflections. And so τόπον δίδοναι is to be understood in many places of this writer. See ch. xvi. 3, 14. xxxviii. 12. whereas if the rich man talks loosely or profanely, speaks ἀπόῤῥητα, "Things not fit to be named or repeated," the sparkling of his wit is admired, as if wit was consistent with indecency, or what is shocking can be pleasing.

Ver. 24. *Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.*] ᾧ μὴ πρόσεισιν ἁμαρτία, in which there is no sin by the means of acquiring them, or when they are honestly got, which is a better sense than that of our version. The author, in the observations he has made above on the different states, does not condemn riches as such, nor universally justify, or approve a state of poverty. For there are rich men, who do honour to their great fortunes by the good use which they make of them, and there are poor men, who disgrace even their low estate, by their pitch of wickedness. To the one, riches are good when gotten lawfully, enjoyed moderately, and dispensed liberally; and when they are free from the sins of avarice, pride, luxury, and forgetfulness of God, which too commonly attend them, they are blessings. To the other, poverty is an evil when it is accompanied with impatience, murmuring, coveting other men's goods, or actually seizing upon them, which persons of a very indigent condition are often guilty of. It appears therefore, that riches are not positively good in themselves, but it is the good or ill use of them only that denominates their worth and value. By the one they become the means of blessedness, and by the other they are made the occasion of falling. St Bernard has wisely determined this point, "Aurum & argentum, & cætera hujusmodi, quantum ad animi bonum spectat, nec bona sunt, nec mala: usus horum bonus, abusio mala, sollicitudo pejor, quæstus turpior." L. iv. De considerat. And so St Chrysostom, commenting on this passage, οὐκ ἁπλῶς ἀπὸ πλημάτων, κ. τ. λ. "Non simpliciter a divitiis nascuntur mala, sed ideo quia qui illas receperunt, eis nesciunt recte uti. Quia & Abraham dives erat & Job, & non solum nihil damni eis accidit a divitiis, sed & clariores fuere: quia non in usum suum tantum has possidebant, sed ut eis juvarent etiam alios, quorum succurrerent inopiæ." Hom. lxvi. in cap. 48. Gen.

Ver. 26. *A cheerful countenance is a token of a heart that is in prosperity, and the finding out of parables is a wearisome labour of the mind.*] i. e. The studious and contemplative man, employed in deep researches, or in writing and expounding dark and obscure parables, has not that gay brisk countenance, as one that is at ease, and whose mind is perfectly without care. Study, and intense application, are apt to abate a man's vivacity, to flatten the spirits, and give a serious and grave turn to the countenance. For, whereas joy discovers itself by sparkling eyes, an elevated brow, a free air, and an open aspect; intense contemplation, on the contrary, is denoted by fixed eyes, a contracted brow, a composed air, a settled or stern countenance, deliberate speech, or profound silence. These are tokens of a mind deeply engaged in intricate speculations, in painful and recondite disquisitions. And so laborious and fatiguing is close application both to body and mind, that Solomon very justly pronounced, "much study to be a weariness of the flesh," Eccles. xii. 12. and that great experience of wisdom and knowledge was, as well as other pursuits, a vexation of spirit.

CHAP. XIV.

BLESSED is he that hath not slipt with his mouth, and is not pricked with the multitude of sins.] Our translators follow the Complut. edition, which reads, ἐν πολλῇ ἁμαρτιῶν, but the more general reading is ἐν λύπῃ ἁμαρτίας, "in tristitia delicti;" as the Vulg. has it. And so the marginal reading is, which does not mean, as some have interpreted, that the man is happy who is not affected with sorrow and remorse for his sins, for he that is so affected, and has a true inward compunction on that account, has the best title to, and prospect of blessedness; but the sense of the whole verse is, that the man is happy, and highly to be commended, who, when poverty or any outward calamity lies heavy upon him, betrays no impatience, nor charges God foolishly by any murmur against him, or the dispensations of his providence, nor by a criminal dejection, and sinful despondency utters any thing reflecting upon his honour or justice.

Ver. 2. *Blessed is he whose conscience hath not condemned him.*] μακάριος ὃ ὁ καζίγνω ἡ ψυχὴ αὐτῦ. This is an Hebraism. Glassius produces many instances in the New Testament, and other writings of this construction. Grotius contends, that the true reading is, μακάριος ὃ ὁ ἀπέγνω ἡ ψυχὴ αὐτῦ, Blessed is he who does not despond, or despair under tribulation; which is confirmed by the next sentence, "Who is not fallen from his hope in the Lord." And this seems to be the sense of the Vulgate, "Felix qui non habuit animi sui tristitiam." And thus Calmet, "Heureux celui dont l'ame n'est point tombée dans le decouragement." Or the sense may be, That a good conscience is the ground of a religious assurance, like that of the apostle, "Beloved, if our heart condemn us not, then have we confidence towards God."

Ver. 3. *Riches are not comely for a niggard, and what should an envious man do with money?*] i. e. Riches do not become the sordid person, are of little service to ἀνδρὶ μικρολόγῳ, "viro cupido & tenaci," in the Vulg. which is hardly expressive enough; for it means one who is sparing of using them, even upon necessary occasions. Theophrastus well defines μικρολογία to be, φειδωλία τῦ διαφόρου ὑπὲρ τὸν καιρόν. Βάσκανος, though it is often used in the sense of envious, as our translators, and the Vulg. render, yet here means covetous. And so it is often used in this book, see ver. 6, 8. of this chapter, &c. xviii. 18. xxxvii. 11. And so Grotius and Bossuet take it. The covetous man is so far justly styled *envious*, as he grudges the use and enjoyment of his wealth both to himself and others. This vice of covetousness so blinds the minds and hearts of those that are possessed with it, that they do not see its folly and deformity; they are apt to give the name of prudence, frugality, economy, or of some other virtue to a detestable sordid passion, which makes them enemies to God, to mankind, and even themselves.

Ver. 4. *He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously.*] The Vulgate rendering, "Qui acervat ex animo suo," probably is a mistake; it would have been better expressed, by *anima sua*. The Greek ὁ συνάγων ἀπὸ τῆς ψυχῆς αὐτῦ, literally rendered, is, He that gathereth from his life, i. e. by his pinching manner of living, by depriving himself of even necessaries to enrich himself the more, lays up only for an extravagant heir, who will spend profusely in riot and luxury, what he had been amassing with so much care and solicitude. And thus the Syriac, "Qui sibimet detrahit, colligit aliis." And the Arab. is to the same effect. Our author has the same observation, chap. xi. 18. "There is that waxeth rich by his wariness and pinching, and yet he knoweth not what time shall come upon him, and that he must leave these things to others, and die." See note on that place. Solomon has many fine thoughts upon the occasion; see Eccles. ii. 18. iv. 7, 8. vi. 2. And the poets have with great sharpness exposed this vice in their satires. Juvenal particularly takes notice of the vanity of starving a man's self to raise a family, and calls such a mean and sordid way of living, in order to die rich, folly and madness.

Sed quò divitias hæc per tormenta coactas?
Cum furor haud dubius, cùm sit manifesta phrenesis,
Ut locuples moriaris, egenti vivere fato. Sat. xiv.

But nothing can be more just than our author's reflections upon this vice, and the reasons which he gives against it, which he pursues to the end of the 19th verse.

Ver. 7. *If he doth good, he doth it unwillingly, and at the last he will declare his wickedness.*] κἂν εὐποιῇ, ἐν λήθῃ ποιεῖ, If he does any good, he does it ignorantly, he forgets himself, or does it by chance and accident. And thus the Syr. "Quod si casu benefecerit, imprudens, ac per errorem facit, with which the Arab. agrees. The copy which our translators follow reads, ἐὰν εὐποιήσῃ, ὐκ ἐκὼν ποιεῖ. The Vulg. it is observable retains both, "Si bene fecerit, ignoranter

& non volens facit." Nor is Drusius's conjecture to be despised, who would read, ἐν λύπῃ, ἢ ἐκ ἑκὼν ποιεῖ, "dolens, & invitus facit." The sense of the latter clause is, that if such a wretch stumbles upon a good action, yet the manner of his doing it in such a grudging way, as if it was extorted from him, quite spoils the grace of it, and takes off from its merit. It is in the language of Isocrates, τὰς χάριτας ἀχαρίτως χαρίζεσθαι. Some tincture of sordidness will discover itself, and adhere to all he does. And if a good action by accident drops from him, the miser soon again stands confessed. Grotius by ἐπ' ἐσχάτων understands the end of his life; that he will maintain this niggardly temper to the last, and manifest it in some instances at his death, particularly in the ordering of his funeral, and preventing the expences of it. Phædrus well exposes such a stingy carefulness,

Tibi dico, avare, gaudium hæredis tui,
\- - - - - - - -
Qui circumcidis omnem impensam funeris,
Libitina ne quid de tuo faciat lucri.

Ver. 8. *The envious man hath a wicked eye, he turneth away his face, and despiseth men.*] ὑπερορῶν ψυχὰς, i. e. He overlooks the wants and misery of other men. The Vulg. has, "Despiciens animam suam," i. e. the covetous man overlooks himself, disregards his own soul, or life, and will not allow himself necessary food to keep himself in health, nor proper and convenient help and remedies in his sickness. By a wicked, evil, and envious eye, both in this and the sacred writings, is meant, the covetous man; and by a good eye, the liberal person. Thus Prov. xxiii. 6. "Eat not the bread of him that hath an evil eye," i. e. of one that is grudging, and covetous. See also ch. xxviii. 22. Tob. iv. 16. Ecclus. xxxi. 13. xxxv. 10. Mat. vi. 22. Mark vii. 22. where ἀγαθὸς ὀφθαλμὸς, the good or liberal eye, is opposed to πονηρὸς ὀφθαλμὸς, the evil or covetous eye. The reason of applying this epithet more particularly to the eye, seems to be, because the eye is that part of the body which takes most satisfaction in wealth, in beholding, contemplating, and turning it over, Eccles. v. 11. Hence covetousness is called the lust of the eye, 1 John ii. 16. though more properly speaking, this should be referred to the inward mind or judgment, as envy, covetousness, evil concupiscence, and the like vices, are said in Scripture, to proceed from the heart.

Ver. 9. *A covetous man's eye is not satisfied with his portion, and the iniquity of the wicked drieth up his soul.*] Like an insatiable guest, he thinks he never has enough, and is not pleased with part, οὐκ ἐμπίπλαται μερίδι, the ordinary portion which the master of the feast gives to each of his guests, does not content him; he grasps at, and devours in his imagination and wishes, what is helped to others; and his iniquity, i. e. his envy at what others have, gnaws and consumes his soul. He is just in no other instance, but in punishing himself as he deserves; he is ingenious in contriving ways to torment himself, and by denying himself the comforts, and even necessaries of life, condemns himself as unworthy to live. The author alludes, says Calmet, to the ancient custom of dividing the victuals among the guests by equal portions, in which sense the miser is not pleased to be put upon the level with others. Or it may mean, that be his portion of good things in this life what it will, he still wishes for and covets more; and this is the recompence of his wickedness, that his unsatisfied desires make him continually uneasy.

Ver. 10. *A wicked eye enwieth his bread, and he is a niggard at his table.*] φθονερὸς ἐπ' ἄρτῳ, Grudges himself, or others, their bread, and pines himself and them, by his coarse food and sordid entertainment. The Vulg. renders, "Oculus malus indigens, & in tristitia erit super mensam," following a copy probably which had, ἐν λύπῃ. And indeed this circumstance is a true test likewise of the covetous man, who is generally observed to be dull, dejected, and out of humour at his own table; he is uneasy at the expence, has not the heart to help his guests plentifully, or to make them welcome, but wishes them to be gone, or forces them by his cold reception to depart the sooner. Whereas the person of an open and generous temper invites you by his very looks, thinks he can never entertain his guests enough, and is always happiest when he has his friends about him. St Chrysostom enumerating the several particulars set down by this writer, which make up the covetous man, adds, Certainly this picture cannot suit any thing in the shape of human nature, it can be neither man nor beast, but a picture made up of both the stupidity of the one, with the greatest degeneracy of the other.

Ver. 11. *According to thy ability do good to thyself, and give the Lord his due offering.*] *i. e.* Do not through covetousness defraud thyself of necessaries and conveniencies, by forbearing to make use of those good things which God has given thee richly to enjoy, nor rob God of his offerings; but give him not only in proportion to thy substance, and what is strictly due, but

freely, and of the best likewise, such choice offerings as are worthy of his majesty, "Deo dignas oblationes," as St Cyprian here renders with the Vulgate. For the offering of the blind, or lame, or sick, for sacrifice, is, according to the prophet, "making the table of the Lord contemptible," Mal. i. 7, 8. This also may be extended to tythes and offerings, that a man should not grudge to pay them to the Levite, God's minister, according to his appointment, nor diminish from the quantity, or injure him in the quality of them, nor alter the time, or manner of paying them. The author having fully described the vice of avarice, and the folly, malignity, and injustice of it, proceeds next to propose some remedies against it, as, to use the good things of life in the manner they were designed, to be hospitable to our friends and neighbours; to be charitable to the poor and distressed; to stop the immoderate cravings of avarice, by reflecting on the certainty, and often suddenness of death, which will take away all at once, a man has been so long amassing, ver. 12. To give liberally, therefore, before it seizes us, to be willing, and have the merit of parting with some of our beloved wealth, before it of course leaves us, and we can hold it no longer, to lay up thereby a good foundation for ourselves against the time to come, and so far prevent the extravagance of a spendthrift heir, who, perhaps, will neither thank us for what we leave him, nor take care to keep it; and may expose, and droll on our memory, for having been so tenacious, and saving for him.

Ver. 16. *Give, and take, and sanctify thy soul, for there is no seeking of dainties in the grave.*] Deprive not thyself of the innocent mirth and pleasure, which the law permits on good days, for so the Hebrews styled their festivals, and rejoice with, and entertain your family and friends on such public occasions. Nor at other times deny yourself the enjoyment of such good things, as God has blessed you with, and given for your present use and comfort. But use them in the manner which God approves, free from intemperance and luxury, free from covetousness, and a criminal attachment to them. This seems to be the sense of ἁγίασον τὴν ψυχήν σου, which is the reading in many Greek copies, and of δικαίωσον τὴν ψυχήν, which obtains in others. The Vat. edition has ἀπάτησον τὴν ψυχήν σου, i. e. live an agreeable life, deceive your cares, and let innocent pleasures and amusements divert any thing that may lie heavy upon your spirits. But possibly the true reading may be ἀγάπησον τὴν ψυχήν, "hilariter excipe animam;" which seems confirmed by the context, particularly from the reflection, that all dainties, in the Gr. τρυφὴ, cease in the grave. The advice here given of living freely, and at large, on account of the shortness of life, is not, says Calmet, to be extended to all persons indifferently, but should be considered as directed by this writer, either to misers in particular, as a motive to engage them to enjoy their wealth and plenty whilst they have them, or to heathens in general, whose views going no farther than this life, might properly enough be admonished from the uncertainty of it, to make the most of it. Many of the poets give the like advice, and for the same reason. Thus Phocylides,

Πλούτει μὴ φείδου· μέμνησ' ὅτι θνητὸς ὑπάρχεις.
Οὐκ ἴν' ἐς ᾅδην ὅλβον ἔχειν κὴ χρήματ' ἀγεσθαι.
Οὐ πολὺν ἀνθρώποις ζώειν χρόνον, ἀλλ' ἐπικαιρον·
Σῶμα γὰρ ἐκ γαίης ἔχομεν, κὴ πάλιν εἰς αὐτὴν
Λυόμενοι κόνις ἐσμέν.

Ver. 17. *For the covenant from the beginning is, Thou shalt die the death.*] Θανάτῳ ἀποθανῇ. This refers to Gen. ii. 17. where the rendering of the Hebrew is, "Dying thou shalt die," which, though spoken to Adam personally, yet included his whole posterity. The original covenant or law of mortality was, that all flesh should, by the transgression, see corruption. Πᾶσα σὰρξ θανάτῳ ἀποθανῇ. The Vulg. joins this to the end of the 12th verse, where Calmet thinks it would come in better. The comparison of leaves, by which the succession and mortality of mankind is expressed in the following verse, is very ancient and natural. The writer of this book, living after many of the celebrated sages of Greece, has occasionally borrowed from them some of their sentiments, of which this among others is an instance. There is exactly the same thought in Homer,

Οἵη περ φύλλων γενεὴ, τοιήδε κὴ ἀνδρῶν.
Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη,
Ὣς ἀνδρῶν γενεὴ, ἡ μὲν φύει, ἡ δ' ἀπολήγει. Il. vi.

There is also a parallel passage in Iliad xxi. which Mr Pope compares with that before us, and in his excellent translation runs thus,

For what is man? calamitous by birth,
They owe their life and nourishment to earth;
Like yearly leaves, that now, with beauty crown'd,
Smile on the sun; now, wither on the ground.

The same comparison is likewise to be found in a fragment of Musæus, preserved by Clem. Alexandr. Strom. L. 6. The ancients have

contended who should describe the shortness of human life in terms most expressive of its vanity. As some of them, with this writer, compare it to the falling of a leaf, the smallest and weakest piece of a short-lived unsteady plant, so others resemble it no less aptly, to a dream, a shadow, and smoke. St James, who spake by a more excellent spirit, calls our life, a vapour, and, which is yet lighter, a phantastic one, ἀτμὶς φαινομένη, a mere apparition, and nothing real, and yet the expression, by what follows, is made still more diminutive, for this mere appearance is but for a little while, πρὸς ὀλίγον, and then the phantom instantly disappears, ch. iv. 14. St Austin expresses very strongly the frailty of the human state, when he calls man, "Terræ filius, nihili nepos," the son of earth, and grandchild of nothing. I shall only observe farther, that as the best heathen writers agree in comparing life, and its sensible decay to the fading of a leaf or flower, so the sacred ones express an immortal state under the image of the never-failing tree of life.

Ver. 20. *Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.*] Grotius says, that καλὰ ᾗ ἅγια, are an addition to the text, and makes the sense barely to be, Blessed is the man that meditates on wisdom, and can reason well with his understanding; which, though it be an accomplishment much admired, yet the sense which our version furnishes, seems preferable, i. e. blessed is he, whose wisdom carries him to the study of holy things, and whose chief delight is to be employed upon good and religious subjects, who aspires after heavenly truths, and prefers the consideration and study of these, to dry speculations, and science falsely so called; which, though they may amuse and entertain for a time, yet edify not, nor promote the main end of man; for however extensive a man's knowledge may be in human learning, or whatever progress he may make in philosophical researches, yet the good man will at last be found the truly wise man, which seems confirmed by the next verse, "He that considereth his ways in his heart, shall also have understanding in her secrets;" which is the reading of one copy, and preferred by Grotius and Calmet; and the sense is the same with that in the gospel, "If any man will do his will, he shall know of the doctrine;" his obedience shall be his teacher, and as he improves in grace, he shall encrease in wisdom.

Ver. 23. *He that prieth in at her windows, shall also hearken at her doors.*] We have here, and in the context, an assemblage of images to encourage the pursuit after wisdom. In the preceding verse all the vigilance of the hunter, and the sagacity and attention of the spy is recommended for that purpose. There is the same metaphor in Plato, where Socrates, describing the inquisitive philosopher, calls him θηρευτὴν, or the hunter. The author adds farther here, you must pursue her with all the eagerness of a passionate lover (which comparison is continued to the end of the chapter) who hangs about the house of his beloved fair, "Nec vultum dulci detinet a domo," watching and observing every thing that passes. I think this verse not accurately translated, I would either render, after the manner of the former verse, Go after her, like an assiduous lover, that prieth in at the windows, and hearkens at the doors of his mistress; or rather, to go a little farther back still, Blessed is the man that is so desirous of, and inquisitive after wisdom, as to pry in at her windows, and listen at her doors. Solomon makes use of the same comparison, for thus wisdom speaks of herself, Blessed is the man that heareth me, and watcheth daily at my gates, waiting at the posts of my doors, Prov. viii. 34.

Ver. 24. *He that doth lodge near her house, shall also fasten a pin in her walls.* Ver. 25. *He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.*] The translation should rather be as before, Blessed is the man who lodgeth near her house, and is desirous to join his habitation to hers, who will pitch his tent nigh unto her, and partake of the advantages of so commodious a situation. By fastening a pin in her walls is meant, that such a one who seeks her intimacy and acquaintance, shall have a constant and sure abode with her, his dwelling shall be as secure, and his tent as unmoveable, as if by pins or nails fastened to the ground. We have the like expression, Ezra ix. 8. where, speaking of God's giving them a little reviving in their bondage, and an opportunity of setting up, and repairing the house of God, he expresses this advantage and security, by God's giving them a nail in his holy place; which the margin expounds to the same sense. See also Isa. xxii. 23. The sense of the whole is, Blessed, or happy is the man, that is not content to follow after wisdom for a little time only, or to see and speak to her *en passant*, and as it were by accident, but is desirous of a long continuance with

her, to be known to, and converse often with her, for he that is ambitious to fix his abode, and dwelling near her, will find there a lodging stocked with all conveniencies and goods: for so advantageous is her neighbourhood, that a little hut near to the seat of wisdom, is preferable to the most stately palaces, and the superb magnificence of kings. This was holy David's opinion, who says, "I had rather be a door keeper, (even the meanest servant,) in the house of God, than to dwell in the most stately pavilions of ungodliness," Psal. lxxxiv. 11. And speaking of the wise man, or one that feareth the Lord, he expresses himself like this writer, Τίς ἐστιν ὁ φοβούμενος τὸν Κύριον; ἡ ψυχὴν αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται. Psal. xxv. 13. See also Ezek. xxxiv. 14. John x. 9.

Ver. 26. *He shall set his children under her shelter, and shall lodge under her branches.* Ver. 27. *By her he shall be covered from heat, and in her glory shall he dwell.*] i. e. Happy is the man who will commit his children to her care, and bring them up under her nurture and admonition, who will, with his young, lodge or repose himself under the hospitable security of her branches; for wisdom will protect him under her shade against all inconveniencies, like the cloudy pillar which attended upon, and sheltered the Israelites in the wilderness, she will enlighten him with her glory, which shall be reflected upon him, and by the brightness of its presence, shall he be known and distinguished. By δόξα, the term here used, the LXX express the *Schechinah*, or the radiant presence of God in the sanctuary. The representing wisdom, under the image of a spreading tree, is common in this, and the other sapiential books. But the prophet's description of the visionary tree, whose "height reached unto the heaven, and the sight thereof to all the earth, whose leaves were fair, and on it meat enough for all," Dan. iv. 20, 21. is truly applicable unto wisdom, and her fruits.

CHAP. XV.

Ver. 2. *AND as a mother shall she meet him, and receive him as a wife married of a virgin.*] ὡς γυνὴ παρθενίας. The version of this place is very inaccurate and indeterminate, which means neither more nor less than a virgin, whether γυνὴ be interpreted *mulier*, (as in the Lat. version of the Greek in the Polyglot) or a betrothed virgin. If γυνὴ be taken for a wife, (as the Syr. version has it) and as it is used, 2 Cor. xi. 2. γυνὴ παρθενίας probably is the same with γυνὴ παρθένος. See Deut. xxii. 23. Instances of this construction, which is called *apposition*, may be seen in Glass. Philol. Sac. p. 386. But *in regimine*, the genitive is also used as here. See Gen. xv. 18. Ezek. iii. 15. Amos v. 2. Matt. xii. 39. xxiv. 30. Acts viii. 5. Rom. iv. 11. I make no doubt but the original had אשה בתוליים a *woman*, or a *wife of virginities*, according to the Heb. phraseology, like a wife of whoredoms, Hos. i. 2. which yet is the very same with *Mulier meretrix*, Lev. xxi. 1. a wife that is a whore (for so it is there rendered.) And then the sense of the present passage is clear enough: As a mother shall she meet him, and receive him as a bride, or an espoused virgin, in the possession of whom he will rejoice and be made happy. There is indeed another good sense suggested in the Arab. and Syr. versions. One has it, *More puellæ*, the other, *Uxor adolescentiæ*, a young wife, or the wife of his youth. And if the original Heb. included a woman of youths, a young woman, or wife, or the wife of his youth, as עלמה it is certain signifies all these, then those versions, (supposing them taken from the original) may be justified, as well as γυνὴ παρθενίας. But the first sense is to be preferred as being the best, and most natural. Mess. of Port Royal observe, that this writer makes use of the image of a mother and a spouse, to denote, that wisdom loves her children with the most tender affection, and that it is she that produces the fruits of justice, holiness, and understanding in them, and is the parent of all good things to them. She is represented here as going out to meet them with a sort of rapturous joy, to denote, that we do not come to God till he first comes to us, and that it is his goodness that conducts us to himself, and puts us in possession of happiness.

Ver. 3. *With the bread of understanding shall she feed him, and give him the water of wisdom to drink.*] See ch. xxiv. 21. as divine grace is often represented under the emblem of springs and streams of water, so wisdom, or divine knowledge, the food and support of the soul, is expressed by the metaphor of meat and drink, which sustain the body. Expressions very familiar to the eastern nations, and frequent in the Jewish writings. Under this image the wise man here advises to make use of those means of instruction which wisdom offers from the certain advantages she has to bestow. Solomon uses the like, Prov. ix. 5. where wisdom calls out to every simple soul that wants

understanding, "Come, eat of the bread and drink of the wine which I have mingled." And that we may know what is meant by this metaphor, it follows, "Forsake the foolish and live, and go in the way of understanding." There is the same comparison, Is. lv. 1. and when God in his anger threatens to deprive his people of the comfort and benefit of hearing his word, the prophet calls the withdrawing this blessedness a *famine*, Amos viii. 11. pursuing the same metaphor taken from the ordinary refreshment of meat and drink; because when we want the support of God's word, we want that bread which nourishes the soul unto everlasting life, and without which it dies with spiritual hunger. The gospel too uses the same comparison, and advises us to hunger and thirst after righteousness. The Rabbins observe that wherever mention is made in the book of Proverbs of eating and drinking, there is meant principally wisdom, and the keeping of the law.

Ver. 5. *She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.*] Thus the Psalmist describes his happy success and advancement through wisdom, or the study and observance of God's laws, "Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me: I have more understanding than my teachers, for thy testimonies are my study; I am wiser than the aged, because I keep thy commandments," Psal. cxix. 98, 99. ἐκκλησία, may either signify the church, or the senate; in both which, a man of superior parts, and consummate wisdom, (for to human learning it may also be applied,) is attended to with great respect, and even admiration and applause. "Unto him men give ear," as Job speaks upon another occasion, "and wait as for the rain; when his speech drops from him, they open their mouth wide to receive his instruction, and keep silence at his counsel. Before him the aged arise and stand up, and nobles hold their peace; princes also refrain talking, and lay their hands on their mouth," chap. xxix.

Ver. 8. *For she is far from pride, and men that are liars cannot remember her.*] This writer often inculcates, that wisdom will not continue in a wicked, proud, and lying spirit, which frequently meet together in the same person, and as such are mentioned together in Scripture. Thus Prov. viii. 12, 13. Wisdom says, "I wisdom dwell with prudence, and find out knowledge of witty inventions; pride, and arrogancy, and the evil way, and the froward mouth do I hate," as if true wisdom and sin were incompatible. Wisdom requires innocence of manners, humbleness of mind, and uprightness of intention. The writer of the Book of Wisdom well observes, that the Holy Spirit will have no fellowship with the wicked and deceitful, "Into a malicious soul wisdom shall not enter, nor dwell in a body that is subject unto sin; for the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in." chap. i. 4, 5.

Ver. 9. *Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.*] οὐχ ὡραῖος αἶνος. It is strange that our translators should prefer a remote and secondary sense of both these words to their first and primary signification; αἶνος is "sermo proverbialis, sententia," a parable, as the margin has it, such as these sapiential books wholly consist of: ὡραῖος is properly *tempestivus*, or *seasonable*. Thus chap. xx. 1. ἔστιν ἔλεγχος ὃς οὐκ ἔστιν ὡραῖος, which in the margin is properly rendered, *seasonable*. I take the meaning to be, that a wise saying is out of season in the mouth of a sinner; be it never so good in itself, it comes awkwardly, and without effect out of such a mouth. And this our author says expressly, chap. xx. 19, 20. "An unseasonable tale will always be in the mouth of the unwise; a wise sentence shall be rejected when it cometh out of a fool's mouth, for he will not speak it in due season." The reason immediately follows, why this is not to be expected from such a one, because it does not proceed from its true source of wisdom, *viz.* it was not sent of the Lord, from whom comes every good and profitable sentiment. Or, as the margin has it, because the sinner was not sent of the Lord to deliver instructions, which will be despised and laughed at from such a teacher. Things spoken lose their excellence, and change their nature when spoken by improper persons, and at unseasonable times. But proverbs, and profitable sayings must proceed from wisdom, *viz.* from men of wisdom, as is observed in the next verse. So the Syr. and Arab. versions render ἐν σοφίᾳ, "ore sapientum," Syr. "Ex ore prudentum," Arab. Clem. Alex. reads ἐν στόμασι πιστῶν, Strom. L. ii. which the Vulgate seems to confirm; "and then the Lord will prosper them," *viz.* They shall have a good effect, they come seasonable, ὡραῖοι, ripe, mature, and will profit the hearer. Solomon has the same observation, and illustrates it beau-

tifully, *viz.* That a fool is as unequal to a parable, as a lame man is to walk, "the legs of the lame are not equal, so is a parable in the mouth of fools," Prov. xxvi. 7. All the editions of the ὁ read here by mistake, παραvομίαν ἐκ στόματος ἀφρόνων, which Dr Grabe by a happy conjecture restores to παροιμίαν, the true reading, as the Hebrew manifestly shews. See also, ver. 9. And again, chap. xvii. 7. "Excellent speech becometh not a fool." When the servant in the play affected a gravity of speech misbecoming his place and condition, and to talk sententiously; the master's reply is, condemning his pretence to wisdom, "Etenim hic carnifex sententias loquitur." Plaut. There is also another sense of αἶνος, which our translators follow, Praise is not seemly in the mouth of a sinner, which means not praise in general, but the praise of God; *Dei laus*, as the Vulgate has it, which the Lord inspires into a wise and faithful heart, as he did into David's, Moses's, and other composers of sacred hymns, and thanksgivings. Or it may refer to the performance of religious duties, which sinners disgrace, who officiate publicly, and through their evil conduct, render the sacrifice of the Lord contemptible; according to that of the Psalmist, "Unto the ungodly, says God, why dost thou preach my laws, and take my covenant in thy mouth, whereas thou hatest to be reformed, and hast cast my words behind thee?" Psal. l. 16, 17.

Ver. 11. *Say not, It is through the Lord that I fell away.*] Some copies have, μὴ εἴπῃς, ὅτι διὰ Κύριον ἀπέστην. And so the Vulg. "Ne dixeris, per Deum abest, i. e. Sapientia." Say not that God is the cause that I have not wisdom, for God is not the cause of our weakness, ignorance, or want of knowledge, nor are mere privations, such as darkness, chargeable upon him. He has given us a soul capable of learning and improvement, and we should ask of God such good qualities as we stand in need of, and have not, and be careful to encrease those we have. While we are petitioning for any blessing, we should ourselves take pains to obtain it, as far as human industry and care can contribute to that end; for the goodness and grace of God does not exclude our own endeavours and co-operations. But above all things, we should take care not to commit wickedness, to deprive us of the grace of God, or that wisdom, which cometh from above, "which will not abide, when unrighteousness cometh in," Wisd. i. 6. This sense Grotius favours, as most agreeable to the context, particularly, ver. 7. 8. But there is another reading, μὴ εἴπῃς, ὅτι διὰ Κυρίᾳ ἀπέστην, which is followed by our translators, and authorized by the greater number of copies. According to this reading the meaning is, Say not that the Lord made me to wander from the right path, or that through him I departed from it; and thus ἀπέστην is used in several parts of this book, chap. ii. 3. x. 12. xvi. 8. xix. 2. Such evil sentiments, and unworthy notions of the Deity obtained in the prophet's time, and are expressly condemned by him, "Ye have wearied the Lord with your words, when ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in them." Mal. ii. 17. The Psalmist truly describes his nature, when he says, "That he is a God that hath no pleasure in wickedness, neither shall any evil dwell with him." Psal. v. 4. Our author here confutes some objectors that ascribe too much to God, even men's vices, as in the following chapter, ver. 17. he condemns those that impute too little to him.

Ibid. *For thou oughtest not to do the thing which he hateth.*] ἃ γὰρ ἐμίσησεν, οὐ ποιήσεις. I think the connection between this and the former sentence not close and just, nor is this an adequate answer or reason against what is advanced in the first part. In the following verse, which is drawn up much after the same manner, the reasoning is just, and each part answers to the other with great strength and exactness. I conjecture the true reading to be, ὃ γὰρ ἐμίσησεν, οὐ ποιήσει, i. e. what he hates, or hath expressed his abhorrence of, viz. the falling away of any man from his duty, whether Adam, or any of his descendants, he will not do, occasion, or be the author of. And thus the Syriac, "No dicas impulsu Dei deliqui & peccavi, quia rem turpem nunquam commisit;" and if that translator had pleased, it might, by changing the points, have been as well translated, *what he hates*, as *rem turpem*, what is hateful. The Arabic too, though it understands the former part of falling into adversity, yet agrees in applying the latter to God, for "Neque enim proficiscitur ab eo," seems to be the same with "Neque enim facit." The present reasoning indeed is just, applied to adversity, in the sense of the Arab. translator, Blame not God for any adversity that hath befallen thee, but rather blame thyself for doing those things which he hateth, and have brought his displeasure and judgments upon thee.

Ver. 12. *Say not he hath caused me to err.*] ὅτι αὐτὸς με ἐπλάνησεν. Some copies read ὅτι αὐτός με ἔπλασεν. That God hath created me so, or formed me such, by a temperament of body inclineable to such and such vices; which reading Grotius prefers, as most agreeable to the place. The Vulgate has, "Ille me decepit." See St James i. 13. ὅτι ἀπὸ κακὸν πειράζεις, says Lucian, μέμνησο τῦ σοφῦ λέγοντος, ὡς θεὸς ἀναίτιος, αἴτια δὲ ἀνθρώποις. De Merc. Conduct. The wise man here referred to, is probably Plato, whose words are, Κακῶν αἴτιον φάναι θεόν τινι γίνεσθαι, ἀγαθὸν ὄντα, παντὶ τρόπῳ διαμαχητέον. De Rep. L. 2. i. e. Since God is good, we must by no means allow any to say, that he is the cause of any evil that is done, but must reject such a wild opinion. All the ancient sages held, that neither prophesies, nor prescience, nor the decrees of God lay any necessity upon the will of man; they who assert this, says Origen in Genes. absolve the sinner from all guilt, and lay it upon God, as if by his decree or foreknowledge he laid such men under an unavoidable necessity of acting wickedly. And so Prosper, "Non casus ruentium, nec cupiditates peccantium prædestinatio Dei aut excitavit, aut suasit, aut impulit." Ad Vincent. Object. St Austin blames such as pretend in their own excuse, "Venus hoc fecit, aut Saturnus, aut Mars; scilicet ut homo sine culpa sit, culpandus autem sit cœli ac siderum creator." Confess. L. iv. c. 3. And Maximus Tyrius has much the same thought, τὸ φάναι ὅτι ὁ Ἔρως μοιχείαν ἀνάπλεα, κ. τ. λ. to say that love forced a man into adultery, and to charge that, or any such wicked transgression upon the Deity, is very shocking and profane, Dissert. xi. Tully also pronounces the same concerning the amours of Paris, &c. which, says he, are not chargeable upon God, but upon their own lusts and passions. De Nat. Deor. L. iii.

Ibid. *He hath no need of the sinful man.*] i. e. He can have no motive to deceive any of his creatures, or to oblige them to commit any sin. For what glory, profit, or advantage can he possibly reap from wickedness or injustice, the two things which he principally hateth, and are most contrary to his nature? Does he do this out of hatred to his creatures, or can we suppose him hereby to intend to vex and torment himself? Or the sense may be, That God hath no need of sinners to execute the determined ends of his providence; for though it be necessary that God should permit men to do that which he hath foretold, yet he does not incline, or force the sinful man to accomplish his designs, but rather foreseeing, that he will do so, he lets him follow his own wicked inclination and temper, and so accidentally makes him his instrument; which was the case of Judas in the crucifixion of our Lord. The same may be said of the oppression of the Hebrews by the Assyrians and Babylonians, which is mentioned as God's doing; God, to chastise the ingratitude and wickedness of his own people, permitted the rage and fury of these tyrants to have its full swing; he did not think it proper by any secret motions, or open judgments to turn the hearts of those conquerors, or to stop the progress of their arms—but he neither forced, nor compelled them to the evil, nor necessarily determined them to act in that manner. St Austin's words are a complete comment upon this whole verse: "We ought never to make God the author of any fault we have, nor charge him for the want of any grace which we have not. He is not the cause of any man's irregularity or falling; but he that is wicked, is so through his own fault, and he that is good, is so only by his grace. Neither sinners, nor even good men are any other ways necessary to him, than as the wilful wickedness of the one serves to exemplify his power and justice, and the grace which he bestows upon the other to display his mercy. So that no one can in the least impeach the equity of his conduct; nor under his government, which is altogether just, suffer the least hardship, without having really deserved it. If he punishes, it is exacting only what is his due; and if he spares and forgives, it is remitting what he might justly have required and inflicted.

Ver. 14. *He himself made man from the beginning, and left him in the hand of his counsel.*] This may either refer to the state of our first parent in paradise, whom God endowed with a full sense of his duty, yet laid him not under an unavoidable necessity of being good; he may be considered as under a perfect equilibrium with respect to good and evil; he was neither determined to evil by the superior weight of his concupiscence; nor was the attraction to goodness so forcible and strong, as not to be resisted; so that it was absolutely in his power to have made himself either happy or miserable. Or it may mean, that when God gave his law to the Israelites in particular, by the disposition of angels, and with such pomp and terror, though his will was declared therein in the strongest and most affecting manner, yet he imposed up-

on them no such necessity of keeping it, as that it was impossible for them to act otherwise, but left it to their own choice and counsel, whether they would live according to the precepts of it, and be happy, or forfeit the glorious promises of the covenant by transgression, and incur the punishment denounced. This God proposes to them in the most solemn manner, Deut. xxx. 19. Or it may relate to mankind in general, That God does neither compel any to do evil, nor necessitate them to do good, though he is always ready with his preventing grace to assist them towards doing well. In the business of religion, and matters of salvation, free will is as evidently exercised as in any thing else, wherein one man covenants or contracts with another; and the evils of the soul are not the fault of nature, but of the will, which, being free, uses its liberty to chuse either good or evil. The author's design here is to take from the wicked all the excuses and pretexts, which they make use of to cast upon God their vices and irregularities, pretending, that God has given them strong and even invincible inclinations towards sin, that they find in themselves the seeds of natural corruption, of which they are not the cause or authors. To this plea the wise man replies, That God cannot be justly charged with the leaven of wickedness, because he abhors it, forbids, and even punishes it. That it was not God that originally placed in men such evil inclinations; neither is such a corruption invincible, as he has created men free, and at their own disposal, capable of either following what is good, and affording them his assisting grace for that purpose, in order to make them happy, or of choosing evil, through the sway of their own corrupt will, and thereby making themselves miserable. St Chrysostom, as if he had been directly commenting upon the place, hath well observed, τὰ ἐν ἅδῃ κακὰ οὐ θεὸν ἔχει τὸν αἴτιον, κ. τ. λ. "Deus non est autor malorum apud inferos, sed nos ipsi. Radix enim peccat iest arbitrium nostrum, & voluntatis nostræ libertas."

Ver. 15. *If thou wilt, to keep the commandments, and to perform acceptable faithfulness.*] The reading in all the Greek copies is, ἐὰν θέλῃς, συνηρήσεις ἐντολάς, ἢ πίστιν ποιῆσαι εὐδοκίας. But would not the reading be better, ἐὰν θέλῃ, συνηρῆσαι ἐντολὰς, ἢ πίστιν ποιῆσαι εὐδοκίας, i. e. He originally made man, and left him from the beginning ἐν χειρὶ διαβουλίου αὐτοῦ, which is a Hebraism, i. e. in his own power, and to his own choice, to keep God's commandments, and to perform πίστιν εὐδοκίας, faithfulness of acceptance, or acceptable faithfulness, as the Hebraism is rightly rendered in our version, i. e. faithfully to discharge his duty, if it be not his fault; ἐὰν θέλῃ, if he wills, or pleases. A farther proof of man's free agency may be drawn from hence, viz. from God's giving commandments to mankind to follow and obey, which necessarily supposes a choice, and indeed the very nature of a covenant between God and man implies it, nor without it can the neglect of the conditions of it be justly punishable. A right direction of the will is indeed to be asked of God, whose grace is compatible with human liberty. "Certum est," says St Austin, commenting upon this place, "nos servare mandata, si volumus, sed quia præparatur voluntas a Domino, ab illo petendum est, ut tantum velimus, quantum sufficit ut volendo faciamus. Certum est nos velle cum volumus; sed ille facit ut velimus bonum. Certum est nos facere cum facimus, sed ille facit ut faciamus bonum, præbendo vires efficacissimas voluntati." De Grat. & Lib. Arbitr. c. xvi.

Ver. 16. *He hath set fire and water before thee.*] Some hereby understand, that God hath given man the free use of the things of this life, and hath placed him as a sort of sovereign in the world, entirely free himself, and lord of the elements, and possessed of every convenience, denoted by the two principal ones, that may make life happy and easy, which God has put in his power, and under his command; as earth and water were wont to be given to the kings of Persia anciently, Judith ii. 7. to acknowledge, that they were lords of land and sea. But more seems here intended than barely man's prerogative and dominion; it contains the test of man's obedience, a proposal of happiness or misery to him, according to a wise or indiscreet choice. It is observable, that the Vulgate changes the order here, and puts water first, "apposuit tibi aquam & ignem," and so indeed the opposition is in the following verse, "Before man is life and death," giving the precedence to what is best and most useful, and so water is here manifestly taken in contradistinction to fire, which is generally more dangerous and destructive. But in ch. xxxix. 26. this writer places them both among the principal necessaries of life. Grotius says, by these elements is denoted a state of lusts and passions, and a state of innocence, the former by fire, the latter by water.

Ver. 18. *For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things.* Ver. 19. *He hath commanded no man to do wickedly, neither hath he given any man*

licence to sin.] ἰσχυρὸς ἐν δυνατείᾳ. This is a strong and vigorous expression: The Hellenists often style God ὁ ἰσχυρὸς simply; see Job xxiii. 13. And in another passage of that writer we have ταῦτα πάντα ἐργᾶται ὁ ἰσχυρός. God is also called ὁ δυνάστης, 2 Maccab. xv. 3. and δυνάστης μέγας τῷ κόσμῳ, and δυνάστης τῶν ὑρανῶν. This writer also has, ὁ δυνάστης, ὕψιστος δυνάστης, and ὁ κύριος δυνάστης, all in ch. xlvi. 6, 19. But ἰσχυρὸς ἐν δυνατείᾳ, exceeds all these, and must express the superlativeness of God's power. The sense of this and the following verses is, God, by his infinite wisdom has given man every thing that will make him happy, if he does not obstruct his own happiness, and by his almighty power is able also to render him as completely miserable, if he disobeys him. He likewise, as our sovereign Judge, examines every work of man, and will make a proportionable difference in their state, according to their respective merit. He hates, he forbids, he threatens, he punishes all wilful sin; the sinner therefore cannot with reason promise himself impunity, or think to excuse himself by any pretended necessity laid on him to commit sin; he cannot plead that he wants freedom and liberty to act otherwise, or that God has given him, or others any licence, or indulgence for committing evil.

CHAP. XVI.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons; though they multiply, rejoice not in them, except the fear of the Lord be with them.] The Vulgate joins the first verse to the former chapter, and renders, "Non enim concupiscit multitudinem filiorum infidelium & inutilium," applying it to God, in the sense of the latter part of verse 12. of that chapter. In the second verse, the wise man teaches parents the great importance of a good education, to bring them up, and settle them in the way wherein they should go; that neither the great number of children, nor their beauty, shape, or strength, or any bodily accomplishment can give any true delight or satisfaction to a parent, but their good dispositions, and moral conduct only; that it is better to have only one that is virtuous, and well inclined, than a number of loose and profligate ones, who will bring certain ruin and disgrace into the family, and that even the having none at all, is far preferable to bad ones. Aristotle, therefore, with great judgment requires ὐτεκνίαν, as well as πολυτεκνίαν, *i. e.* a virtuous, and not a numerous race only, towards a parent's content and happiness. For one child of bad morals and scandalous behaviour is enough to take away all satisfaction from a parent, however happy he may be in the rest of his children; such a one will give more real plague and vexation than the others can administer comfort, and few families are there where there is a number of children, but have some domestic evil of this sort. Mess. of Port Royal apply what is here said, and in the context, to the children of our spiritual mother, the church, the governors whereof ought not to rejoice at merely seeing great numbers, making profession of the faith, except they are in reality what they appear to be, and their life answers to the holiness of their calling. If they truly fear God, and make a visible progress in the ways of godliness, they are then a pastor's glory and joy; but if, through their bad conduct and wickedness of life, some of her members dishonour God, and disgrace their profession, they are then the occasion of much real concern, and affliction to him, which encreases in proportion to the number of such bad disciples, and the power which they have to seduce others also. St Chrysostom therefore wishes that such as dishonour God by their immoralities, would in earnest leave the church, and these only who devoutly serve him, and are a credit to their religion, would continue in it; that a few so disposed are more to be valued, than a vast mixed multitude of nominal professors only, whose affection is not right, and their attachment to her service, indifferent, and insincere.

Ver. 3. *Trust not thou in their life, neither respect their multitude.*] *i. e.* Flatter not thyself that children of such vicious dispositions shall live long, and carry thy name to any distant time, for life at best is uncertain, its continuance depends upon God's blessing, which the wicked have the least reason to expect, and by their own immoralities they often shorten its period, and hasten their miserable end. Nor boast thyself in a numerous issue, as if that was a security to thy race, that it shall not be extinct. Ahab had seventy sons, and none of them succeeded him, but Jehu put them all to death, 2 Kings x. 1. Gideon had the like number, and Abimelech slew them all, but Jotham the youngest, who hid himself, Judg. ix. 5. Abraham, on the contrary had but one son, and his posterity was as numerous as the stars of heaven for multitude. The Vatican edition reads, ἢ μὴ ἐ-

περὶ ἐπὶ τὸν τόπον αὐτῶν, which may either mean, depend not upon their place or continuance, for, according to that of the Psalmist, "Thou shalt look after their place, and they shall be away." Or depend not on the rank and dignity in which they may be placed, for they shall suddenly be overthrown; and thus τόποι is used by this writer, chap. xiii. 22. xvi. 14. xxxviii. 12.

Ver. 4. *For by one that hath understanding, shall the city be replenished, but the kindred of the wicked shall speedily become desolate.*] i. e. By wise men cities and empires were founded, as anciently Rome and Athens, and owed their greatness to the policy and counsels of good legislators. Such by their knowledge of learning were met for the people, and being wise and eloquent profited them by their instructions; "Their seed stood fast, and their children for their sakes," ch. xliv. 4, 12. In such sons, either a family or kingdom may glory, for they will adorn both public and private life. But degenerate and profligate children add affliction to an aged parent, and, instead of being serviceable to the public good and welfare, often contribute to their country's ruin; thus Priam, through the ill conduct of his son Paris, saw his capitol and numerous family in the utmost circumstances of distress, and fell himself a victim to the merciless enemy. By φυλὴ ἀνόμων we may not only understand the company, or society, the kindred, or tribe of the wicked, as the margin has it, but the very place or land where they dwell, which shall suffer for their sakes. And so Calmet understands it, "Le pays de mechans deviendra desert," according to the observation of the Psalmist, "A fruitful land maketh he barren, for the wickedness of those that dwell therein." And so in scripture history, the people of the Jews which sprang from one, even Abraham, increased so incredibly, as to be at least six hundred thousand at their going out of Egypt; and on the other hand, the Canaanites, though so numerous and powerful, were destroyed, and overthrown, and their land, the type of heaven, given to God's own people. Many such instances, the author says, he had both seen and heard of, of multitudes springing from one good and pious root, and large and rich families dwindling through their wickedness, and in time entirely forgot.

Ver. 6. *In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire.*] There is much the same sentiment, ch. xxi. 9. "The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them." By *fire* we may understand the divine vengeance, as when God says, "A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her encrease;" it afterwards follows by way of explanation, "I will heap mischief upon them, they shall be burnt with hunger, and devoured with bitter destruction," Deut. xxxii. 22, 23, 24. Or *fire* may be understood literally, as it is sometimes the effect of God's displeasure; thus it was when the company raised by Corah, were smitten with lightning, "The fire was kindled among them, and the flame burnt up the ungodly," Psal. cvi. 18. Lightning particularly is called the fire of the Lord, as being a known instrument of his vengeance. By *fire* also is sometimes meant war, and so the sense may be, that war, or sedition shall break forth, burn, and destroy the families and territories of a wicked and disobedient people; that God will permit the enemy from without, or civil discord and division to ruin and overthrow them. The author now seems to return to the subject at the end of the last chapter, viz. to shew that God will certainly punish the wicked, and is not backward to proceed against them with severity, upon account of their number or power, which he proves by many memorable instances in the following verses.

Ver. 7. *He was not pacified towards the old giants, who fell away in the strength of their foolishness.*] Our translators follow a copy which had οἱ ἀπωσθέντες ἐν τῇ ἰσχύϊ τῆς ἀφροσύνης αὐτῶν, though the generality of editions omit the latter words. It is a Hebraism, and means rather that they fell away, or rebelled, through a foolish conceit of their own strength, and a vain dependance upon it. And thus Calmet, "Qui se sont revoltez par une folle confiance en leur force." These mighty giants of the old world, trusting in their great number, and extraordinary strength, God exterminated for their insolence, and drowned them in the waters of the deluge, Gen. vi. 4. Wisd. xiv. 6. They were, says Macrobius, a wicked generation of men, who defied the gods, and renounced their government, and for that reason were represented as attempting to invade heaven, and to depose the gods from their heavenly thrones, Saturnal. L. i. c. 20. But how would it have adorned his subject, if this writer had instanced in, what he could not be unacquainted with, and his design naturally led him to, the apostasy and punish-

ment of the rebel angels. The prophet's description of it is truly sublime, "How art thou fallen from heaven, O Lucifer, son of the morning! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will ascend above the clouds, I will be like the Most High. Yet thou shalt be brought down to hell." Isa. xiv. 12, 15. And the inference which might have been drawn from it, would exactly have suited this place, If God spared not the angels of heaven, how much less will he spare us, the low inhabitants of earth? what this writer mentions about the pride of Sodom, in the next verse, Ezekiel confirms, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness; these occasioned those abominations for which the Lord took them away," ch. xvi. 49, 50. The same prophet's description of the downfall of the Assyrian and Egyptian pride, under the image of a cedar in Lebanon, with fair branches, ch. xxxi. can never be sufficiently admired, and the beauty of it cannot but entertain every judicious reader.

Ver. 9. *He pitied not the people of perdition, who were taken away in their sins.*] οὐκ ἠλέησεν ἔθνος ἀπωλείας, τοὺς ἐξηρμένους ἐν ἁμαρτίαις αὐτῶν· Ἔθνος ἀπωλείας means a nation devoted to destruction, or fit to be destroyed; so Judas, by the evangelists, is called ὁ υἱὸς τῆς ἀπωλείας; the son of perdition, and antichrist is so called, 2 Thess. ii. 3. a son of death, 2 Sam. xii. 5. is one worthy of it; and the like may be observed of υἱὸς γεέννης, Matt. xxiii. 15. Almost all the interpreters understand by the *people of perdition* here, the Sodomites, and think the subject of the former verse is continued in this; and herein they are warranted by the Vulgate, nor does it suit amiss with the character of that people. There is also another reading in some copies, viz. τοὺς ἐξερχομένους ἐν ἁμαρτίαις αὐτῶν, "Qui egrediebantur," or, as Junius has it, "Qui procedebant cum peccatis suis," which some understand of the destruction of many of the Israelites in their journey through the wilderness for their obstinacy, but more of the Egyptians pursuing after them in their departure from Egypt, and perishing in their wicked attempt. The Syriac version furnishes still another sense, "Non est misertus super populo anathematizato." This is favoured by Corn. a Lapide, who understands, by the *people of perdition*, the inhabitants of Jericho, which was an accursed city, and all that were therein, Josh. vi. 17. Whom then are we to understand at last by the *people of perdition?* Shall we fix on the Sodomites, or Israelites, or Egyptians, or the people of Jericho? for all these have their advocates. As to the Sodomites, they, I think, must be excluded, from being intended here, because they are mentioned just before, and as the two former verses relate to two different subjects, it is natural this third should too. The Israelites, who were cut off in the wilderness, were not properly ἔθνος ἀπωλείας, nor would a Jew call them so; but γενεὰ ἀπωλείας only, and besides, they are mentioned afterwards, and are distinguished by ἐκ τούτων, from those spoken of here. The Egyptians come best in order of time; but though Pharaoh and his host, and perhaps the body of his people were υἱοὶ ἀπωλείας, yet the nation was not destroyed, and therefore not so properly to be called ἔθνος ἀπωλείας; and as to Jericho, though it had indeed a separate king, yet was it not counted a separate ἔθνος. If I may offer my conjecture among the rest, I think it most probable, that the Canaanites in general are here meant, who were a nation worthy of destruction, were also devoted to it, and at length ἐξηρμένοι, actually taken away in their sins, as our translation rightly has it; or, if we render τοὺς ἐξηρμένους, *proud*, or *elated*, as both Grotius and Drusius translate it, agreeably to the Vulgate and Tigurin versions, (which avoids something of a tautology, and answers better to the latter part of the next verse) this sense, too, suits the Canaanites, for they defied the Lord, persecuted his chosen, were an idolatrous and savage people, were at the very height of wickedness, and gloried in their shame, Wisd. xii. 4, 5, 6. and though their punishment, which was adequate to their brutal vices, came after that of the Jews in the next verse, and therefore may seem less proper to be mentioned before it; yet probably the writer chose to finish his Gentile examples, before he proceeded to one of his own nation.

Ver. 11. *And if there be one stiff-necked among the people, it is marvel if he escape unpunished.*] The argument proceeds *a majori ad minus*; thus, if God overthrew whole nations for their iniquity, as the Sodomites, the Canaanites, &c. if he spared not even his own people, but slew six hundred thousand of his favourite peculium, who were gathered together, in the hardness of their hearts, nor even the old world itself for its universal corruption, how shall any private person, any single sinner, inconsiderable in all respects in comparison of the former examples, dare to rebel against his Maker, or promise himself impunity, either for his greatness, or his

meanness? or hope, because he is as one to infinity, to lie concealed, and escape unpunished amongst so many thousand transgressors? it is proper and pleasing to observe, in what strong terms the mercy and forgiveness of God is expressed in the latter part of the verse; he is represented there not only as placable, but as mighty to forgive; an expression very singular, and raising comfort from an attribute that usually carries terror in it. And, to invigorate this the more, διαλάχει, is added in some copies, that he is speedy and impatient, ready and desirous to forgive upon the first motion of a real change and conversion in the sinner; as it is expressed Jer. xviii. 7. "At what instant I shall speak concerning a nation or kingdom, to pull down and to destroy it, if that nation, against whom I have pronounced, turn from their evil, I will (at that instant) repent of the evil that I thought to do unto them." Nor is this quickness of God favourably to alter his resolutions, and change his manner of acting, less strongly expressed in some copies, which have μαστιγων, ἐλεῶν, τύπλων, ἰώμενος, where the proceeding seems instantaneous, and to be expressed as it were in a breath.

Ver. 12. *As his mercy is great, so is his correction also; he judgeth a man according to his works.*] This follows very properly after what was said of his mercy in the foregoing verse, lest any should be encouraged to sin by a reliance on mercy, and presuming too much upon pardon. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the deity, as harmoniously to meet together, and lovingly to kiss each other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with the obstinate, and such as will not be reformed; in them he punishes the odiousness of sin with rigour, because he detests their continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing their evil courses, and will proceed against such sinners, not according to the notions which they fondly conceive of God's acting, or the methods which they sometimes presume to point out to him, but according to the real demerit of their works. Our translators follow a copy which had κρίνει, but more correct ones have κρινεῖ, in the future. And so Clem. Alexand. reads, quoting this passage, which seems confirmed from the parallel sentence, ver. 14. and indeed from the whole context. The union of these two attributes was never more truly displayed than in the case of our first parent; how severe, how dreadful is his sentence! and yet how mild, how mixed with mercy, in comparison to what Adam might reasonably, and probably did expect from his offended God! while infinite justice demanded satisfaction and the death of the offenders, infinite mercy intercedes for their pardon, and comforts them, under the present evidence of his indignation, with the promise of a Redeemer, who, by his victory, should recover what they had lost.

Ver. 14. *Make way for every work of mercy, for every man shall find according to his works.*] Our translators follow the Complut. which reads, πάσῃ ἐλεημοσύνῃ ποίησον τόπον, but the other editions have, πᾶσαν ἐλεημοσύνην ποιήσει τόπον· ποιεῖν τόπον in the acceptation of this author, often signifies, to do honour to, or to treat with respect and distinction. See chap. xiii. 22. xvi. 3. xxxviii. 12. And so the sense here may be, that God will respect, and have a regard to every work of mercy that a man does, and will abundantly recompense it. See chap. xvii. 22, 23. A very learned writer offers a different reading, πᾶσα ἐλεημοσύνη ποιήσει τόπον, i. e. Every work of mercy shall make, or prepare a place, viz. in heaven for the merciful, which seems confirmed by the next sentence; and then the sense will be the same with that of St Luke, that charity shall prepare a place for the righteous, and when they die, "they shall be received into everlasting habitations," c. xvi. 9. Hammond in loc. This reading, it must be confessed, has some countenance too from that of the Vulgate, "Omnis misericordia faciet locum unicuique, secundum meritum operum suorum." As Bellarmine has abused this passage in favour of the Romish doctrine of merit, it may be proper to observe upon the Vulg. rendering, 1. That it has here confounded two distinct sentences, and made one of them. 2. It has inserted *meritum operum*, which has nothing to answer it in the Greek. 3. The words καλὰ τὰ ἔργα are indefinite, and may respect either good or bad works, and if understood of good works, mean only that a reward is promised to them, not that any is due to the merit of good works, as such, or that they are in themselves strictly meritorious. See Chamiere Panstrat. De Vulg. Edit.

Ver. 15 *The Lord hardened Pharaoh, that he should not know him, that his powerful works*

might be known to the world.] See Exod. vii. 13. from whence this seems to be taken, where our translators render, "He hardened Pharaoh's heart;" which, according to the Hebrew, should have been, Pharaoh's heart became firm, or was hardened, as the same Hebrew words are rendered ver. 22. of that chapter. And so the ὁ render ἠ καλίσχυσεν ἡ καρδία Φαραώ. and ver. 22. ἐσκληρύνθη ἡ καρδία Φαραώ. and by Ar. Mont. "Corroboravit se cor Parhoh;" and by the Vulg. "Induratum est cor Pharaonis;" and so the Chaldee. The same reason which is here assigned for the hardening Pharaoh's heart, we likewise meet with Exod. ix. 16. Rom. ix. 17. "For this cause have I raised thee up;" or, according to ὁ preserved thee, "that I might shew (not my mercy, but) my power in thee, and that my name might be declared throughout all the earth." For the hardening of Pharaoh's heart upon the removal of any plague, occasioned the shewing so many more signs and wonders to God's greater glory; each respite renewed his obstinacy, whereas the continuance of any one plague would have made him relent, and dismiss the Israelites.

Ver. 16. *He hath separated his light from the darkness with an adamant.*] The meaning either is, that the ways, counsels, and decrees of God are above our understanding and comprehension, so that to pretend to penetrate into his secrets is presumption: or, that God dwells in a light, which no man can approach unto, 1 Tim. vi. 16. Or the sense may be, that God has placed a strong partition, as the margin has it, a great chaos, between heaven and hell; or, as the Scripture expresses it, he has fixed a great gulf, Luke xvi. 26. between the seat of the blessed, and the wretched abode of the wicked, at such an infinite distance from each other, as to render all approach inaccessible, all communication impossible. Or, according to others, that he has made the vicissitude of day and night constant and unalterable, ἐμέρισε ἀδάμαντι, he has divided them by such a law, as shall not be broken; accordingly ἀδαμάντινα δέσμα mean, fetters which cannot be broken; and to express something unalterable, the epigrammatist says, τῷ' ἀδάμαντι μένει. I shall only observe, that this, and the foregoing verse, seem to have no relation to the context, "Revera huc non pertinent," says Grotius. And indeed they are wholly omitted in the Vulg. Rom. Ald. Bas. and most of the Greek editions.

Ver. 17. *Say not thou, I will hide myself from the Lord; shall any remember me from above? I shall not be remembered among so many people; for what is my soul among such an infinite number of creatures?*] "Quantula est anima mea interspiritus omnium hominum!" Syr. It is strange to observe how vain man, who, when fired with ambition, and puffed up with self-conceit, will allow none above him, and durst even aspire to an equality with his Maker, can degrade, and depreciate himself upon occasion when fear of punishment is in the case, and comfort himself in his meanness, as of no worth or consequence in the vast creation, lost among the infinity of creatures, and too inconsiderable to be looked upon, or even remembered, and is happy if he can deceive himself and others with some such like false reasoning, does God take cognizance of every thing that passes below; can he enter into an examination of all the thoughts, words, and actions of each man in particular throughout the world? he extends his care indeed over the fortune of the great, determines the fate of princes, and the revolutions of states and empires; he directs and guides the principal æras and occurrences of remote time, but it is below his grandeur, to descend to mean persons, and to extend his care to trifling matters, and the infinity of human concerns: kings do not condescend to take account or cognizance themselves of petty and diminutive transactions that pass in their kingdom; these would disturb their quiet, and detract from the sovereign dignity. We meet with a like instance of a wicked and shallow reasoner, Job xxii. 12, 13, 14. "Is not God in the height of heaven, and behold the height of the stars, how high they are? And thou sayest therefore, How doth God know? Can he judge through the dark cloud? The thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven." Juvenal introduces an old sinner talking in the like manner,

> *Ut sit magna, tamen certe lenta ira Deorum est;*
> *Si curant igitur cunctos punire nocentes,*
> *Quando ad me venient? sed & exorabile numen*
> *Fortasse experiar: solet his ignoscere.* Sat. xiii.

Such were the subterfuges of sinners, and the objections of the libertines of old, for want of a clear and right notion of God's attributes, his omniscience, and immensity in particular. For if God be, as even some of the heathens have acknowledged, "Totus sensus, totus auditus, totus visus." Plin. L. ii. c. 7. the vast number of objects can give no distraction to a being of

such perfection, nor the infinite variety of their actions any way disturb his repose, or escape his notice. For what is the whole earth in his eyes, or all nations in his presence, but, in the language of the prophet, "as a drop of a bucket, as the small dust of the balance?" Isa. xl. 15. Nor is the other scruple of giving God too degrading an office, by humbling himself to observe and take care of what passes below, better founded; for none of his creatures are either unworthy of, or below his notice. It is the proper business of the builder and maker of all things, to superintend his work; man, in particular, is by his nature an accountable creature; and a being that styles himself supreme, and either cannot, or will not take account of men's behaviour, is no god. To take away all such low conceptions, and sentiments of the Deity, the author probably soars on purpose, in the two following verses, and excels himself in the lofty description of God's majesty, the effects of his mighty power, and the dreadful consequences of his very looks; not unlike that of the Psalmist, Psal. civ. 7. 32. See also Nahum i. 5.

Ver. 21. *It is a tempest which no man can see, for the most parts of his works are hid.*] See Nah. i. 3. καταιγὶς, signifies a violent shock of wind, not improperly rendered a tempest, and might, perhaps, be used here in allusion to, and in concurrence with, the expressions of God's power in the 18th and 19th verses foregoing, which mention the foundations of the earth, and rocks shaking and trembling when the Lord visits them, or looketh upon them. If by it are metaphorically meant the works of his justice, mentioned in the next verse, it will then resemble ver. 6. of the same prophet, "Who can stand before his indignation, and who can abide in the fierceness of his anger; his fury is poured out like fire, and the rocks are thrown down by him." If it relates to God's judgments, or the secret dispensations of his providence, the meaning then is, that clouds and darkness are round about them, so that one cannot trace out the hidden path of them; that they are, like the great deep, as the Psalmist speaks of them, unfathomable, unattemptable, as when a mighty tempest darkens the face of it. These are the common and most received interpretations of this obscure passage; but, amidst the variety of senses affixed to this place, it is no improbable conjecture, that this, with the foregoing and following verse, contain the answer of the sceptic, to what was said of God's Almighty power, and all-searching eye in ver. 18, 19. This may be collected, 1. From ver. 23. ἰλαρύμενος καρδίᾳ διανοῖται ταῦτα, i. e. the man of a contracted sordid heart, or narrow soul, or, as our version has it, the man that wants understanding, thinketh in this manner, fancies, and dwells on μάταια, such idle vain notions as these, as some copies and the Vulg. have it, which our translators here follow. 2. The Syr. and Arab. versions understand it as the foolish reasoning of those that are *excordes*: "Excordes talia dicunt, & scelerati hæc cogitant." 3. An answer seems to be given to these foolish surmises, beginning at the next verse, "My son, hearken unto me, and learn knowledge," i. e. sound knowledge; and is continued in form, and with great closeness of reasoning, through the rest of this chapter, and to the end of the 21st verse of the next, as will appear more fully by consulting the objection and answers, placed column-wise for greater clearness at ver. 6. 4. This is agreeable to the method pursued in the former chapter, where an objection is raised ver. 11, 12. and the answer is continued to ver. 15. of the next, except the five first verses, which seem not to belong to that place or argument.

Ver. 26. *The works of the Lord are done in judgment from the beginning.*] The Epicureans held that the world was made by a fortuitous concourse of atoms. Against the mistake of these philosophers in so important a point, the author here maintains, that the creation was not the effect of chance, or any blind and insensible principle, but all things were at first made with judgment and wisdom, and the several parts which compose the world not so placed by accident, or at random, but a wise and all-powerful hand placed them in the beautiful order wherein we now see them, disposed with the greatest fitness, and exact in all respects, in number, weight, and measure. Wisd. xi. 20.

Ver. 27. *He garnished his works for ever, and in his hand are the chief of them unto all generations; they neither labour nor are weary, nor cease from their works.*] ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, ἢ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν. It should seem, according to our translation, that all God's works were not equally in his hand, and under his care and protection, but only the chief, or principal of them. Grotius, and some few others, understand by ἀρχὰς, the heavenly bodies, "Astra quæ rebus inferioribus præsunt in Dei potestate sunt in omnia sæcula," and of these he understands what follows to the 29th verse. And indeed these, from their presumed power and in-

influence, in the opinion of the ancients, over all things below, especially the sun and moon, which presided over the rest, were esteemed ἀρχαὶ, principalities, powers, or dominions; and they rejoice to run their appointed course, continuing through all ages to perform their settled functions, without any fatigue, hinderance, or confusion; contrary to the opinion of some of the ancient philosophers, who imagined that some parts of the world grew old and decayed, through the disunion and separation of the atoms; and other parts were fashioned anew, and attained more perfection by some lucky jumble. But the following seems a more perfect rendering of the Greek, and to give the truest sense, viz. ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, he beautifully prepared his works for ever, or to last for ages, ἡ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν, and their principles in their generations, or according to their kinds, *per genera sua*; meaning the established and unalterable principles of natural bodies, and alluding, perhaps, to the seed that every thing hath in itself according to its kind. How consistent with this interpretation is the Mosaic history, Gen. i. 11, 12. and how doth the wonderful reproduction of every thing in this congenial manner confirm it? which harmony and regularity in God's works, is owing to the principles he has established in them, which we call their nature. Calmet concurs in this sense, and gives the like interpretation, "Il a formé ses ouvrages pour durer toujours, ou fort long-tems, & il a mis dans eux des principes pour se reproduire dans la suite de tous les siécles. Depuis la Création du monde jusqu' aujourd'hui, & jusqu' à la consommation des tems, ses Ouvrages subsistent, & se perpetuent, les uns par la Génération, & les autres par d'autres voyes que la Créateur leur a ouvertes." Comm. in loc.

CHAP. XVII.

Ver. 2. *HE gave them few days, and a short time.*] The author having briefly described the inanimate, vegetative, and brute creation, in the conclusion of the former chapter, in this proceeds to speak to the formation of man, and to describe the faculties and powers wherewith God had endowed him; his original from the ground, and his short continuance upon earth before his return into it again, even a few days comparatively, ἡμέρας ἀριθμοῦ, which is a Hebraism. Instances of this manner of expression occur Gen. xxxiv. 30. Deut. iv. 27. where *viri numeri* means, *few in number*: Isai. x. 19 "The trees of his forest shall be (according to the Heb.) number," i. e. few, so few that a child may write them, which the ὁ have exactly expressed, οἱ καταλειφθέντες ἀπ' αὐτῶν ἀριθμὸς ἐσονται. But there is a passage in Job parallel to this, both in the sense and manner of expression, "When a few years are come, then shall I go the way whence I shall not return," where the Heb. has, *years of number*, and the LXX ἐτη ἀριθμοῦ, ch. xvi. 22. Or it may mean, that the days of man's life were numbered, and a certain time and length of life fixed and determined for the species, Job xiv. 5. which they should not exceed, about 900 years, before the flood, but after contracted to 400, 200, 100, 70, which was the term in the time of the writer of the 90th Psalm, whether David or Moses. And thus the Tigurin version, "Attribuit dies numeratos, statumque tempus hominibus." Or it may be applied to Adam personally, as the Vulg. seems to take it, that though originally intended to be immortal, yet, on account of his transgression, God pronounced the sentence of mortality upon him, and fixed a period to his days.

Ver. 3. *He endued them with strength by themselves.*] καθ' ἑαυτούς. According to themselves, suitable to their nature, "Une force proportionée à sa Nature," as Calmet expounds it. At first God gave them an absolute empire, or dominion over the creatures, and after the fall, though it was somewhat diminished, yet he left sufficient authority in them for the state and condition in which he placed them, sufficient for their preservation and defence against injuries, for the procuring the necessary supports of life, and accomplishing their other designs. The Vulg. has "Secundum se vestivit illum virtute," following a copy which read καθ' ἑαυτόν, i. e. God gave him a sovereignty resembling his own, "Imperium quale suum," says Grotius, and so the Tigurin version, "Innuit ipsos virtute sua." And in this dominion, as well as in the perfection of his intellectual nature, his likeness to God consisted; the subjection of the brute creation to man was a consequence of his authority, or of a dread impressed upon them from their great Creator. Seneca has well expressed man's great prerogative in this particular, "Quisquis es iniquus æstimator sortis humanæ, cogita quanta nobis tribuerit. Pars nostri, quantò valentiora animalia sub jugum miserimus, quanto velociora consequamur; quàm nihil sit mortale non sub ictu nostro positum." De benefic. ii. 20. And after it follows, (which will serve to illustrate the 6th verse,) "Tot vir-

tutes accepimus, tot artes, animum denique, cui nihil non, eodem quo intendit momento, pervium est, &c. Ita bene æstimata naturæ indulgentia, confitearis necesse est, te illi in deliciis fuisses."

Ver. 5. *They receive the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.*] Many editions have not this verse at all, and some few, only the latter part. It may properly be enquired what are the five operations, as they are here called. Are we to understand by them the five senses πάσας αἰσθήσεις? the Arab. so takes it, enumerating them severally. Philo resembles this writer upon the subject, αἱ ἐν ἡμῖν δυνάμεις, κ. τ. λ. "Potentiarum quæ nobis insunt sex indesinenter terra marique bella concitant, quinque sensus, & Sermo qui profertur: illi desiderio sensibilium, quibus se non potiri ægre ferunt, hic per os infrænè multa silenda effutiens. At Septima potentia est Mens Rector, quæ, quando in potestate sex illas retinet, vitam serenam tranquillamque amplectitur." De Abrahamo. And in another place he has the like division; only instead of the understanding he inserts *generatio*, and makes the whole seven, which he calls ἑπτὰ δυνάμεις τῆ ἀλόγῳ, the seven faculties of the sensitive soul, to serve and act under the τὸ ἡγεμονικὸν, or the understanding. Grotius also intimates as much; but thinks this latter part to be a gloss crept into the text from the margin, by some favourer of the Stoic notions, who, besides the five ordinary senses acknowledged three other, viz. τὸ σπερματικὸν, or generation, speech, and understanding; but the first of these is now dropped and omitted. Corn. a Lapide and Calmet reckon the five ἐμφυτήματα here to be the powers or privileges given to man at the creation, which are mentioned in the foregoing verses. viz. 1. Life; 2. Sovereignty over the earth; 3. Force or strength suitable, and proportionate to his nature; 4. Likeness to God's image; 5. Dominion over all manner of living things. Others transpose this verse, or rather the sixth and seventh operations, and put them after the particulars mentioned in the verse following, where, indeed, they seem to come in better. Thus the Tigurin version ranges them, "Judicium, linguam, oculos, aures, & cor dedit eis ad cogitandum, sexto quoque loco mentem donavit, & septimo sermonem operibus suis explicandis." But as the two last are omitted in some Greek editions, the Vulg. and Syr. versions, it is probable they were added by way of explanation, and inserted by mistake.

Ibid. *Speech, an interpreter of the cogitations thereof.*] Many have been the conjectures of learned men about the original of speech; a very ingenious writer supposes its origin to be from God, "And that the first man was instructed by him to speak, and that his descendants learnt to speak by imitation from their predecessors. Not that God put into Adam's mouth the very sounds which he designed he should use as the names of things, but gave him the use of an understanding to form notions in his mind of the things about him, and a power to utter sounds, which should be to himself the names of things, according as he might think fit to call them. These he might teach Eve, and in time both of them teach their children, and thus began and spread the first language of the world. The account which Moses gives of Adam's first use of speech, Gen. ii. 19, 20. is entirely agreeable to this, where God sets before Adam the creatures to put him upon using the power he had of making sounds to stand for names of them, and he had only to fix to himself what sound was to stand for the name of each creature; and what he so fixed, that was the name of it." Shuckford's Connect. Vol. I. p. 3. Tully dwells upon the privilege of speech in men, and places the difference not only between them and brutes in it, but also between men themselves, according to the degrees of the perfection of it, "Hoc uno præstamus maximè feris, quod colloquimur inter nos, & quod exprimere dicendo sensa possumus. Quamobrem quis hoc non jure miretur, summeque in eo elaborandum esse arbitretur, ut quo uno homines maxime bestiis præstent, in hoc hominibus ipsis antecellant?" De Orator.

Ver. 6. The wise man to inspire his pupil, whom he addressed himself to, chap. xvi. 24. with worthy sentiments of the deity, proceeds now to answer the loose suggestions made in the 20th 21st and 22d verses of that chapter. If the reply be set against the objection, it will best illustrate the argument.

CHAP. XVI.

Ver. 20. Καὶ ἐπ' αὐτοῖς ὑ διανοηθήσεται καρδία. *No heart* (here begin the sentiments of ἰλαστήμενος καρδίᾳ, of whom it is said, ver. 23. that he διανοεῖται ταῦτα) "No heart can think upon these things."

Καὶ τὰς ὁδὺς αὐτῦ τίς ἐνθυμηθήσεται; "Who shall be able to understand or conceive his ways?"

Ver. 21. Καὶ καλαιγὶς, ἣν ὐκ ὄψεῖται ἄνθρωπος. "It is even like a sudden gust of wind," (Drusius and Junius both understand it comparatively,) "Which a man cannot see, or know whence it cometh, and whither it goeth."

Τὰ δὲ πλείονα τῶν ἔργον αὐτῦ ἐν ἀποκρύφοις. "The most part of his works are hid."

"Omnes pæne veteres nihil cognosci, nihil percipi, nihil sciri posse dixerunt, in profundo veritatem demersam, nihil veritati relinqui, omnia tenebris circumfusa esse dixerunt." Cic. Acad. Quest. L. 1.

This then, it is manifest, was an old objection, and why might not Jesus in Egypt learn this objection from the Gentile philosophers?

Ver. 22. Ἔργα δικαιοσύνης τίς ἀναγγελεῖ; "Who shall declare the works of his righteousness?" Who can find, or who can set forth and prove, any moral rectitude or beauty in his ways or proceedings?

CHAP. XVII.

Ver. 6. Καρδίαν ἔδωκε διανοεῖσθαι αὐτοῖς. *He hath given them a heart to think.* Men may think on these things, it is their prerogative, their business.

Ver. 7. Ἐπισύμην συνέσεως ἐνέπλησεν αὐτὺς. *He filled them with the knowledge of understanding;* he hath given them enough to understand, and conceive his ways.

Καὶ ἀγαθὰ ἢ κακὰ ὑπέδειξεν αὐτοῖς, viz. though men be not able to discover all the operations of nature, yet they are endowed with a better knowledge, the principles of morality. Thus in Micah vi. 8. we have a parallel passage, "He hath shewed thee, O man, what is good; and what doth the Lord require," &c. which is always understood of the natural principles of religion.

Ver. 8. Ἔθηκε τὸν ὀφθαλμὸν αὐτῦ ἐπὶ τὰς καρδίας αὐτῶν, δεῖξαι αὐτοῖς τὸ μεγαλεῖον τῶν ἔργων αὐτῦ. Though men with their bodily eyes cannot discover all the operations of nature, yet God has imparted to them the light of reason, ὀφθαλμὸν αὐτῦ, a perception like his own, intellectual, intuitive, whereby they may discover the true beauty of his works, viz. the moral design of them; or if we read ὀφθαλμὸν αὐτῶν here, (as below in ver. 15. ὀφθαλμῶν αὐτῦ, in the Alex. MS. is αὐτῶν) it will give another, and not a disagreeable sense to the passage. It had been objected, that "the most part of his works were hid, and that no man could see them;" but the wise man answers, that God had placed the eyes wherewith these things are seen in men's hearts; they see with the eyes of their understanding. It is in this sense our Saviour says, ὁ λύχνος τῦ σώματός ἐστιν ὁ ὀφθαλμός. Matt. vi. 22. either of these senses will answer the objection.

Ver. 9, 10. Καὶ ὄνομα ἁγιασμῦ αἰνέσουσιν, ἵνα διηγῶνται τὰ μεγαλεῖα τῶν ἔργων αὐτῦ. They to whom he hath imparted the perception above-mentioned will praise his holy name, and by their praise most effectually declare, and set forth the excellency of his works and ways; and in particular ἐκλεκτοὶ, Israel, his elect, his peculiar people are most engaged to do this, as they received, and were taught by his law, and were witnesses of so many miracles in Egypt, and in the wilderness. And thus Calmet, "Il les a remplis de ses lumieres & de ses connoisances pour le loüer, & l'adorer dans la Consideration de ses Ouvrages."

Ἢ τίς ὑπομενεῖ; "Or who shall wait for the declaration or proof of his righteousness in his works?" μακρὰν γὰρ ἡ διαθήκη, *for his covenant is afar off.* If there be any such thing as a covenant of righteousness and mercy with man, there appear no tokens of it, and why should we wait in expectation of its being fulfilled?

Ver. 11, 12. Προσέθηκεν αὐτοῖς ἐπιστήμην, καὶ νόμον ζωῆς ἐκληροδότησεν αὐτοῖς. Διαθήκην αἰῶνος ἔστησε μετ' αὐτῶν, καὶ τὰ κρίματα αὐτοῦ ὑπέδειξεν αὐτοῖς, viz. to the knowledge which he imparted to them by nature, προσέθηκε, he hath superadded ἐπιστήμην, (disciplinam, as the versions have it) a rule of holy living, viz. by the law of Moses, and has put them in present possession of a law of life, (or that promises life to them that observe it, Rom. x. 5. Levit. x. 5. Ezek. xx. 11.) He hath established an everlasting covenant with them, and shewed them κρίματα αὐτοῦ, his commands and precepts of righteousness and mercy. And this he did principally with regard to his own people, to whom belonged the law, and the adoption, and the covenant, preferably to all others.

Here end the objections, for ἐξέτασις ἁπάντων ἐν τελευτῇ, i. e. "The trial of all things is in the end," according to our version, is not in the Vat. and some other editions. And it is observable in both columns, that in the order of sentiments (and phrases too) there is a likeness and relation between the verses cited from the former chapter, and those produced as corresponding with them in this; and therefore, though this author's manner of writing in general is rather sententious than argumentative, yet it is no improbable conjecture, that a formal answer is here designed to some sceptical objections before advanced, and it is continued under a little difference of expression, ver. 15, 19, 20, &c. of ch. xvii. where the discipline that the Israelites were under, is more plainly spoken of.

Ver. 13. *Their eyes saw the majesty of his glory, and their ears heard his glorious voice.* Ver. 14. *And he said unto them, Beware of all unrighteousness, and he gave every man commandment concerning his neighbour.*] God manifested his glory, when he appeared on Mount Sinai at the delivery of his law, when his people saw the lightnings, and heard the thunderings, called here his *glorious voice*, as the Hebrews ordinarily express it, Psal. xxix. 4. By giving the law, God did not only provide for the establishment of his own worship, and the decent performance of it, but it was promulged likewise for the good of man, and of society in general. He therein orders every man to love his neighbour, to live in peace, and on terms of friendship with him; to abstain from theft, and to do no act of violence and injustice; to be tender of his reputation, to beware of slander and false witness, and to be aiding and assisting to him under any calamity or distress, as may be seen at large, Exod. xx, xxi, xxii, xxiii. By *unrighteousness*, Grotius thinks not any of the instances of wrong here enumerated to be meant; but the worship of false gods, and the sin of perjury, in defiance of the true one, which the Israelites expressly engaged to avoid, Josh. xxiv. 16. If this last sense be admitted, the author may be supposed here to refer to both tables of the decalogue.

Ver. 15. *Their ways are ever before him, and shall not be hid from his eyes.*] This observation is true with regard to the actions of all mankind, but it rather respects the Israelites in particular, who are spoken of before and after, and means, that as God gave them a law, so he took notice how they observed it, his eyes were over them for that purpose. He took cognizance of their whole conduct, as a legislator tender of his rights, and jealous of his honour, in order to punish or reward them, as they should respectively deserve. His eye was not so intent upon the behaviour of other nations, who were not favoured with a like knowledge of his laws, nor bound by any positive covenant to the observance of them, nor were under his government so immediately; or, the meaning may be, that during the long march of the Israelites in the wilderness, God went along with them, directed their ways, and conducted them as their guide; in the day-time by a cloudy pillar, and all the night by a light

of fire. This sense Grotius prefers: The next verse is not in the Vat. nor in the Vulg. it is manifestly taken from Ezek. xxxvi. 26.

Ver. 17. *For in the division of the nations of the whole earth, he set a ruler over every people, but Israel is the Lord's portion.*] ἐκάστῳ ἔθνει κατέστησεν ἡγούμενον. When God distributed the earth among the several nations, and appointed kings and rulers over the principal parts of it, the people of Israel he reserved for his own *peculium*; he chose the heritage of Jacob out of all nations to be under his more especial care, and to enjoy great and singular privileges; for he not only put them into possession of a fruitful Canaan, but did them the particular honour of being their king; by him they were directed in all cases which concerned their state, and by him were led forth to battle, so that their form of government was properly a theocracy, till the time of Saul, when, like all other nations, they would have a temporal king over them, to their great detriment and disgrace. Josephus gives the like account of the original form of the Jewish polity, that while other nations preferred some monarchy, others aristocracy, or democracy, their legislator overlooked all these, and appointed Θεοκρατίαν τὸ πολίτευμα, θεῷ τὴν ἀρχὴν ἢ τὸ κράτος ἀναθεὶς, ἢ πείσας εἰς ἐκεῖνον ἅπαντας ἀφορᾶν, ὡς αἴτιον ἁπάντων ὄντα τῶν ἀγαθῶν, κ. τ. λ. Cont. Ap. L. 2. Our author here alludes to Deut. xxxii. 8, 9. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance." Both ancient and modern interpreters have thought, that the son of Sirach here, and also the passage just cited, refer to an opinion, which was pretty common, that every nation has its tutelar angel, an ἡγούμενος, or ministring angel to preside over it, but that God himself was such in a more eminent degree to the people of Israel. The version of the LXX seems to have given rise to this opinion, for the rendering of Deut. xxxii. 8. is ὅτε διεμέριζεν ὁ ὕψιστος τὰ ἔθνη.... ἔστησεν ὅρια ἐθνῶν κατ' ἀριθμὸν ἀγγέλων θεοῦ. And accordingly, by the "prince of Persia, and of Greece," mentioned in the Book of Daniel, some understand particular angels which presided over those people, as others have asserted, that the care of the Jewish people was committed to the archangel Michael, see Theod. and Jer. Comm. in Dan. Indeed this opinion of the kingdoms of the world being subject to the government of angels, was maintained by many of the primitive, especially the Greek fathers, but it is now plain from whence these, who followed the LXX translation, borrowed their notion. Bochart and De Muis agree, that those interpreters themselves were mistaken through a bad copy, and that the omission of some letters therein, led them into this error, Phaleg. L. i. c. 15.

Ver. 18. *Whom being his first-born, he nourisheth with discipline, and giving him the light of his love, doth not forsake him.*] φῶς ἀγαπήσεως is a particular expression, there is a parallel one, ver. 26. φώτισμὸς ὑγείας. Out of the whole race of mankind did God select the Jews, among whom he dwelt in a particular and extraordinary manner, the divine majesty residing over the mercy-seat. These he singled out to be a holy nation, and marked them as his own people by circumcision, which was a character of genealogical sanctity, and by instituting the passover, which federally united them to him, and among one another. This seed of Jacob, so dear and beloved by God, was as much blessed by him above all other people, as the first-born commonly is above the rest of the children. And so when God calls David his first-born, it follows immediately, "I will make him higher than the kings of the earth," Psal. lxxxix. 28. God always regarded Israel with a favourable eye, and though he suffered other nations to walk in their own ways, Acts xiv. 16. and looked upon them with a sort of indifference in comparison, yet to Israel he afforded the light of his countenance, and of his saving truth. He gave signal proofs of his affection for them, by continually watching over them for good, he intended their happiness in all his dealings with them, and pursued it even in his corrections, and severest dispensations towards them, recalling them to their duty, and inviting them, in the tenderest manner, to return into the right way, and receiving them to mercy and favour upon their repentance and amendment. This whole verse is omitted in the Vat. and in the Vulgate.

Ver. 21. *But the Lord being gracious, and knowing his workmanship, neither left, nor forsook them, but spared them.*] As the sense of the foregoing verse is well expressed by the Psalmist, "He set their misdeeds before him, and their secret sins in the light of his countenance," Psal. xc. 8. so this seems to allude to Psal. lxxviii. 37, 38, 39. where, speaking of the same Israelites, he says, "That though their heart was not whole with God, neither continued

they stedfast in his covenant, yet he was so merciful, that he forgave their misdeeds, and destroyed them not: yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise, for he considered that they were but flesh. Ἐμνήσθη ὅτι σάρξ εἰσι, which is more fully expressed, Psal. ciii. 13, 14. of the faithful in general, "As a father pitieth his own children, even so hath the Lord mercy on them that fear him, for he knoweth whereof we are made, he remembereth that we are but dust." Ἀνὴρ ἐγὼ τὸ σκάτμα ἡμῶν, the very expression used by this writer.

Ver. 22. *The alms of a man is as a signet with him, and he will keep the good deeds of man, as the apple of his eye.*] By *alms* we may here understand all the good which a man does his neighbour, every action of piety and mercy performed by him, which God will favourably receive, and keep in remembrance, and lay it up among his precious treasures, to reward and recompence it to the beneficent man, and his posterity. The value God sets upon acts of mercy and kindness, is expressed here by the metaphor of the apple of the eye, and the signet on the right hand, see Jerem. xxii. 24. Haggai ii. 23. Canticl. viii. 6. where the seal or signet denotes what is near and dear to a man, and, as such, is preserved, and always under his eye and care. Mess. of Port Royal, from this latter comparison, apply what is here said of alms, to acts of charity done in secret, which are as a valuable thing sealed up, till they are laid open by God, and by him publicly rewarded. The connection of this verse with what precedes is not very clear; Calmet and Bossuet give the following, that as mens unrighteous deeds are always before the Lord, so are their good deeds likewise, and particularly acts of charity and loving-kindness, which though unobserved of others, and for a time perhaps unanswered to the giver, yet are not fruitless or lost; God deposits them among his treasures, and when he maketh up his precious jewels, will remember them.

Ver. 23. *Afterwards he will rise up, and reward them, and render their recompence upon their heads.*] If we join the words in the latter end of the former verse, viz. "He will give repentance to his sons and daughters," to this verse, the sense will then be, that God will not strike or punish a sinner immediately, or in the act and instant of committing the sin, but will give time to repent, and an opportunity to return to him; but if, after allowing him time, he defers his amendment, and shews no sign of sorrow, or conversion, God, who seemingly connived at his sins, will then rouse himself in his anger, and punish him the more severely, for so the phrase of rendering a recompence upon men's heads, is more generally taken. But if we omit that sentence, which is neither in the Vat. nor Ald. edition, nor in the Vulgate, then this verse will admit of another sense, as connected with the foregoing, viz. that God keeps the remembrance of alms and good works as precious as a signet, and as dear as the apple of an eye, and though for the present he may not distinguish the donors, yet the time will come when he will arise to reward them, and fill such beneficent souls with peculiar marks of his favour; like a kind master, who recompenses the faithfulness of his servants, or a general, who heaps upon his shoulders such marks of honour, as are proportionate to their merit. And this God will do either in this life, by outward blessings and prosperity, or hereafter, by receiving them into everlasting habitations.

Ver. 24. *But unto them that repent, he granted them return, and comforted those that failed in patience.*] This is but inaccurately rendered; it should either be, unto them that will repent, he giveth them grace to return, as the Geneva version has it; or unto them that repented, he granted them a return into his favour, was willing to receive every penitent, and to comfort the broken-hearted. In the former acceptation the sense is, that sinners cannot with reason blame God who uses all methods to reclaim them; he illuminates them by his grace, he instructs them by his word, he admonishes, he threatens, he corrects, he recalls such as wander from their duty, he waits their return with patience, and receives them upon their repentance, and thereby comforts such as would otherwise be discouraged, and despair. But if we take it in the latter sense, we may then, with Grotius, understand this and the foregoing verse of the persons mentioned, ver. 20. whose sins being before the Lord, and obstinately continued in, he will, after waiting some time for their amendment, proceed to punish them; and then it follows by way of antithesis, but to such as repented, and whose sins were thereby done away from before the Lord, whether Israelites, or others, he was disposed to be merciful and gracious, and to bestow his grace upon them, to keep them again from falling.

Ver. 27. *Who shall praise the Most High in the grave, instead of them which live, and give thanks?*] i. e. The living only can pay their devotions

to God, and therefore repentance should not be deferred till the time of death, when it will be too late to think of it. In this author's time ᾅδης was used by the Jews, as it was also among the Greeks, to signify the *grave*, or *death*, and death and hades are frequently joined as synonymous, see 2 Sam. xxii. 6. Ecclus xlviii. 5. and particularly Isa. xxxviii. 18, 19. where ὁ ἐν ᾅδῃ and οἱ ἀποθανόντες are the same, and opposed to the living, who alone have the ability to praise God; for as the same inspired writer goes on, Such as go down into the pit cannot hope for his truth, τὴν ἐλεημοσύνην, his mercy. "In death," says the Psalmist, vi. 5. "there is no remembrance of thee; and who shall give thee thanks in שאול, in the grave," or pit? And so Psal. cxv. 18. "The dead praise not thee, O Lord, neither all they that go down into silence, but we will praise the Lord;" which the LXX render more explicitly, οὐκ οἱ νεκροὶ αἰνέσουσί σε κύριε. . ἀλλ' ἡμεῖς οἱ ζῶντες εὐλογήσομεν τὸν κύριον, κ. τ. λ. Thus also Psal. lxxxviii. 10. "Dost thou shew wonders among the dead, or shall the dead rise up again, and praise thee?" where the rendering of the LXX is surprisingly faulty, μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια, ἢ ἰατροὶ ἀναστήσουσι καὶ ἐξομολογήσονταί σοι; the Hebrew word is רפאים, and signifies *gigantes*, or *mortui*; they fell into this error by mistaking the radix, and deriving the word from רפא, *sanatus fuit*. The Vulgate too, implicitly following that version, retains the same mistake.

Ver. 28. *Thanksgiving perisheth from the dead, as from one that is not; the living and sound in heart shall praise the Lord.*] i. e. The duties of religion cannot be performed by one who is not in a state of existence, nor by one that is taken away from the land of the living. Νεκρὸς, or μὴ ὢν means not one that is annihilated, or quite ceased to be, or is become as nothing, as is the Vulg. exceptionable rendering, "Ante mortem confitere, a mortuo quasi nihil, perit confessio." Josephus, in the very chapter, in which he asserts the immortality of the soul, says, We have received from God our being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ δίδομεν, i. e. to him we render again, or owe our not-being, by the return of that soul which he had given us. De Bell. Jud. l. iii. c. 25. By the living and sound in heart, we are not to understand, such only as are alive and in health, or who are easy in their minds, and flourishing in their circumstances; but such as are alive unto righteousness, and turn unto the Lord in holiness; who are contrite, and even broken hearted, who have experienced, or hope to taste of God's mercy to them, under a lively sense of their guilt, or the smart of some great calamity and affliction; and so the sense will be nearly the same with Baruch, ii. 17. "The dead who are in their graves, whose souls are taken from their bodies, will give unto the Lord, neither praise nor righteousness: but the soul that is greatly vexed, which goeth stooping and feeble, shall give thee praise and righteousness, O Lord."

Ver. 30. *For all things cannot be in men, because the son of man is not immortal.*] Great reason is there that God should be so merciful to his creatures, and condescend to pardon their weakness and follies, for men are neither impeccable nor immortal, they are so encompassed about with infirmities, that perfection is not to be expected from them; they are, as Abraham in great humility says of himself, sinful dust and ashes, and their days are few, as well as strictly and literally evil, and therefore is the Lord gracious, knowing his workmanship, of what perishable, corrupt, and frail materials it is made. The author here enlarges upon God's mercy, as a farther argument to invite men to repentance, and upon the shortness of life, as a powerful motive to set about it speedily.

Ver. 31. *What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.*] Our translators seem to have understood the sentiment expressed here, by their reference to a parallel passage in the margin, Job xxv. 4, 5. (which is to the very same sense in other words) but they have not rendered it so accurately as they might have done. What is brighter than the sun? καὶ τοῦτο ἐκλείπει, yet it hath its eclipses. If it be said, that τοῦτο, cannot be referred to ἥλιος, I answer, neither is it necessary that it should, but may be referred to τί φωσφορώτερον immediately preceding. If among God's works there be any thing brighter than the sun, yet even that is not without its defects. And thus Bossuet, "Quid lucidius sole? & tamen hoc (lucidissimum) eclipsin patitur:" Much less can human nature be accounted perfect, for flesh and blood will imagine evil. I prefer this reading, not only because it is confirmed by the Alex. copy, but because the other ποιηρὸς ἐνθυμηθήσεται σάρκα καὶ αἷμα, is limited only to bad men, whereas the passage seems rather to relate to the whole species, which is naturally more subject to failings, than the sun is to eclipses, and the defects of both cannot be concealed.

Ver. 32. *He vieweth the power of the height of heaven, and all men are but earth and ashes?*] δύναμιν ὑψους ὑρανῦ αὐτὸς ἐπισκέπτεται. It should rather be rendered here, he visiteth, chideth, finding fault with the powers of heaven, Syr. "Virtutes cœli judicat," as before ch. xvi. 18. "Behold the heaven, and the heaven of heavens shall be moved," ἐν τῇ ἐπισκοπῇ αὐτῶν, when he shall visit, or animadvert upon them. Δύναμιν ὕψους ὑρανῦ is either the sun mentioned just before, who is represented as going forth in his strength like a giant, &c. or the whole host of heaven, *viz.* the stars, the powers of heaven that shall be shaken at his coming. Δύναμιν ὕψους is only a Hebraism for the high powers. "And all men are but dust and ashes," *viz.* Greatly abased in God's sight, in comparison of some of his other works: So in Job, "The stars are not pure in his sight, how much less man that is a worm?" These which shine so bright to our view, are but as darkness to his all-piercing eye, and in comparison of the infinite purity of his nature; whom if God considers, and looks down upon as infinitely beneath him, of how small consequence and account is the race of men who are earth in their principle, and ashes at their dissolution? When our author thus beautifully sets forth the greatness of God, and the meanness of man, how affecting is the comparison, and how just the contrast? How does it enlarge our ideas, and exalt our sentiments of the Deity, and at the same time shame and confound all human pride and greatness? The sense given of this passage is confirmed by the true rendering of the first verse of the next chapter.

CHAP. XVIII.

HE that liveth for ever created all things in general.] ἔκλισε τὰ πάντα κοινῇ. *Creavit omnia simul.* Vulgate, which means according to some that without him was not any thing made that was made, in opposition to such as would have God to be an idle spectator, not minding, or concerning himself with the world, especially the lesser, and seemingly more insignificant parts of it. Or such, especially the Manichees, who held, that part only of the world was created by God, and not the whole. Others, and particularly St Austin, have from hence maintained, that all things were created by God, not in the interval of six days, as is the Mosaic account, but in "Eodem momento, seu in eodem nunc," that the heavens, and the earth, and the future seeds, from whence all other things were to be produced, were all created in the same individual instant. Others have held, that God created at once all the matter of the universe, a chaos to serve as the basis upon which all things were to be built, and from whence all things to be produced in the successive work of the six days, were to have their rise and materials. But none of these opinions give so just an account of the creation, as that of Moses, for neither were all things created together, nor the shapeless mass of matter by itself, nor were they all made at once in point of time. Κοινῇ in this place does not respect the time of the creation, but rather the universality of it, see Possel. Præfat. ad Syntax, *viz.* that all things in general were made by God, without exception, or distinction; that they were created by him, not merely set in order, by intervals, and degrees of time, and particularly that the cosmogony was the successive work of six days. Junius understands by κοινῇ, that God created all things upon a level, *communi lege*, subject to one common law, both of production, and dissolution. Comm. in loc. See Jackson's Works, Tom. ii. p. 132. where this passage is very fully and learnedly discussed. But though the sense of our version is a good interpretation of κοινῇ, yet I conceive it is not the true one, for undoubtedly the original which is rendered κοινῇ was חל *commune*, in the sense of *profanum*. Κοινὸς is the same as ἀκάθαρτος, and by it the ὁ generally, if not always, express it. It occurs in this sense, 1 Macc. i. 50.—69. so κοινὸν ἢ ἀκάθαρτον in St Peter's vision, is common or unclean; and ἔκλισε τὰ πάντα κοινῇ, κύριος μόνος δικαιώθησεται, therefore means here, that God hath created all things (comparatively) unclean, and the Lord alone will be justified, or found just, when he is judged, Psal. li. The Arabic version hath glanced upon this sense, *Totus mundus corrumpetur.* But indeed our translators have themselves confirmed it, ver. 3. "He is king of all, by his power dividing holy things among them from the profane." The opposition between חל and קדש is well known; the latter is proper to God alone, in comparison of whom all things besides are common and unclean. From hence to ver. 15. is a continuation of the subject of the last chapter, *viz.* the majesty and power of God, and the weakness and frailty of man.—And in the sense which is now offered, the connection is certainly more visible, and the comparison or contrast better preserved. See the last note.

Ver. 3. *Who governeth the world with the palm of his hand, and all things obey his will, for he is the king of all, by his power dividing holy things among them from the profane.*] Almost all the editions have οἰκίζων τὸν κόσμον, which Junius, and most of the Latin interpreters here follow, but the true reading undoubtedly is διακρίζων τὸν κόσμον, as Hæschelius, and Grabe have it. Our translators have wrongly placed the comma after *king of all*, it should be; "He is the king of all by his power:" The Geneva version accordingly has, "he governeth all things by his power," which is agreeable to all the Greek copies, which read, αὐτὸς βασιλεὺς πάντων ἐν κράτει αὐτοῦ. And indeed it suits this better than the following sentence, "dividing holy things among them from profane," which was rather an act of wisdom than of power, for he made some days and places for weighty reasons more holy than others, as some parts of the sacrifices also were more so than the rest: The like may be observed with respect to persons, for he separated the people of Israel from the whole Gentile world, to be a holy nation to him, and among these, the tribe of Levi to be in a more peculiar manner his own. And in general it may be said, that he has put an essential difference between holy and profane, and hath commanded all mankind to be holy, and to touch not the unclean thing. The Vat. wholly omits this verse, as does the Vulgate.

Ver. 5. *Who shall number the strength of his majesty? and who shall also tell out his mercies?*] As his majesty is, so is his mercy infinite, Eccles ii. 18. and cannot be sufficiently displayed. According to Calmet the sense is, that though a man should be able to speak of, and describe the might of his marvellous acts, δυνάμιν τῶν φοβερῶν αὐτοῦ, Psal. cxlv. 6. or according to this writer, κράτος μεγαλωσύνης αὐτοῦ, yet who could be able to declare and publish the many instances of his mercy which are the most surprising of all his other works, and far beyond them. "Et quand on pourroit annoncer ses grandeurs & ses merveilles, qui pourroit publier ses misericordes? Car sa misericorde est au-dessus de toutes ses œuvres." And in this sense he understands, Psal. cxlv. 9. where the Psalmist, after having given this remarkable character of God, "that he is gracious and merciful, long-suffering, and of great goodness," adds immediately, "Miserationes ejus super omnia opera ejus," which De Muis says, many expound, that his mercy is above all his (other) works. But this is not countenanced by the rendering of the LXX, which is not ὑπὲρ, but ἐπὶ πάντα τὰ ἔργα αὐτοῦ, which expresses his very great regard for all his works, but gives no preference to his mercy: Psal. xl. 5, 6. best expresses the sense of this place.

Ver. 6. *As for the wonderous works of the Lord, there may be nothing taken from them, neither may any thing be put unto them, neither can the ground of them be found out.* Ver. 7. *When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.*] τότε ἄρχεται, then he is to begin again; or perhaps the true reading may be, τότε ἀπορεῖται, then he must begin again, he is as far off as ever, and when he has finished his enquiry, or search, he will be doubtful, or rather, as the word is used Maccab. i. 3, 31. he will be perplexed, and confounded. The sense of the whole is, though a man should exert himself to the utmost to penetrate into, and fathom the depth of God's greatness, to explain his nature or unravel the mysteries of his providence, or should exhaust his whole store of grateful eloquence to praise him for his noble acts, yet he will find, nevertheless, that he can neither conceive, nor speak high enough of his perfections, nor invent any thing that can come near, or resemble what he is. And when he thinks that he has made a good progress towards a discovery, he will acknowledge, with profound astonishment, that more remains to be added than is hitherto done. One is not properly convinced that he is ignorant of God, that he cannot understand all or any of his secrets, the causes of his will, or the design of his operations, till he has well considered, and studied him: The more he meditates and thinks upon him, the more he will find him out of reach, that his counsels are deep, his dispensations mysterious, and his nature as impenetrable, as his glory is inaccessible. Each person will find himself in the condition of Simonides, who, being asked what God was, demanded first two days, then four, afterwards a longer time to deliberate, and at length was obliged to confess, that the more he studied, the less he found himself able to satisfy the enquiry. The attempt to comprehend God, and to account for all his works and proceedings, is, to use the comparison of an ancient writer, like that of numbering the sand of the sea; by going about it, you are confounded, and by doing something of it, you find it impossible to do the rest. Nazianz. Orat. i. Our author speaks of God in the same sublime manner, ch. xlii. 21.

Ver. 8. *What is man, and whereto serveth he?*

what is his good, and what is his evil?] Grotius understands this in a sense different from our translators, *i. e.* what profit is there to God from man, what is his (God's) good, or advantage from him, and what is his evil or hurt that can come from man? What can he do or render to God by any good or evil which he does? If he is evil, what can he attempt against God? if he is good, what can he do for him, that is of any great moment? See Psal. xvi. 2. where the old translation has, "My goodness is nothing unto thee." See De Muis in loc. God indeed requires us to be good, but it is for our profit, not his own, that he requires it; according to that of Eliphaz, Job xxii. 2, 3. "Can a man be profitable unto God, as he that is wise may be profitable unto himself: Is it any pleasure to the Almighty that thou art righteous, or is it gain to him that thou makest thy way perfect?" And again, chap. xxxv. 6, 7, 8. "If thou sinnest, what dost thou against him; or if thy transgressions be multiplied, what dost thou unto him? If thou be righteous what givest thou him; or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. St Austin, conscious of human imperfection, and the nothingness of our best services to profit God, very justly enquires, "Quid tibi sum, ut amari te jubeas à me, & nisi faciam, irascaris mihi, & mineris ingentes miserias?" Confess. L. i. c. 5.

Ver. 9. *The number of man's days at the most are an hundred years.*] The author of the xcth psalm, composed, as it should seem, in the time of the captivity, fixes the ordinary term of man's life at 70, or at most eighty years; in this writer's time men sometimes lived to a hundred, but that was the longest term. Macrobius agrees with the former, when he says of his time, "Cum septies deni computantur anni, hoc à physicis creditur meta vivendi, & hoc vitæ humanæ perfectum spatium terminatur:" And Seneca with the latter, "Pervenisse te ad ultimum humanæ ætatis videmus, centesimus tibi, vel supra premitur annus." De Brevit. Vitæ, c. iii. Some Greek copies point the verse thus, ἀριθμὸς ἡμερῶν ἀνθρώπου πολλὰ ἔτη. ἑκατόν, i. e. the number of man's days are many years, even an hundred. But this seems not to agree with what this writer says, ch. xvii. 2. and πολλὰ should rather be taken here adverbially, as our translators, and the Vulgate understand it; in some copies also at the end of the verse is added, ἀλόγιστος δὲ ἑκάστῳ πᾶσιν ἡ κοίμησις, i. e. the time of each man's death is unknown, and cannot certainly be fixed; or, as the Geneva version has it, "No man hath certain knowledge of his death," i. e. of the time or manner of his death, which cannot by art or calculation be determined. "Cuique præfinitum obdormiendi tempus, ratiocinio non potest computari," as Junius renders.

Ver. 10. *As a drop of water unto the sea, and a gravel stone in comparison of the sand, so are a thousand years unto the days of eternity.*] The sense of this verse, as connected with the former, seems to be this, that even though a man should live a thousand years, yet is that term nothing to eternity. The Psalmist has a thought not unlike this, "A thousand years in thy sight are but as yesterday, seeing that is past, as a watch in the night," Psal. xc. 4. And St Peter, "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii. 8. And to this latter, the Oriental versions undoubtedly refer, "Mille anni in sæculo præsenti non sunt comparandi uni diei sæculo justorum." Αἰὼν is used in the sense it is here taken by Philo, who distinguishes between αἰὼν and χρόνος, the former belongs to incorporeal beings, as the latter is the measure of all sublunary things and persons. Nazianzen hath well noted the difference, ὅπερ ἡμῖν ὁ χρόνος, ἡλίου φορᾷ μετρούμενος, τοῦτο τοῖς ἀϊδίοις ὁ αἰών. Orat. xxxviii. The Vat. omits χίλια, and reads ὥτως ὀλίγα ἔτη ἐν ἡμέρᾳ αἰῶνος, which very much weakens the comparison. Possibly both might have been in the original text to the following sense, "That a thousand years are but as a few, compared unto the days of eternity." The author endeavours to illustrate this difference by the diminutive proportion, which a drop of water bears to the sea, or a gravel stone to the sand on its shore; but these images do but faintly represent it, for there is a greater disproportion between time and eternity, than between the extremes of any assignable finite quantity whatsoever. But if a thousand years are as nothing with respect to eternity, how short must we account the longest term of man's life, if compared to it? And by what diminutive name shall we call it, when we reflect upon a duration that shall never end? Or what comparison shall we be able to make, between the ages of the world itself, from its first creation to its final dissolution, and eternity, which was from everlasting, and shall be to everlasting?

Ver. 11. *Therefore is God patient with them, and poureth forth his mercy upon them.* Ver. 12.

He saw and perceived their end to be evil, therefore he multiplied his compassion.] As God knows the weakness of man, and his propensity to evil, the shortness of his life, and the many infirmities which encompass him, therefore he does not proceed against him upon every offence, but bears with him for a time, waits for his amendment, and shews his great tenderness toward him, by giving him many gracious calls, and seasonable warnings, to raise in him a sense of his danger, and to put him upon a speedy repentance, in order to prevent his ruin. Καλασρφὴ is thus taken ch. ix. 11. 2 Tim. ii. 14. 2 Pet. ii. 6. Instead of proceeding against him with extreme rigour, he makes man's misery and infirmities, rather a motive for his mercy towards him. Hence mercy is said to rejoice over judgment, and by Philo to be older than justice, and by the Psalmist, to reach unto the heavens, in comparison of the other, which reacheth but to the clouds, Psal. lvii. 11.

Ver. 13. *The mercy of man is towards his neighbour, but the mercy of the Lord is upon all flesh; he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.*] The compassion which a man shews his neighbour, and the inclination which carries him to do good to one like himself, differs in many respects from the mercy of God. The compassion of a man has too often a tincture of self-interest in it; a man expects, if not a return, at least some sort of acknowledgment from the person he obliges, and as God has promised to reward acts of charity and benevolence done to others, he may have a respect unto the recompense of the reward. Besides, the liberal man may be induced thus to act from a motive of prudence, considering himself as subject to accidents, and under the like power of fortune with others, and therefore may one day fall into misfortunes, and stand in like need of assistance, which a readiness to serve others may be the most likely means to procure. But the love and compassion of God is entirely gratuitous, and free from any selfish views; he neither needs nor requires any return, but that of duty; he has no view of providing against a day of calamity, as not being liable to be affected by any change or vicissitude of things; he is superior to all accidents, and out of the reach and power of them. Philo has very justly observed of the bounty of God, that he alone gives freely, μόνος ὁ θεὸς ὁ μὴ σωλητὴρ ὢν, whilst all his creatures are to one another no better than cunning hucksters, Εὑρήσεις ἅπαντας ἐν τοῖς λεγομένοις χαρίζεσθαι, σπερμάκοπλας μᾶλλον, ἢ δωρουμένους .... εὐτρεπῆ δωρεᾶς ὀνόματι κυρίως σφόδρα ἐρυθριῶντας. Περὶ Χερουβ. The wise man here extols God's mercy from the universality of it, that it extends in general to all creatures, to them that serve him, and them that serve him not; nay, these last seem to have a greater share of it, as indeed they stand more in need of it. These he admonishes, reproves, chastises, and instructs, and such as improve under his kind and wholesome corrections, that receive and profit by his discipline, he hath mercy on them, and receiveth as his own again after their wandering, and, like a true shepherd, bringeth them home on his shoulders rejoicing: Here the author finishes his answer to the objections brought ch. xv. 11, 12. ch. xvi. 17, 20, 21, 22.

Ver. 15. *Blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.*] λύπην λόγων, "Non des tristitiam verbi mali," Vulg. The author begins here a new subject, which regards principally the manner of doing a kindness; he recommends not only doing good to our neighbour, but the doing it with a good grace, to give willingly and chearfully, without delay or excuses, with kind words, and affectionate and winning looks; for the manner of doing a kindness is often beyond the act itself, and gives as much or more satisfaction to the receiver. Seneca has a most apposite passage to this purpose, "Lætus facit [beneficus] & induit sibi animi sui vultum. Ingentia quorundam beneficia silentium aut loquendi tarditas, imitata gravitatem & tristitiam, corrupit, cum promitterent vultu negantium. Quanto melius adjicere bona verba rebus bonis, & prædicatione benigna commendare quæ præstes? Sic efficies, ut animum tuum pluris æstimet, quam illud, quicquid est, ad quod petendum venerat. Tunc est summa virtus tribuentis, ubi ille qui discessit dicit sibi, Magnum hodie lucrum feci. Malo quod illum talem inveni, quam si multiplicatum hoc ad me alia via pervenisset, huic enim animo nunquam parem referam gratiam." L. ii. de Beneficiis, c. 3.

Ver. 16. *Shall not the dew assuage the heat? so is a word better than a gift.*] The sense may either be, As the heat is refreshed by the coming dew, so a gift pleases more accompanied with kind expressions; or the comparison may perhaps be made out thus, that as the dew, a gentle thing, and of small force in appearance, assuages the heat, or lays the hot wind, for so I think καύσων always signifies in ὁ, and may signify in the places where it is used by this writer; so a word, especially a mild one,

which is compared to the dew, Deut. xxxii. 2. produces a more powerful effect than a gift; which may either mean a gift from the same person, which agrees best with the preceding verse, or one offered by another person by way of bribe, ἀργύριον δεδόμενον μετὰ δόλου, according to the LXX, Prov. xxvi. 23. so I apprehend the Syriac understood it, translating it, "A word will turn back a gift." Or may not the sense be, As the cooling dew is more agreeable than the scorching air, so is a (kind) word than a gift, i. e. Such a gift as that of the envious, and churlish upbraider, ver. 18. Lastly, which seems the best and closest, As the dew moderates and assuages the heat, so a word, or soft answer, turneth away wrath, Prov. xv. 1. sooner than a gift.

Ver. 17. *Lo, is not a word better than a gift?*] ἰδοὺ οὐχὶ λόγος ὑπὲρ δόμα ἀγαθόν; is not the sense of this exactly the same, according to the present reading, with the end of the former verse? and does ἰδοὺ any way alter, or enlarge the sense? what then is the use of it here, or to what does it particularly point? I suspect the reading to be corrupt, and that the true one is, ὁ ἡδὺς λόγος ὑπὲρ δόμα ἀγαθόν, and then the sense of the whole will be, As the cooling refreshing dew is preferable to the scorching heat, so is a word to some sort of gifts; nay, is not sweet obliging speech even above a good gift itself, which loses its value when given churlishly, and is enhanced, when accompanied with kind expressions? as ἀγαθόν is added to invigorate the expression, so ἡδύς, or some such word, seems necessary to help forward the comparison. This may seem confirmed by the Syriac, which has, "Est sermo bonus qui dono præstantior est:" and by St Chrysostom's Comment upon this passage, "Sæpe sermonis obsequium, ἡδὺς λόγος, magis recreat accipientem, quam donum ipsum. Proinde sciendes hæc, ne simus difficiles erga eos qui ad nos accedunt. Quod si poterimus eorum inopiam sublevare, hoc faciamus cum gaudio; quod si non possumus, ne simus asperi in eos, sed vel verbis eorum curam agamus, & in mansuetudine respondeamus eis," &c. Hom. xli. in c. xviii. Gen.

Ibid. *But both are with a gracious man.*] ἀμφότερα παρὰ ἀνθρώπῳ κεχαριτωμένῳ, i. e. Both gifts and good words come from a kind beneficent person. Such a one will add comfortable words to the good deeds he does; he will not content himself with kind salutations, with saying, Go in peace, be thou warm, or filled, but will likewise give what is wanted; nor will he barely give, but in such an obliging manner as to double the gift. Κεχαριτωμένος, signifies an acceptable person, or one possessed of the qualities that make persons so. Thus Symmachus uses it, Psal. xviii. 25. see also Luke i. 28. Cappellus prefers κεχαριτωμένα here, Spicileg. p. 52. i. e. Both gifts and kind speeches are agreeable to men. But had this been the true reading, which Syr. and Vulg. both oppose, I think ἀνδρὶ would have been ἀνδράσι or ἀνθρώποις, for the plural seems fittest to express all men, or mankind. Besides I think the common reading gives the stronger sense; it scarce need be said that men love both good words and gifts. But that one, who would be acceptable, must be ready to give both, is an observation of some importance; because there may be persons apt to think, either that liberality without affability, or affability without liberality, will answer the purpose of being agreeable and popular. The Port Royal Comment has a fine reflection here, There are some who give liberally to the poor, and at the same time speak roughly or reproachfully to them; and there are others, who speak to them with great humanity and tenderness, but give them nothing. True charity does not consist in either the one or the other of these; for the liberality of the former is spoiled by his churlishness, and the affability of the other, by his covetousness. But both these meet in a truly good man. He gives liberally to the poor, and is so far from exalting himself above him through pride, by speaking haughtily or contemptuously to him, that he learns humility from such an object.

Ver. 18. *A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.*] i. e. The gift of a covetous man, who grudges, and even seems to envy what others receive from him, is the occasion of great grief and concern to the poor, who is rebuked, and reproached by him for what he cannot help. A civil denial would be preferable to charity so extorted, and ill-conditioned: The advice here, to give in an obliging manner, not only respects our behaviour to such as are poor, but according to St Austin, to all others, whom at any time we do kind offices to. To give in a taunting and contemptuous manner is sure to give offence; instead of obliging, it grieves the eyes of the receiver. A reproachful answer to a supplicant, is changing liberality into a sort of tyranny, and he that upbraids others with favours done

them, and expects a servile compliance in return, makes his gifts as so many chains to entangle another's liberty, and which they had better have refused than to have bought them so dearly. It is therefore a wise remark of an ancient philosopher, that he that receives a favour should never forget it; and he that confers it, should never remember it. A polite person is admired and commended for the complaisant and obliging manner in which he does a favour, which gains more upon the hearts of men than the favour itself. See c. xx. 13, 14, 15. c. xli. 22.

Ver. 19. *Learn before thou speak, and use Physic or ever thou be sick.*] This advice respects the body, and includes diet, exercise, evacuations, and other such like preservatives of health; but, as it stands connected with the context, it regards the soul likewise, and its diseases, which, with care, may as easily be prevented, as those of the body; for the latter are generally unknown to us, and unforeseen by us, and often attack us in a way and manner that we could not be aware of; whereas the diseases of the soul are in some sense voluntary, and the danger of falling into them well known, and might easily be prevented, either by avoiding such inviting occasions and temptations as betray us into sin, or resisting and subduing the evil before it be grown too strong, and is become a habit. Or by following the caution and advice of friends, or listening to the directions of an able spiritual guide; or lastly, by preventing grace added to all these, to be obtained by earnest prayer. Mess. of Port Royal apply the former part of the verse to the pastors of the church, who should be well instructed, and grounded themselves, before they attempt to teach others: A maxim often inculcated in the sapiential books, and of the last importance towards the right discharge of the ministerial office, as upon their knowledge and skill in the respective offices of their function, the good and improvement of others in a great measure depends; who can neither be fit guides, if they either wander, or are not well acquainted with the right way of salvation, nor proper physicians to superintend the cure of others, if they themselves are often out of order, and want to be reminded, Physician, heal thyself.

Ver. 21. *Humble thyself before thou be sick, and in the time of sins shew repentance.*] The advice in this, and the foregoing and following verses is nearly the same, viz. to begin in time. As applied to the body the sense is, use abstinence before you are sick; for so we may understand humility here. The Hebrews express fasting by ταπεινῶν, Lev. xvi. 29, 31. xxiii. 29. as fasting brings the body low; and this is confirmed by ἐγκράτειαν being joined to it in some copies. As applied to the soul, the direction is, that a man should often examine his conscience, even in the pride of health, should review his past life in order to be acquainted thoroughly with the state of his soul, should not wait till the last gasp before he asks God pardon for his sins, nor defer to alter an evil course of life, till sickness, as it were, compels him.—The meaning of the whole is, if when you perceive any symptoms of an approaching illness you prudently endeavour to prevent its coming to a dangerous height by diet and abstinence, use the like circumspection and care as to the diseases of your soul; let an early application prevent all danger, that so you may find favour before the great judge ἐν ὥρᾳ ἐπισκοπῆς, in the day of his visitation. If pride be the sin that most easily besets thee, learn to practise humility; if intemperance, subdue thyself by fasting; lie in sackloth and ashes, and take away the fuel that inflames thy passions, and feeds thy distemper. And if thou hast at any time fallen into sin, restore thyself by a speedy repentance, and let a thorough reformation effect the cure.

Ver. 23. *Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.*] Before we presume to address ourselves to God in prayer, we should remove the impressions of all sensible objects, all earthly cares, and wandering thoughts; we should purify our hearts by faith, contrition, and repentance, and endeavour to possess our souls with the idea of the presence and infinite majesty of the great God. To approach him rudely, without any preparation or respect, without fear and trembling, with a soul taken up with trifles and impertinencies, is an affront to him, and betrays a mean opinion of him, as if God was obliged to hear our prayers, and to grant us what we ask of him with so much carelessness and indifference. God expects that we should prepare our own hearts, and also pray to him to assist us in that holy work. There may also another sense be given of this place, viz. engage not lightly or rashly in vows; consider first whether you are resolved, and are likely to be able to fulfil them; for God looks upon such promises and engagements as an insult, where there is no intention of making them good. This

seems to be countenanced by the foregoing verse.

Ver. 27. *A wise man will fear in every thing, and in the day of sinning he will be aware of offence.*] ἐν παντὶ εὐλαβηθήσεται, will be careful to keep from sinning in every thing he says or does, or will in all times and places be upon his guard; and so it will be parallel to that of Solomon, "Happy is the man that feareth always," Prov. xxviii. 14. And especially in times of general corruption and degeneracy, and when evil examples are many and powerful, he will be more watchful and circumspect, that he be not led away with the multitude to do evil, nor be infected with the reigning and popular contagion. As connected with the former verse the sense may be, that a wise man, considering the state of the world as variable and uncertain, will in every condition of life expect and prepare for a change; he will not be dejected in adversity, nor too elate in prosperity, but will demean himself agreeably under either state of fortune, as a change of condition can soon, and easily be effected by God; but a fool, who attends not to such revolutions, provides not against accidents, nor in any respect consults his safety.

Ver. 28. *Every man of understanding knoweth wisdom, and will give praise unto him that found her.*] To understand mankind is a piece of useful knowledge, but the most valuable and important part is to find out, and be well acquainted with persons of the most worth; and after having discovered true merit, to do justice to it, to set it in the most advantageous light, to commend and speak of it without jealousy, envy, or detraction, and upon all occasions to give it its due praise, and the testimony of our acknowledgment and approbation, ἐξομολόγησιν ἡμῶν.

Ver. 29. *They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.*] συνέσει ἐν λόγοις ἠ αὐτοὶ ἐσοφίσαντο. There may be several senses given of this passage, viz. men of understanding are wise in their talk, they know when, and what to speak; this is Drusius's exposition, who points the Greek thus, συνέσει, ἐν λόγοις ἠ αὐτοὶ ἐσοφίσαντο. Or the meaning may be, persons wise in their talk, and of understanding in discourse, will themselves be prudent also in their conduct; for wisdom is best displayed by an exactness in both; and, according to this sense, the Greek should thus be pointed, συνέσει ἐν λόγοις, ἠ αὐτοὶ ἐσοφίσαντο. And thus the Syriac understands it, "Scientes doctrinam, ipsi quoque sapienter se gerent." There may be also a third sense, that such as have attained unto great skill and experience, made just observations upon men and things, and have formed upon them useful maxims for the conduct of life, will not only be beneficial to themselves, but improve others by communicating sound rules of œconomy and morality for the use and convenience of life, παροιμίας ἀκριβεῖς εἰς ζωήν. And thus σοφίζεσθαι is used in the sense of teaching, Psal. xix. 7. cv. 22.

Ver. 32. *Take not pleasure in much good cheer, neither be tied to the expence thereof.*] In the foregoing verse the wise man observes, that luxury or voluptuousness will expose a man to the censure of the world; and particularly, that his enemies βασκανοῦσι, will reproach him for it; here he takes notice of the inconvenience arising from it, and the damage it does to men's circumstances. It may also be a prohibition not to keep disorderly and extravagant company, not to link one's self with libertines and spendthrifts, nor lavish away a fortune by high living and expensive entertainments. The Vulgate renders, "Ne oblecteris in turbis, assidua estenim commissio illorum," i. e. Delight not in crowds and assemblies, which are full of irregularities and temptations to sin, following a copy which read, μὴ εὐφραίνου ἐπὶ πολλῇ τύρβῃ, μηδὲ προσδεθῇς συμβολῇ αὐτῆς, but the true reading is, μὴ εὐφραίνου ἐπὶ πολλῇ τρυφῇ, μηδὲ προσδεθῇς συμβολῇ αὐτῆς, which our translation follows. The Geneva seems to comprize both these, "Take not pleasure in great voluptuousness, and intangle not thyself with such company."

Ver. 33. *Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse, for thou shalt lie in wait for thine own life, and be talked on.*] Profuseness is a reproach to men's discretion, and a reflection upon their judgment; for they that suffer their expences to swallow up their revenues, are sure to be stigmatized with folly as well as beggary, and the weight of their calamity has sometimes been so heavy and intolerable, that men have chose to force themselves out of life in a violent manner, rather than endure the smart and anguish of poverty, and others' severe reflections upon them. The civil law, which is the result of the wisdom of many ages, ranks prodigals in the class of children and madmen, and appoints curators for the management of their concerns; but to be made a beggar by banqueting, and to borrow, and take up money to supply such ex-

travagance, is a still higher instance of folly; it is purchasing superfluities at the hazard of wanting necessaries, for the tedious remainder of a misspent life. And they who lend to such extravagants, supply them with no other view, but to undo them, and could not afford to trust them in the manner they do, if they did not propose excessive gain by them. If men contracted debts for the necessaries of life, which they could not otherwise procure, they were excusable; but to purchase niceties, and furnish out needless entertainments, at the expence of character, fortune, and liberty, at the hazard of every thing that is dear and valuable in life, is folly past forgiveness. How far do such men out-do the folly of Esau? He sold his birthright to satisfy a real and craving want, and yet he sinned in selling it; but these spendthrifts sacrifice theirs to such wants, as are false and fantastical, to fashion and affectation, to pride and emulation, and their health to appetites that will not be satisfied, and ought not to be indulged, even to wantonness, and fulness, a nice palate, and fondness for rarities. See Delany's Social Duties, p. 242, &c.

CHAP. XIX.

A Labouring man that is given to drunkenness shall not be rich.] At the end of the last chapter the wise man advises not to take pleasure in much good cheer, nor to frequent meetings, assemblies, or entertainments, where great expences are incurred, especially if a man's circumstances are but indifferent, and his business or way of life does not comport with such extravagance. It is spending money foolishly, in fashionable, perhaps, but not good company, and is the ruin of private persons, especially, without any real necessity or obligation. What this writer says of the labourer, is applicable to all artisans, and mechanics who are fond of company, and neglect their occupation and business through debauchery and excess. Their intemperance disqualifies them for their work, and squanders away all the former gains by their labour; as their expence is too great for their income, every sum that goes out unnecessarily, the want of it, and of what might have been industriously gotten in the mean time, will be felt in their families; and it is generally seen, that poverty is the lot of such as neglect business, and the advantages of a good calling, to pursue diversions, and join in the revels of disorderly and loose company. Solomon hath expressed the same thought in more general terms, "He that loveth pleasure shall be a poor man, and he that loveth wine and oil, shall not be rich." Prov. xxi. 17.

Ibid. *He that contemneth small things shall fall by little and little.*] This maxim which is of consequence in œconomy and politics, is more so when applied to morality. A man should be careless and negligent in no part of his conduct, should continually make a fresh progress in goodness; not to advance is to go back. One should carefully avoid the very least faults, for fear of falling into greater, and what the world calls venial sins are perhaps more carefully to be guarded against, than what it calls mortal ones, as the latter are more shocking in their own nature, and inspire a sort of horror in the committing them; but the other, through their smallness, are generally over-looked, and being thought of no consequence are not attended to, questioned, or startled at. As a man is shocked at jumping down a precipice, but scruples not to attempt the same by gentle approaches, and to descend insensibly by small steps and degrees. See Chrysost. Hom. lxxxvii. in Matt. It is a just observation of an ancient writer, μικρὸν ἡ μικρὸν ὅταν εἰς μέγα ἐνφέρῃ, a small sin ceases to be so, when it leads to a greater, and besides they are so many, and so often returning, that these little indiscretions, to say no worse of them, combine and cluster to such a degree, that, like the grapes mentioned Num. xiii. 23. they become too great a load for one man to carry.

Ver. 2. *Wine and women will make men of understanding to fall away, and he that cleaveth to harlots will become impudent.*] The prophet Hosea, accordingly, observes, that whoredom and wine take away the heart, chap. iv. 11. i. e. from God, they incline men to renounce him, to rebel against him, and even to turn apostates. These are the two rocks upon which there is so much danger of splitting, that few approach them, but make shipwreck. Solomon has the like observation in some of his writings, and was himself a melancholy instance of the truth of one part; and to him we may add Sampson, and the whole people of Israel, whose defection was occasioned by the seducement of the Midianitish women. The consequence of such company is here very justly observed to be effrontery and impudence. Some copies read τολμηρότερος, which improves the sense, and is more proper; for he that cleaveth to harlots, is not only in danger of becoming impudent, but has already given proofs of his boldness, and want of modesty; it means, that such loose company will make a

man grow more hardened and profligate, and will strip him of all sense of decency: the abandoned rake in time scruples no vice, and often out of an heir adopts some which he never was guilty of, and blushes at modesty, as persons of a better disposition do at wickedness.

Ver. 3. *Moths and worms shall have him to heritage, and a bold man shall be taken away.*] i. e. His lewdness and intemperance will throw him into many diseases; corruption and rottenness, and all the dreadful consequences of a vicious life appear upon his body, he is emaciated and consumptive, the very shadow of himself, and the abhorrence of others, he dies a sad spectacle, and a dreadful monument and warning to men of pleasure; ἐξαρθήσεται ἐν παραδειγματισμῷ μέζονι, as some copies have it, his death shall be in the most scandalous and ignominious manner. Solomon speaking of the strange woman, lays open her artifices, and the dangers which attend the company of such an enchantress, Prov. v. 3, 4, 5, 8, 11. "Her lips drop a sa honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death, and her steps take hold of hell. Remove thy way far from her, and come not nigh the door of her house; lest thou mourn at the last, when thy flesh and thy body are consumed."

Ver. 4. *He that is hasty to give credit is light-minded.*] Some interpreters understand this of credulity in general, as a sign of a weak mind; Drusius takes the place in this sense, and refers to Prov. xiv. 15. "The simple believeth every word," as a parellel passage; and so the Oriental versions. Others expound it of a faulty proneness both to believe, and speak ill of our neighbour, the crediting and spreading evil reports to his disadvantage, instead of acting the good man, who is cautious and suspends his assent, and neither believes all he hears, nor officiously reports, even what he knows or believes to be true, to the prejudice of another. But Calmet says, the author is here speaking, "De ceux qui se livrent inconsidérément aux plaisirs honteux," of such, who give themselves up to shameful and forbidden pleasures, who rashly go after, and weakly listen to women of infamous characters, and are drawn into ruin by trusting to their artful insinuations. And Grotius prefers this sense, and indeed the context manifestly leads to it. It follows, "He that sinneth," by acts of uncleanness, "offends against his own soul," i. e. sinneth against himself, as well as God, which may either respect his soul; and then the sense will be the same with Prov. vi. 32. "Whoso committeth adultery, lacketh understanding; he that doeth it, destroys his own soul:" or it may refer to his body, that he ruins his health and constitution by such irregularities, and offers a sort of violence to himself, like that of St Paul, "Flee fornication; every sin that a man doth is without the body, but he that committeth fornication, sinneth against his own body." 1 Cor. vi. 18.

Ver. 5. *Whoso taketh pleasure in wickedness shall be condemned.*] There are two senses given of this place from the different pointing of the Greek, the first is that followed by our translators ὁ εὐφραινόμενος ἐπὶ κακοεξίᾳ, καταγνωσθήσεται, the other is ὁ εὐφραινόμενος, ἐπὶ κακοεξίᾳ καταγνωσθήσεται, i. e. the man of pleasure shall be punished with the loss of his health, shall be condemned by God to a bad habit of body; κακοεξία in this sense means what the physicians call κακεξία technically. But the virtuous and chaste man that resisteth such unlawful (venereal) pleasures, as it follows in the next sentence, crowneth his life, maketh his life sound and healthful. Ἀλοφθαλμεῖ ἡδοναῖς, is a most beautiful figurative expression, which the versions but faintly reach. We meet with the like expression in Josephus, παθήμασιν ἁλίσκεσθαι. Antiq. L. vi. and in Lucretius. *Cupidinibus responsare* in Horace, comes not very short of it. See Acts xxvii. 15.

Ver. 6. *He that ruleth his tongue, shall live without strife; and he that hateth babbling, shall have less evil.*] The first part of this, is clear enough, reading ἀμάχως συμβιώσεται, and not ἀμάχῳ, as most copies have it. The latter has two readings καρδίᾳ and κακίᾳ, the preference of either of which depends upon the construction of λαλιᾷ, which, if it be understood properly of *speech* or *discourse*, then he who hateth it, ἐλαττοῦται καρδίᾳ, wanteth understanding. But if λαλιᾷ be taken in that other worse and less common sense for *loquacity* or *babbling*, as our translators render it; then he that hateth it, ἐλαττοῦται κακίᾳ, is devoid of malice, *malitia*, as the Vulg. has it; ἐλαττούμενος καρδίᾳ seems to mean in this writer what St Paul means by παιδία ταῖς φρεσί, children in understanding, and ἐλαττούμενος κακίᾳ what he means by τῇ κακίᾳ νήπιοι, 1 Cor. xiv. 20. And this seems to be a better sense of ἐλαττούμενος κακίᾳ than that which our translators give, "He shall have less evil," for κακία is more properly a *vice*, a *personal fault*, than an *evil*, or *misfortune*. After the first sen-

tence, "He that ruleth his tongue, shall live without strife," it very naturally follows, "And he that hateth babbling," shews he hath not a a malicious or contentious disposition, though that followed by our translators is good sense, and κακία is so used, Matt. vi. 34. and by the ὁ sometimes.

Ver. 7. *Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.*] διπλερώσαι λόγον, signifies in general, "to use repetitions," as it is taken, ch. vii. 14. and then the sense is, Be not troublesome by tedious and unnecessary repetitions, which will not make you better understood, nor get you any credit or advantage. Or it sometimes signifies to reply, contest, or dispute a matter with any one with asseveration and positiveness, which exchanging of words begets quarrels, and often ends in real hurt and mischief. The Latins use *commentare verba* in this sense. It has also a third meaning, viz. to repeat what one hears, which is the sense of our translators here, and ch. xli. 23. and of the Tigurin version. The Vulg. rendering, "Ne iteres verbum nequam & durum," furnishes yet a fourth sense, i. e. if you have said any hard, rash, or unjust thing of any man, do not stand in it, or repeat it, and so make the fault worse, but be silent for the future on that head, or rather endeavour to recall it, and take pains to excuse it. Or it may mean, lastly, If you have heard any thing to the disadvantage of your neighbour, do not repeat it again, or spread the report, and you will gain esteem. "Nemo te criminabitur," Syr. and have the character of a discreet and friendly person. He that is thus cautious of his conduct with respect to others, taketh the surest way to live peaceably with all men, and not to offend through breach of charity.

Ver. 8. *Whether it be to a friend or foe, talk not of other mens lives.*] Enquire not into other persons affairs, which no ways concern thee, for such a curiosity is impertinent, and often ends in censure and detraction; or spread not an ill report of any man, neither of friend nor foe, as the margin has it, nor say any thing to affect his character, unless you are under a necessity to do it, to save your own, as Junius understands it; for however we may please, or satisfy our ill-nature, by publishing the faults of others, yet such a liberty is neither commendable nor allowable, nor should their failings be the subject of our conversation or raillery either before friends or enemies. The Vulgate renders, "Amico & inimico noli narrare sensum tuum," which may furnish another sense, viz. not to reveal, or trust with any body our personal faults, or secrets of importance respecting ourselves, or those of others, which have been imparted to us in confidence. These even our friends have no right to know, much less our enemies, who will make an ill use of such intelligence, and turn the discovery we have made to our damage and disadvantage.

Ibid. *And if thou canst without offence, reveal them not.*] The Geneva version has, "If the sinne appertaine not unto thee, reveal it not:" And Coverdale's, "If thou hast offended, tell it not out." The Greek is ἐὰν καὶ (probably for καὶ ἐὰν *etiamsi*) μὴ ἐστὶ σοὶ ἁμαρτία, i. e. though there be no sin in thee, reveal not the sins of others, on account of the consequences after mentioned: Or, talk not of, nor censure other mens faults, unless you be free from faults yourself, in the same sense that our Saviour said, "He that is without sin amongst you, let him throw the first stone," John viii. 7.

Ver. 10. *If thou hast heard a word, let it die with thee, and be bold, it will not burst thee.*] i. e. Says St Chrysostom, suppress it, forget, extinguish, bury it, be as though thou hadst not heard it or as one that doth not remember, Hom. iii. ad Pop. Some copies have ἐκπεθανέτω σοι, "let it die in thee." The Vulg. properly adds, "Audisti sermonem adversus proximum tuum?" which makes the sense more determinate and clear. The suppressing or concealing within our breasts what we have heard of moment, the wise man elegantly compares to liquor in a cask without any vent. There is the like comparison applied to speech, Job xxxii. 17, 18, 19, 20. where Elisha, when about to answer and shew his opinion, says, "I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles, I will speak that I may be refreshed," &c. On the contrary, such as are too open and communicative, are compared to sieves, or vessels full of holes. "Plenus rimarum sum, hac & illac perfluo. Ter." Or the comparison may perhaps be taken from poison, which a person unhappily swallowing, is in danger of swelling to that degree, as to be even burst, unless it be speedily thrown off; this may seem to suit best with the venom of detraction.

Ver. 11. *A fool travaileth with a word, as a woman in labour of a child.*] ἀπὸ προσώπου λόγου is a

Hebraism. The sense is, That an idle person, or a busy body, when he has been told a secret, or has picked up a piece of scandal, is so big with it that he has no ease or quiet, through a certain levity of mind, or malignancy of spirit, till he has brought it to light; is as impatient to be delivered of it, as a woman of the burden of her child. This too is an elegant comparison, we find it often applied to what passes in the mind, whose thoughts at their birth, and during their continuance, are styled conceptions; when brought forth, and communicated, they are its offspring, and the formation of them is the labour of the brain. Hence Clemens Alex. describes the wise man, who knows when to speak, and when to be silent, as bringing forth at the full time, and a careless and indiscreet person, as one that suffers abortion. Strom. l. vi. It is also applicable to evil schemes, and clandestine mischief: Thus the Psalmist describing the wicked man, says, "He travaileth with mischief, he hath conceived sorrow, and brought forth ungodliness," Psal. vii. 14. In the following verse, A secret in a fool's breast is compared to an arrow sticking in a man's flesh, which frets and galls him till it is drawn forth. So neither has the other any ease or quiet till he publishes what he knows or has heard, and discharges his arrow at his neighbour. The comparison of detraction to an arrow is very apposite and beautiful. St Bernard very frequently uses it, and the Psalmist speaking of malicious and ill-designing persons says, "That their teeth are spears and arrows, and their tongue a sharp sword," Psal. lvii. 5. See also Prov. xxv. 18. Jer. ix. 8.

Ver. 13. *Admonish a friend, it may be he hath not done it; and if he have done it, that he do it no more.* Ver 14. *Admonish thy friend it may be he hath not said it; and if he have, that he speak it not again.* Ver. 15. *Admonish a friend, for many times it is a slander, and believe not every tale.*] i. e. Have an explanation, or an eclaircissement with your friend, when any one acquaints you that he has said or done something contrary to the friendship betwixt you; for such reports are either false or true; if they are absolutely false, you owe him that justice not to condemn him without hearing him; this is due even to an enemy, and much more to a friend: If they are true, it is however just and reasonable, that he should have an opportunity to clear himself, and to state his account of the matter. For often an expression, which was innocent in itself, has appeared harsh and unkind by the particular turn which the relator gave to it, and, through the addition of some ill-natured circumstances, and a partial representation, has had a contrary effect to the intention of the speaker. On such an occasion, one should remember and observe the advice of an ancient writer, Not to judge of the person by the words, but of the words by the person; if he is a true friend, and proved himself always such before, you may either conclude he has not said or done what he is charged with; or, if the fact is past doubt, you should inform him of it, that you may know from what cause it proceeds, which you will find rather to be owing to some inadvertence, than to any baseness of heart, or alienation of affection. All that the wise man says or means in these verses is briefly this! Remember that almost all reports are false, and therefore you should not make yourself uneasy about uncertain rumours; remember that your friend loves you, and has given you upon different occasions many proofs of his sincerity, and therefore you should not easily be induced to suspect his fidelity; remember that your friend is a man, and you should not be surprised, if now and then he does or says an indiscreet thing; remember that you yourself too are a man, and you will easily excuse in another what you would desire to be pardoned in yourself; remember that it was an accidental slip, and would it be just to take offence, or break friendship for what may happen to the best of men, and is common almost to all? Comm. Port Royal.

Ver. 17. *Admonish thy neighbour before thou threaten him; and not being angry, give place to the Law of the most High.*] ἔλεγξον τὸν πλησίον. This and the foregoing Verses are to be understood of reproof; but before reproof, first know if what your friend is accused of be true, and whether it be not misrepresented, through the adding or omission of some circumstances, which would quite alter the case. If he shews no signs of repentance or concern for what he has done, nor offers to make any excuse or reparation, do not instantly exasperate him by any violent methods, or rough usage; if you would take the likeliest way to soften and recover him, speak to him mildly, and reprove him gently; if he hears thee, and shews signs of amendment, attempt not any thing further against him. But if he justifies his fault, you may then proceed with more severity, and make him sensible of his obstinacy in a more public manner. And

so the law is, with respect to a stubborn and rebellious son, Deut. xxi. 18. This is exactly agreeable to what our Saviour appoints upon the like occasion, "If thy brother trespass against thee, tell him his fault between thee, and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, and if he shall neglect to hear them, tell it unto the church; and if he neglect to hear the church, let him be unto thee as an heathen and a publican." Matt. xviii. 15, 16, 17. See Levit. xix. 17. Gal. vi. 1. Ambr. L. iii. de Offic. Senec. de Ira. i. 16. Cicero prescribes the like method of proceeding from a son to a father, "Quid si tyrannidem occupare, si patriam prodere conabitur pater? silebitne filius? Imo vero obsecrabit patrem, ne id faciat; si nihil profecerit, accusabit, minabitur etiam." De offic. Where *accusare* means private admonition or reproof; *minari*, a public charge or process, *delatio publica*. This the climax seems necessarily to require. The same writer makes mutual brotherly reproof essential to true friendship, "Monere, & moneri proprium est veræ amicitiæ—de amicit." The Port Royal Comment applies this advice to the rulers of the church, whose office as it is to reprove, to exhort, and to admonish, so they should be careful to do it with all long-suffering, not giving ear to every report, nor carried away by uncertain suspicions, but to enquire first with all the caution and circumspection which wisdom directs, and then to censure or reprove according to the merits of the case. For want of observing such caution and rules with respect to reproof, friendship has been often dissolved, and the law of God which enjoins brotherly love, forgiveness, and peace, slighted and disregarded. δῦναί τίνον, Besides the sense given in our version, signifies to esteem and respect. See ch. xiii. 22. xvi. 14. xxxviii. 12.

Ver. 18. *The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.*] φόβος Κυρίου ἀρχὴ προσλήψεως, σοφία δὲ παρ' αὐτοῦ ἀγάπησιν περιποιεῖ. I presume προσλήψεως is the true reading, and τὸ προσληφθῆναί σε ὑπ' αὐτοῦ, chap. xxiii. 38. seems the right interpretation of it. Our translators manifestly understand this of obtaining God's love, Junius of the love of our neighbour, and that the fear of the Lord is the root or cause of charity towards him; Grotius, that the fear of the Lord is the recommendation and cause of the intimacy and friendship that is among good men. According to Calmet, the sense is, the wisdom which is from above, which comes from him, σοφία παρ' αὐτοῦ, is amiable, and procures men's favour and love, "La sagesse qui vient de lui, gagne l' amitié, gagne les cœurs." Some copies for σοφία, have σφόδρα, which Grabe prefers, and it makes good sense as well as the other. It should be observed, that this, and the following verse, for the sense of which see 2 Esdr. vii. 53. Rev. ii. 7. xxii. 2. are not in the Alex. Vat. nor Vulg. The 21st verse too is generally rejected, as being in very few editions, and having no relation to the context.

Ver. 20. *The fear of the Lord is all wisdom, and in all wisdom is the performance of the Law, and the knowledge of his omnipotency.*] Few copies have this last sentence. The sense of the whole is, the fear of the Lord is complete wisdom, which consists in obedience to God's laws, and contains likewise the knowledge of God, and his attributes, and so is both speculative and practical.

Ver. 22. *The knowledge of wickedness is not wisdom.*] All the art and invention, cunning and attainments of the wicked deserve not the name of wisdom. 'Tis the abuse of mens faculties (which were given them for noble purposes, to lead them to good, and to point out their duty) to be employed in evil arts or schemes of iniquity. To understand the several ways and sorts of wickedness, to know the most effectual and securest method of acting it, to be acquainted with the vices of past ages, and to improve upon them by inventing new ones, to be ingenious in finding out fresh schemes for luxury and expence, and to stand distinguished for an elegant taste in debauchery and wickedness; in short, to have such a knowledge which a man ought to be ashamed of, and which is a disgrace to his nature, is far below native simplicity, or ignorance attended with innocence.

Ver. 23. *There is a wickedness, and the same is an abomination, and there is a fool wanting in wisdom.*] Learning and parts do not always command esteem, nor is the want of wisdom always to be ridiculed or despised. There is a wisdom falsely so called, which is often more dangerous than useful; a man of great talents and abilities, of a busy enterprizing spirit, and at the same time of a corrupt heart, is infinitely more to be dreaded, than one who is simply evil, and from whose mean capacity no great harm can be apprehended. A person of such a genius, is not to be compared with one whose only misfortune is the want of a more improved and better understanding, especially if he is, though weak, a virtuous and good man. Fine

parts are to a man just as he uses them, they are blessings to a man, if employed to right purposes, to the real good of the owner, and to the glory and in the service of the giver. But if they administer only to pride and self-opiniatry; if they serve only to give a man a light turn of mind, and, instead of opening to him a clearer insight into his duty, make him think himself above it; if they are made use of to expose what is serious, or burlesque what is sacred, instead of being more worthily employed in the defence of religion and truth, they are then a curse to him, and enable him to do the greater mischief: As Satan's superior parts qualified him after his fall to be a more effectual seducer of the brethren, and to be the chief among the devils. Some copies instead of πανηρία, read ἐστὶ πανουργία, ἡ αὐτὴ βδέλυγμα, which is confirmed by the Syriac version. "Est calliditas quæ generat peccata." Mess. of Port Royal prefer this reading, and follows it in their comment, and indeed some such word seems necessary to preserve the antithesis. It seems also from the other reading, as if there were some sorts of wickedness, which were not abominations. By πανηρία, which must necessarily be taken in a bad sense here, I would understand that false cunning, which, in the esteem of the world, passes for wisdom, and is founded upon self-interest. Its ingenuity lies in doing evil with artifice, and covering its wickedness with the superficial and plausible mask of virtue, though it no otherwise regards virtue, than as a veil which may serve to cover its odious and criminal designs, which not being restrained by any fear of God, or checks of conscience, thinks all means good and allowable, which may promote what it hath in view. This in the opinion of the world is often mistaken for prudence and œconomy, but as it is devoid of justice, should rather be called knavery, or craft; for, according to Plato, Tully, and other moralists, "Scientia quæ remota est a justitia calliditas potius, quam sapientia, appellanda est."

Ver. 25 *There is an exquisite subtlety, and the same is unjust, and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment.*] There is such a variety and disagreement in the versions here, that the same Greek text could never have produced them; nor is there any passage about the sense of which the interpreters are more at a loss. ἐστὶ πανουργία ἀκριβὴς, ἡ αὐτὴ ἄδικος, ἡ ἔστι διαστρέφων χάριν τοῦ ἐκφᾶναι κρίμα, is the reading of almost all the copies. Πανουργία is used in Scripture in a good sense, particularly in the Book of Proverbs; and by this writer, ch. xxi. 12. xxxvii. 15. and so may seem to be taken here by the epithet added to it, ἀκριβὴς, *accurate*, and in that sense just, yet in another sense is unjust. A man of art and exquisite subtlety may keep within the distinctions of the law, nay, and even within truth, and yet plead a bad cause, or may even in a good cause, stick too much to the letter and rigour of the law, and offend against equity. There is also a cunning which does evil, or seems to do so, that good may come of it. There is an art of perverting and confounding right and truth in appearance, in order to do justice, and make truth appear; an instance of which we have in Solomon, when he commanded the child to be slain, with an artful design only, that he might discover the true mother. It is one species of art and finesse, says the wise man, to do injustice under the strict forms of law; and another to do strict justice, by seeming to break through the forms and fences of right; but there is a third person, who is wisest of all, who does only what is right, and by rightful means only.—Drusius and Junius among the Latin interpreters, understand χάριν, not adverbially, as our translators do, but render it by Gratiam, "Est qui pervertat gratiam in proferendo judicio;" joining διαστρέφων χάριν, it may be translated, There is one that turneth aside, disregardeth favour and private friendship, to shew forth judgment. The phrase διαστρέφειν κρίμα, Exod. xxiii. 6. Hab. i. 4. might perhaps lead the author to say in opposition to it, διαστρέφων χάριν, τοῦ ἐκφᾶναι κρίμα. Calmet understands the place of craft, or unjust subtlety, of a faulty exactness, and oppressing the innocent, by adhering too rigidly to strict justice; of tempering the severity of the law by mildness and equity, and moderating the *summum jus*, to prevent hardships and injuries. Mr Pope well expresses the former part,

In vain thy reason finer webs shall draw,
Entangle justice in her net of law,
And right too rigid harden into wrong.

Essay on Man.

The rendering of the last part of the verse is not very accurate; Grotius translates it much better, "He that acteth righteously in judgment, is wise," though I should observe, that neither the Roman edition, nor that of Hæschelius, nor the Vulg. have that sentence.

Ver. 26. *There is a wicked man that hangeth*

down his head sadly, but inwardly he is full of deceit.] ἔστι πονηρευόμενος, There is one that is meditating and contriving evil, συγκεκυφὼς μελανίᾳ.—Grotius says this is a mistake arising either from affinity of sound, or συσκυφὼν in the next verse. He contends that the true reading is, συγκεκυφὼς μελανίᾳ, and justifies his conjecture from Horace,

Pulchra Laverna,
Da mihi fallere, da justo sanctoque videri;
Noctem peccatis, et fraudibus objice nubem.
Epist. L. i.

Where *nox*, he says, answers to μελανία; and indeed there seems to be a necessity for an alteration either here, or at the beginning of the next verse, to prevent tautology. Humility is in itself so amiable a quality, that even such as are the farthest from it, will assume it, to carry on some sinister end. Pride itself can upon occasion condescend to wear this garb, to serve some vile purpose, and will stoop and cringe where it can gain any thing considerable by it. But excessive complaisance, affected civilties, and studied artifices, are always to be suspected, as carrying some latent design of mischief. The Psalmist accordingly describes the wicked, as "falling down and humbling himself, that the congregation of the poor may fall into the hands of his captains," Psal. x. 11. See Prov. xxvi. 24. in *i*.

Ver. 29. *A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.*] This observation is true in general, though one sometimes sees some with an unpromising look, and heavy countenance, who are known to be persons of fine understanding, and great abilities. Their vivacity is lost in contemplation, and the man appears lifeless and absent, while he retires into himself. There are others who carry modesty and ingenuity in their very aspect, and others whose looks betray a weak intellect, or a loose turn of mind. Socrates acknowledged, that his body testified against him for the deformity of his soul, and that the evidence it gave was naturally true, but that by study he had corrected what was amiss, and by the benefit of a good education had altered, and improved his mind. St Ambrose hath well expressed our author's meaning, "Vultus est quidam cogitationis arbiter, & tacitus cordes interpres: facies index plerumque est conscientiæ, & tacitus sermo mentis."—De Elia. c. 10.

Ver. 30. *A man's attire, and excessive laughter, and gait shew what he is.*] If a man's attire be odd and singular, foppish or slovenly, it shews the taste of the man. One may form a pretty true judgment of persons wisdom and prudence, of their folly and vanity, of their modesty or levity, by the nature of their dress, and their more or less fondness for fine clothes and costly apparel. The like may be said of immoderate laughter, which is no recommendation of a man, nor any sign of his wisdom.—That this is the meaning we are assured from chap. xxi. 20. where it is observed of the fool, that "He lifteth up his voice with laughter, but a wise man doth scarce smile a little."—"Seriousness, says a very judicious writer, if it be not a virtue itself, is at least the soil wherein it naturally grows, and the most visible mark whereby to know those that have it. This is that whereby a man is chiefly distinguished from a child, and a wise man from a fool." Norris's Miscell. Pliny observes of Socrates, "Clarum sapientia, eodem semper visum vultu, nec aut hilari magis, aut turbato." And of a greater it is recorded, that he never laughed. The discipline of silence was a great part of the Pythagoric institution; and therefore loudness and noise expressed by excessive laughter, was of course banished his school. St Chrysostom condemns it, on account of its attendants, "Orta ex immoderato risu paulisper scurrilitas, a scurrilitate turpiloquium, a turpiloquio πρᾶξις αἰσχρὰ profecta est," Hom. lxxxvii. in Matt. To make it innocent and allowable, the moralists insist upon the degree of it, as well as upon the time, the place, the person, and the occasion. Seneca has a pertinent observation, which includes all the particulars here mentioned, "Argumentum morum ex minimis licet capere. Impudicum et incessus ostendit, & manus mota, & unum interdum responsum, & relatus ad caput digitus, & flexus oculorum. Improbum risus, insanum vultus habitusque demonstrant." Epist. lii. As religion and goodness does not consist in outward appearance, it may be thought that a judgment cannot be formed of men's morals, or inward qualities by the outside; but if what is good or evil, faulty, or commendable in outward appearance, has its denomination from the regularity or corruption within, a judgment then may be formed this way. A person, for instance, would not love finery in clothes, or superfluity of dress, if vanity was not in the heart. One would not be excessive, or immoderate in fits of laughter, without a

certain levity of spirit; and indecent gestures or motions come only from an unsteady, or a wanton disposition. Removeatur ergo, says Tully, whose sentiments often agree with those of this writer, "Et a forma omnis viro non dignus ornatus, & huic simile vitium in gestu motuque caveatur. Adhibenda est munditia non odiosa, neque exquisita nimis, tantum quæ fugiat agrestem & inhumanam negligentiam. Eadem ratio habenda est vestitûs, in quo, sicut in plerisque rebus, mediocritas optima est. Cavendum autem est, ne aut tarditatibus utamur in gressu mollioribus, aut suspiciamus nimias celeritates: Ex quibus magna significatio fit non adesse constantiam." De Offic. l. 1.

CHAP. XX.

THERE is a reproof that is not comely.] ἔλεγχος ὃς οὐκ ἔστιν ὡραῖος. i. e. Which is not well timed, or seasonable, as the margin has it, and is often attended with bad consequences. The Vulg. confines this to the time when a man is in a passion, when reproof is neither comely, nor like to have any good effect. St Austin properly compares the reprover to a chirurgeon, who is about to perform some incision upon a distempered or maimed body, which cannot be well executed without great coolness and composure in the operator. Probably this father borrowed the thought from Tully, who says, "Objurgationes etiam nonnunquam incidunt necessariæ; . . . id agendum, ut ne eas facere videamur irati: Sed ut ad urendum & secandum, sic et ad hoc genus castigandi raro invitique veniamus. Nec unquam, nisi necessario, si nulla reperietur alia medicina. Sed tamen ira procul absit, cum qua nihil recte fieri, nihil considerate potest." De Offic. L. 1. St Austin adds a necessary piece of advice upon the occasion, that when we are about to reprove any one, if we perceive passion arising, or any sudden and violent emotion within us, to be then altogether silent, and suspend our intention, and rather think of calming and composing our own spirit, than pretend to meddle with the case of another, when we are not fit for it. This verse in the Vulgate and many editions, is added to the end of the last chapter, and with some following verses concludes our author's observations on brotherly reproof, begun ver. 13. of the former chapter. The subject seems to end with ver. 3. which seems more properly placed there than after the fourth verse, or in the seventh, as some copies have it: The Vat. and Syr. wholly omit it.

Ver. 4. *As is the lust of an eunuch to deflower a virgin, so is he that executeth judgment with violence.*] Justice is by this writer, as it is also by the poets and philosophers, compared to chaste and a beautiful virgin; and a corrupt judge who perverts justice, to an eunuch attempting her chastity, though he has the charge of her, and has engaged to watch over her with strictness, and to preserve her with faithfulness. If a judge has sinister inclinations, is covetous, and, like the other, insatiable in his desires, if he is encouraged to make an attempt upon her from a presumed secresy, and the little or no danger of a discovery, or if he is only disposed to violate her, though impotent perhaps from some accident to effect it, all the mischief that is done, and even that which was only meditated, is chargeable upon him. This instance of an attempt, in itself the most base and unnatural, is with great judgment applied to discountenance any attack upon equity in judicial proceedings. We meet with the like simile in Tully, who styles Clodius's perverting judgment by corruption, "Emptum constupratumque judicium." Ep. ad Att. L. 1. Instead of ἐν βίῳ Grotius prefers ἐν βίᾳ, which is countenanced only by one copy, as is the impotent desire of an eunuch, so fruitless is the judgment which is made of mens happiness or misery, ἐν βίῳ, in their life time. And refers to ch. xi. 28. as a confirmation of this sense. But the former seems preferable.

Ver. 8. *He that useth many words shall be abhorred, and he that taketh to himself authority therein, shall be hated.*] ὁ ἐπεξουσιαζόμενος. Which means one who assumes such a sway in company and conversation, as is attended with an overbearing tyranny, with a contempt of others, and a prescribing to, and lording it over them. This affected superiority is contrary to that equality and freedom which is the life of conversation, and the right of each person engaged in it. Cicero has well determined this point, "Sit sermo lenis, minimeque pertinax: Nec vero, tanquam in possessionem suam venerit, excludat alios; sed cum in reliquis rebus, tum in sermone communi, vicissitudinem non iniquam putet." De Offic. L. 1.

Ver. 9. *There is a sinner that hath good success in evil things, and there is a gain that turneth to loss.*] ἔστιν εὐοδία ἐν κακοῖς ἀνδρὶ ἁμαρτωλῷ, καὶ ἔστιν εὕρημα εἰς ἀπώλειαν. Besides that of our version, the

meaning may be, there is a prosperity which happens to a wicked man, which may be numbered among evils. Like that of Solomon, "The prosperity of fools shall destroy them." Prov. i. 32. Some editions omit ἀμαρτωλῷ, and thus Bossuet renders, "Est felix successus qui malo vertat;" and Grotius, "Interdum in malis homini prosperitas sita est." And the Vulg. "Prosperantur provehunturque nonnulli, at in malum & perniciem suam;" following a copy probably which had εἰς κακὸν, agreeably to εἰς ἐλάττωσιν, which immediately follows; but there needs no alteration, as the Greeks often put ἐν for εἰς. Instances of this observation are Haman, Jehu, Ahab, &c. who made a miserable exit. See Psal. xxxvii. 20. where the LXX translation is very full to this purpose. Other copies have ἔστιν εὐδοκία ἐν κακοῖς ἀνδρὶ, *i. e.* There are some men, sinners particularly, that take pleasure in evil, or wickedness. And thus Junius, "Placent mala viro peccatori;" εὕρημα is badly rendered by the Vulg. and other interpreters, *inventio*. It signifies gain, as it is well translated here, and the antithesis is better preserved. And so εὕρημα is taken by the LXX. But our translators, though they happily succeeded here, yet have generally mistaken the sense of this word. See Ecclus xxix. 4, 6. Jer. xxxviii. 2. xxxix. 18. xlv. 5. in all which places our version is faulty, and even contrary to the sense of the context.

Ver. 10. *There is a gift that shall not profit thee, and there is a gift whose recompence is double.*] There are some services and favours done by a man, which are lost and signify nothing, which gain him neither credit nor advantage, and others which turn to a good account. Sometimes this is owing to the ingratitude, and other ill qualities of the receiver; and sometimes to the manner of bestowing them by the giver himself. For it is a useful piece of knowledge to understand how to give, where, and in what manner to place our favours best, and to do them in a winning and engaging manner. Drusius, by the gift that does not profit, understands that which is given to the rich, according to that of Solomon, "He that giveth to the rich shall surely want." Prov. xxii. 16. and by the gift whose recompence is double, that which is given to the poor, Prov. xxviii. 27.

Ver. 11. *There is an abasement because of glory, and there is that lifteth up his head from a low estate.*] There are posts of honour sought after with great eagerness by the ambitious, which have in the end proved their ruin; through tyranny, pride, oppression, or some mismanagement, they have been deprived of their power and dignity, and sometimes even of life itself. Sometimes a man's advancement to some piece of good fortune, or preferment, turns to his disgrace, as his elevation makes his faults more discernible, which in a private station were not so easily discovered. Galba, before he succeeded to the empire, was thought the most worthy of it, "Omnium consensu capax imperii, si non imperasset." Tac. Hist. L. 1. But upon his promotion he soon forfeited the high opinion which they had conceived of him. Every man before he aspires to a dignity, ought to consider what he is, and how far his capacity and abilities will reach; but few are impartial to themselves in the estimate of their own merit, which they are apt to think is greater than it really is, and thereby deceive themselves, and disappoint the expectation of others. Haman and Nebuchadnezzar are instances of abasement from a high station, as Joseph, David, Job, are of as remarkable an elevation from a mean one. In like manner, he who affected to seat himself in the highest place at the wedding, is threatened to be removed with shame to the lowest; and to him whose modesty is content with the meanest room, the reward is, "Friend go up higher." Luke xiv.

Ver. 12. *There is that buyeth much for a little, and repayeth it sevenfold.*] The covetous man is here meant, who always purchaseth what is cheapest, and generally what is worst, and therefore is never a gainer by his bargains. He thinks indeed that he has acted cunningly because of the lowness of the price, but in effect he is a loser, because that which is worth little or nothing must always be bought too dear. We see the truth of this observation in those that buy bad goods through cheapness, or unwholesome meat, for the same reason. In those likewise who purchase houses badly built, or estates with bad titles, contenting themselves with the thought of having bought them at a lower and easier rate on that account. But in the end they prove dear bargains to them; the house is crazy, and must speedily be rebuilt; and the estate must be parted with at a still lower rate, to pay the expences in clearing and defending the title.

Ver. 13. *A wise man by his words maketh himself beloved, but the graces of fools shall be poured out.*] χάριτες rather mean *gifts* and *favours*, than *graces* or merry *conceits*, as the margin

has it, which doth not suit with the character of a fool. See ch. xxi. 16. In the next verse, it is more plainly expressed, and called the *gift of a fool;* and so χάρις is used ch. vvii. 22. and ch. xl. 17. it is rendered *bountifulness*, and so it is often used in the New Testament, particularly in St Paul's writings. The sense is, A wise man recommends his kindness by his words, and the agreeable manner in which he does a favour; but a fool, when he does a good turn, loses all the merit of it, by his disobliging way, and improper behaviour. His benevolence is lost and disregarded, ἐκχυθήσεται, it shall fall to the ground, like water that runneth apace. What is here said of the fool, may also be observed of the envious or covetous man, mentioned in the next verse, who gives unwillingly διὰ ἀνάγκην αὐτῷ, as it were through force, or a necessity laid upon him, and expects to receive as much or more in return, σπολλὰ ἀνθ' ἑνός. Some copies read ὀφθαλμοὶ αὐτῷ σπολλοὶ, as the margin also has it. The Vulg. well expresses his greediness, when it renders, "Oculi ejus septemplices sunt," *i. e.* He looketh to receive seven times as much from thee.

Ver. 15. *He giveth little, and upbraideth much, he openeth his mouth like a crier.*] See chap. xviii. 18. This is a farther description of the fool mentioned in the former verse, who spoils all his favours by his impertinent behaviour and discourse. If he makes you a present, he is sure to reproach you with it; so that all the merit, if there be any in so small an act of kindness, as is here mentioned, is taken away by his upbraiding temper. "Isthæc commemoratio est quasi exprobratio immemoris beneficii." It is a wise observation, That we should forget the kindnesses which we ourselves do, and never forget those which we receive. Seneca observes that it took off from the grace of Dido's hospitality, when she reproachfully told Æneas,

Ejectum littere, egentem.
Excepi, & regni demens in parte locavi.

How contrary is such a selfish, churlish temper to that of the all-sufficient and bountiful God, whose peculiar character it is, that "he giveth liberally and upbraideth not;" he has nothing in view, but the good and happiness of his creatures, and neither wants nor expects any return, but that of a dutiful and grateful heart. He is, as Philo describes him, δωρητικὸς τῶν ἁπάντων, ἀμοιβῆς οὐκ ἐφιέμενος, De Cherubim. Another character of the covetous man we have in the latter part of the verse, that if he lendeth money, his temper is so uncertain and suspicious than he presently calls it in again; his covetousness not suffering him to be long without the sight of his beloved idol. Such a sudden and hasty demand of the loan is rather insulting him to whom he pretended to do a kindness; it is suspecting his credit, honesty, or circumstances; it is depriving him of the advantage which he proposed by longer use of it, and by distressing him on a sudden, does him more injury than he received kindness from first advancing it.

Ver. 17. *He knoweth not aright what it is to have, and it is all one unto him, as if he had it not.*] This is not in the Roman edition, οὔτε γὰρ τὸ ἔχειν ἐν ὀρθῇ αἰσθήσει εἴληφε, i. e. He has not the art, or gift, or blessing of using what he has well, and it is the same thing to a fool, or a covetous person, to be poor or rich, as to any use of their good things; for neither the one nor the other know what it is to have, i. e. to enjoy, or employ their riches. The Vulg. gives another sense of the place, That the fool knows not either to give, or to keep his goods; he gives improperly that which he ought to give, and he reserves that which he ought to keep; he gives to such as ought to have no share of his favours, and refuses to give to such, as he ought to distribute them to with liberality and abundance, "Neque enim quod habendum, aut quod non habendum, directo sensu distribuit," i. e. He doth both without discretion, or judgment; following a copy which read δι-είληφε.

Ver. 18. *To slip upon a pavement, is better than to slip with the tongue, so the fall of the wicked cometh speedily.*] i. e. It is less dangerous to make a false step in walking, and thereby to stumble upon the ground, than to offend or slip with the tongue, for one unguarded word may be a man's ruin, so great and sudden is the mischief arising from an ungoverned tongue. And as falls of this nature happen more frequently through the abuse of speech, so the danger must consequently be greater. The Vulg. understands this of a false, evil, and malicious tongue, which creates trouble to itself, as well as others. Some copies have instead of ἀπὸ πλάφυς, ἀπὸ ὀρόφυς. Drusius renders according to this reading, "Lapsus de tecto tolerabilior est quam linguæ." In the next verse ἄνθρωπος ἄχαρις, in all the editions, makes a part of the text, though undoubtedly it was either some marginal annotation, or, which seems more probable, the title only to what follows,

of which there are many instances in this book; and in some copies they are in larger letters to distinguish them. Our translators seem to have been of this opinion by flinging the words into the margin.

Ver. 21. *There is that is hindered from sinning through want, and when he taketh rest he shall not be troubled.*] There are many who are regular only through necessity, who would have done as others did, and taken the same liberties, if they had had the means, the opportunity, and power. Such persons are not to be applauded for their self-denial or moderation, since their virtue is wholly involuntarily. A man, who, through a bad constitution, or a weak habit of body, is hindered from intemperance, debauchery, or wantonness, has no merit on that account, since not the will was wanting, but the power of sinning.

Hæc si neque ego, neque tu fecimus,
Non sivit egestas facere nos: tu nunc tibi
Id laudi ducis, quod tum fecisti inopia.
Injurium est: nam si esset unde fieret,
Faceremus. Ter. in Adelp.

There is however this advantage in wanting a power or opportunity to commit a sin, that there is no remorse of conscience attending it. If a man has no merit on that account, he has likewise no after reflections to torment him; though the will indeed cannot be pronounced innocent if the inclinations were consenting, and nothing wanting but the opportunity.

Ver. 22. *There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.*] Two senses may be given of this place, according as we understand ψυχὴ either of the soul strictly, or of life, and its conveniences only. See note on ch. iv. 20. In the former sense it may mean, one who is afraid to shew his zeal, and to appear in behalf of virtue and religion, and to do or commend any good action openly and in public, from some motives of fear or interest. Or of one who dares not refuse to do or oppose any evil action pressed upon, or recommended to him, for fear of disobliging company, or being thought precise and singular; whereas in the exercise of religious duties, or where the cause of truth calls for our testimony and defence, we should rather despise and laugh at any offence of this nature, which shall be taken at us on that account. Nothing being a greater impediment to a progress in piety than an attachment to secular interest, and a fantastical concern about pleasing, or displeasing others. If ψυχὴ be taken in the latter acceptation, the sense may be, That there are some who hurt their circumstances, and expose themselves to great inconveniences, either in not daring to ask and demand what is necessary for them, or is their due, or in not having resolution enough to refuse what another unreasonably asks of them. One should know both how to ask when there is occasion, and how to refuse when asked improperly. For there is a civil and complaisant way of denying, of which a person cannot justly complain; but if through bashfulness, as it follows in the next verse, or fear of disobliging, we rashly engage our word to do, or grant something which we afterwards repent of, and find reason not to do; such a breach of our promise will betray our levity, and create us enmity.

Ver. 25. *A thief is better than a man that is accustomed to lie.*] The preference here given may perhaps seem singular, but we may state the comparison thus: The thief only takes away a man's money; the liar attacks his reputation and character, which is more valuable than riches. The thief steals, perhaps through necessity, Prov. vi. 30. the liar often does an injury without any reason or occasion. The thief may possibly make restitution when taken, he may restore sevenfold, Prov. vi. 31. but the malicious liar cannot, his poison has reached too far. The thief can occasionally keep his word; but the liar is always an enemy to truth. The thief attacks openly; the lying slander is more secret and dangerous. The author does not mean to excuse or justify the thief, but would expose the liar through the odiousness of the comparison.

Ver. 29. *Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.*] This seems to relate to magistrates, who sit in judgment, and take cognizance of civil causes, who, if they shew themselves mercenary, and their right hand is full of gifts, will not be disposed to examine into the merits of the cause, nor to determine it impartially. "Male verum examinat omnis corruptus judex." Hor. Or it may be applied to persons in authority in the church, and to the ministers and pastors of it, as Mess. of Port Royal understand it, who, if moved by flattery, or favour, interest, or filthy lucre, will palliate or pass over offences, and neither exhort, nor reprove, as their station and occasions shall require. Thus when the prophet complains, that the heads of the house of Jacob abhor judgment, and pervert equity, he immediately adds, they judge for reward, the priests

thereof teach for hire, and the prophets thereof divine for money, Micah iii. 1. The Egyptians represent their judges without hands, and the chief, or president with his eyes closed, to intimate that judges should receive no gifts, and that the chief should pronounce his decree and sentence without any respect of persons.

Ver. 30. *Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?*] We are here advised not to bury or suppress the powers and abilities which God has given us, nor to render useless the means which he has bestowed, not for our own service only, but for the benefit and advantage of others. Wisdom, without the manifestation of it, confined to a man's own breast, is here well compared to valuable treasure hid in the ground, which no body is the better for. Our Saviour would have our light shine before men, and not be concealed under a bushel; not to intimate the man who having received a considerable sum from his master to improve, and make the best of, wrapt it in a napkin, and hid it in the earth, without circulating it among the exchangers, or returning any interest or profit to his master, Matt. xxv. 25. A wise man should not secret himself, nor be wrapt up in contemplation only, but communicate the word of wisdom and knowledge liberally, Wisd. vii. 13. and bring forth out of his treasures, for the convenience and improvement of others, things both new and old. Such as through pride, or, which may be the case, through an ill-judged humility, will not serve their neighbour with the talents they are possessed of, are not improperly compared by an ancient writer, to one who in a time of scarcity and want shuts up his granary, and lets his corn, which he has in great quantity, rot, and be spoiled. Tully therefore well determines, "Pudeat illos qui ita in studiis se abdiderunt, ut ad vitam communem nullum fructum proferre possint." Pro. Arch.

Ver. 31. *Better is he that hideth his folly, than a man that hideth his wisdom.*] The first does it out of a principle of humility, as conscious of his own weakness and insufficiency; the other hides that which was given for the advantage of others, as well as of himself, through a false modesty. The man who knows how to be silent, and to hide his ignorance and defects, so far gives an instance of his prudence and judgment; but he that ingloriously buries his parts in sullenness, or retirement, and deprives his neighbours, or the public, of the advantages which they might hope to receive from so exalted a genius, offends God, in not employing that gift which was given him for the use of edifying, and assisting others; and disobliges men for want of kindness and a public spirit. Here the Vulg. Oriental versions, Vat. and some other editions conclude the chapter; but others add, which our translators follow, "Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide." The sense of which seems to be, That it is far better for a man to live in an humble dependance upon God, in a painful and conscientious search to know his will, and a constant submission and obedience to it, than to be guided by himself only, and be under his own conduct, without any farther help than the feeble light of his own reason. The Greek of this place is pretty remarkable, ἀδέσποτος τροχηλάτης τῆς ἰδίας ζωῆς, which either means, "Propriæ vitæ gubernator absque domino," one who lives without God in the world, and seeks not the guidance of his spirit, nor values and regards the light of his revelation, but sets up for his own ruler: or in general, an uncontrouled director of his own life and actions, driving furiously and madly, without any check or restraint. A life led without the fear of the Lord, or a regard to his precepts, and which consists rather in licentiousness than true liberty, is very properly here compared to a chariot run away with by unruly horses, without a skilful driver to manage them. Such ungovernable things are men's unruly lusts and passions; so helpless is reason itself unassisted!

CHAP. XXI.

HAST thou sinned? do so no more, but ask pardon for thy former sins.] The most wise and cautious find themselves frail, and are often falling into sin, but they do not persevere or continue long in it, they rise again by confessing their faults, repenting sincerely of them, and avoiding them for the future. Whereas the wicked are continually relapsing, and by repeated acts strengthen themselves in their iniquities. They are rolling down, as it were, from one precipice to another, and have neither grace nor strength to recover themselves. St Chrysostom well observes οὐκ ὅτω τὸ ἁμαρτεῖν χαλεπὸν ὡς τὸ τῷ ἁμαρτήματι ἐπιμένειν, that it is not so bad to fall into sin as to continue in it, and illustrates this from the instance of Noah, whom we may infer, from the silence of scripture, to have fallen into the sin of drunkenness but once, and that this was recorded in scripture, that if we should offend in the like particular, we shoul

be more cautious for the future, and not wallow again in the mire. Hom. 29. in c. ix. Gen. The advice of a most learned writer is very seasonable and pertinent, "Let not sin enter the first door of sense, either eye or ear, nor the second of fancy, nor the third of understanding, nor the fourth of will, lest it break out into act; and one act will produce more, and so it will increase infinitely, till the heart is made hard and insensible, and the very principles of nature and grace are obliterated." Jackson's Works, tom. 3.

Ver. 2. *Flee from sin as from the face of a serpent, for if thou comest too near it, it will bite thee.*] The Vulg. renders, "Si accesseris ad illa, suscipient te," following a faulty copy probably, which had δέξεται instead of ἕξεται. Sin is what men bring upon themselves, it does not attack them till they go in search of it; like a serpent indeed it is always ready to bite, but it does not seize upon any, but those who rashly come too near it. Solomon uses this comparison with regard to the sin of drunkenness in particular, Prov. xxiii. 31. Our author very probably uses this simile, and mentions it in the first place, as our first parents were deluded under this form, and the effects of its sting are yet felt. And as sin has the venom of the serpent, so it has likewise the fierceness of the lion; but this lion does not prey at random, it fastens upon those only, who either imprudently throw themselves into its paws, or whom it finds asleep, and off their guard. It is also well compared in the next verse to a two-edged sword, as it attacks both God and man; the majesty of the former, and the safety of the latter, and its wounds are mortal, and only the sovereign physician can cure them. The wise man did not without reason make use of so many comparisons, because if we join together all the ideas that can any ways create fear, they are few, and little enough to possess a man with that dread and horror, which he ought to have of sin.

Ver. 4. *To terrify and do wrong will waste riches: thus the house of the proud man shall be made desolate.*] The proud and insolent oppress the weak for a time, but by such imperious usage, they create themselves enemies, and the great number of those whom they have insulted and injured, will at length join together, and prove their overthrow. Rehoboam by the advice and instigation of the young men returned the people, who sued for a removal of some grievances, a haughty and threatening answer, "My father chastised you with whips, but I will chastise you with scorpions," and thereby alienated the hearts of ten tribes from him, 1 Kings xii. Pride and oppression were the cause of the expulsion of the Tarquins from Rome. And it appears from the annals of almost all histories, that tyranny and arbitrary power have been of short continuance.

Ver. 5. *A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.*] δέησις πτωχοῦ ἐκ στόματος ἕως ὠτίων αὐτοῦ. The generality of interpreters, and the Oriental versions understand this of God's care for the poor, that he listens to their cry, is always ready to help them in their affliction, and to revenge the injuries done them. So Coverdale's, and the Geneva version. This indeed is a truth confessed by all, and confirmed by numberless passages of Scripture, which may be the reason of its being so expressed here. But the words *of God* are not in any Greek copy, nor in the Vulg. and therefore another sense of this place has been offered, that the prayer of the poor reacheth to the ears of the proud man mentioned in the former verse, and is neglected and disregarded by him, and toucheth not his heart. *Ad aures solum illius*, according to Junius, as the humble supplications of Lazarus were by the rich man in the gospel, Luke xvi. 20. And therefore his judgment, i. e. the proud man's punishment, shall not slumber. This is Grotius's and Badwell's sense. Castellio is particular in rendering the latter part, viz. That the poor man ought to be answered speedily, because his case will not admit of delay. But either of the former seem preferable.

Ver. 6. *He that hateth to be reproved is in the way of sinners, but he that feareth the Lord will repent from his heart.*] i. e. He treads in the steps, and will go on in the way of sinners, and become incorrigible. For if he will not listen to the seasonable advice given him for his good, how shall he reform? If he is angry at the attendance of the physician, and rejects his salutary prescriptions, how shall he be cured? If he throws aside, or breaks the mirror which shews him his deformity, how shall he know to remove, or correct them? but he that feareth the Lord, ἐπιστρέψει ἐν καρδίᾳ, will sincerely repent, or to be converted thoroughly. Clemens Alex. reads ἐπιστρέψει ἐπὶ καρδίαν αὐτοῦ. And so the Vulg. and Jerom's Bible, "Convertetur ad cor suum," i. e. will return to himself, like the penitent prodigal, will change his way of life, acknow-

ledge with contrition his past faults, and keep his heart with all diligence for the future.

Ver. 7. *An eloquent man is known far and near, but a man of understanding knoweth when he slippeth.*] If by δυναλὸς ἐν γλώσσῃ we understand with our translators the eloquent man, who harangues plausibly on any subject, and recommends himself to the notice and admiration of others, by his ready and artful manner of talking, the sense then is, that though one of such talents does not often offend by a mistake, nor is easily detected in a fault, if he occasionally slips, through the art he has to conceal it, or an evasive way of excusing it, yet, the man of understanding, who coolly attends to, and weighs the strength of his arguments, and is not easily carried away or imposed upon by flourish and artifice, soon finds out the fallacy, or misrepresentation, and detects the weakness, or in conclusion of his reasoning. Or if with the Vulg. we apply this to the bold, rash, and talkative man, "Potens lingua audaci;" the meaning then may be, that a man of a great flow of words, who attempts to speak on all occasions, is subject to a number of mistakes, and to give offence by the liberties which he takes; but a man of sound sense and understanding is more cautious and reserved, and less liable to displease or make a false step: he sees the faults of the talkative and bold person, and prudently avoids them, and forms his conduct with judgment and discretion from the observation of the others rashness and miscarriage.

Ver. 8. *He that buildeth his house with other men's money, is like one that gathereth stones for the tomb of his burial.*] i. e. Is heaping up ruin to himself. Calmet thinks this relates to the ancient custom of heaping up stones over the graves, or dead bodies of persons remarkable for some crime. See Josh. vii. 26. 2 Sam. xviii. 17, 18. This they did to perpetuate the infamy of the person, and to shew the public abhorrence of such crimes. In like manner, he that builds his house at the cost and expence of another by making use of his money, and defrauding him, or by running in debt to raise the fabric, labours to his own hurt and shame, and erects a monument of his folly and injustice, as long as it is in being, and instead of being a house to shelter him in, will bury him under its ruins. Jeremiah boldly rebukes Jehoiakim king of Judah, for building his house by unrighteousness, and his chambers by wrong, and acquaints him, that by his oppression he was hastening his own ruin, and instead of long enjoying his stately palace, built with the wages of the poor and hireling, he should be "buried with the burial of an ass, and be cast forth in the most indecent, and contemptible manner." xxii. 13. See Is. v. 8. Hab. ii. 9, 10, 11. Lev. xix. 13. Deut. xxiv. 14, 15. Some copies have, ὡς συνάγων ἰαυλῷ τὺς λίθυς εἰς χειμῶνα, "is as him that gathereth stones against winter," which is the Vulg. and Coverdale's rendering. This seems to be a proverbial saying for doing something useless, "Lapides pro inutilibus." See Erasm Adag. And in this sense we may understand that of our Saviour, "If thy son ask thee a fish, will you give him a stone?" Matt. vii. 9. i. e. what will do him no good. And so to lay up stones against winter, instead of food and provision, is to be a fool to ones own destruction; it is in effect building ones own sepulchre. Or perhaps the meaning may be, that he that runs in debt by building, or defrauds the workmen of their just pay, is like him that lays in stones and materials to build in winter. The creditors will seize upon his house, and not permit him long to enjoy the fruits of his extravagance and injustice: no more than a builder at so improper a season as winter is, can expect a long continuance, or firm foundation of his house, which the winds and the rain, as well as the imperfection of the work, conspire to overthrow.

Ver. 9. *The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them.*] All their eclat and splendour, their state and magnificence, their prosperity and overgrown fortunes, their tyranny and haughtiness, and the terror which they scatter round them, shall be as nothing, or rather shall prove so many combustibles to consume them. Thus the Psalmist speaks of God's dealings with the wicked, "All thine enemies shall feel thy hand, thy right hand shall find out them that hate thee: thou shalt make them like a fiery oven in the time of thy wrath, the Lord shall destroy them in his displeasure, and the fire shall consume them." Psal. xxi. 8, 9. And the prophet Malachi, "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch," ch. iv. 1. and in the gospel, they are compared to a bundle of tares intended to be burnt." Matth. xiii. 30.

Ver. 10. *The way of sinners is made plain with*

stones, but at the end thereof is the pit of hell.] See note on ch. iv. 17. The author probably alludes to Prov. xiv. 12. "There is a way which seemeth right or strait to a man, but the end thereof are the ways of death." Our Saviour teaches us the same truth in the gospel, when he says, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: but straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matth. vii. 13, 14. Virgil describes the entrance to Tartarus almost after the same manner,

Mœnia lata videt triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon. Æn. vi.

Where Servius remarks, that *lata* means the broad way of the wicked, frequented by the many, leading to destruction. But this is not the only particular in which that poet's description of the other world agrees with Scripture; his placing the wicked on the left hand, and the godly on the right, is too observable to be passed over,

Hic locus est, partes ubi se via findit in ambas,
Dextera, quæ Ditis magni sub mœnia tendit:
Hâc iter Elysium nobis; at læva malorum
Exercet pœnas, & ad impia Tartara mittit.

The Pythagoreans, whose manner of teaching was symbolical, marked out these two ways by the Greek letter Υ. One of the branches denotes the way to perfection, narrow at the entrance, but afterwards more open and large; the other the way of perdition, large and spacious at the first, but, in the end, leading those that follow it into an abyss of misery. See Epigr. in Υ inter Op. Virgil. Βόθρες ᾅδου is well rendered the pit of hell, the place of souls condemned to punishment and pain for their bad lives on earth. The writer of the Book of Wisdom calls these subterraneous caverns, μυχοὶ ᾅδου, and such they seem to be, according to the parable of the rich man, who being ἐν τῷ ᾅδῃ is said to lift up his eyes from thence, and behold Lazarus afar off in Abraham's bosom. The learned Barrow observes, that the Hebrew word שאול (upon the true notion of which the sense of the word ᾅδης must depend,) does originally, most properly, and most frequently design the whole region protended downwards, from the surface of the earth to a depth indefinite and unconceivable, vastly capacious in extension, very darksome, and dungeon-like in quality; whence it is called the pit, the lowest pit, the abyss, the depths of the earth, the darkness, the depths of hell, &c. Vol. II. p. 399. The Vulg. renders it by *Inferi*, *Tenebræ*, *Pœnæ*. Grotius thinks this too full and explicit for the times of this writer, and hints as if it was an interpolation by some Christian hand. By βόθρος ᾅδου he only understands, that the sinner shall come to a bad end, by punishment inflicted on him either by the magistrate, or the parties whom he has injured, or the vengeance of God.

Ver. 11. *He that keepeth the law, getteth the understanding thereof.*] καλλιεργεῖ τὴν ἔννοιαν αὐτοῦ. Some expound this, that he that keepeth the law, subdues and governs his appetites, and passions, and thoughts. Thus the Tigurin version, "Qui servat legem Domini, cogitationibus suis imperat;" and the Syriac, "Qui custodit legem, subigit appetitum suum." But the sense given by our translators seems preferable, viz. That the understanding and knowledge of God's laws is better learned by obedience, than by enquiry: "Obey, and ye shall understand," says the prophet. And our Saviour assures us, that if we continue in his word, then we shall know the truth; and "if any man will do his will, he shall know of the doctrine, whether it be of God," John vii. 17. For the love of God, as this wise man observes, "passeth all things for illumination," ch. xxv. 11. See Dan. ix. 13. There are some sciences purely speculative, which require only study; these one learns by consulting proper masters, and by making reflections within one's self, on what has been communicated and taught; but justice, temperance, and other virtues of practice, are not to be got or attained by speculation, but by exercise and use. "Non enim has," says St Bernard, "lectio docet, sed unctio; non litera, sed spiritus; non eruditio, sed exercitatio in mandatis Domini," Epist. cviii. Calmet illustrates this by the instance of painting; let a man have the finest notions and speculations, let him be acquainted with the most material and important rules of art, let him have the most just taste, and nice discernment of beauty and proportion, yet if he has not practice and experience added to this, he will after all not be able to give any finished piece; whereas one with much less of the theory part, and more practice and application, shall succeed to admiration. And the like may be observed of all other arts and graces, a perfection in any one of which depends principally upon use and habit. The latter part of the verse is exegetical of the former, viz. that the greater any man's

obedience is, and the more progress he makes in virtue and piety, so much greater is his wisdom, and the more is his understanding in the way of godliness enlarged. See Psal. xxv. 11, 13.

Ver. 12. *He that is not wise will not be taught, but there is a wisdom which multiplieth bitterness.*] In the former verse the wise man observes, that true wisdom consists in obedience, or the observance of the laws of God; here he adds, that he that is not wise, i. e. towards God, "Sapiens in bono," as the Vulg. has it, is not capable of true wisdom. As piety then is the perfection of wisdom, so there is a counterfeit, or false wisdom, called here πανυργία, which consists in knavery and wickedness, for so πικρία, which is here rendered bitterness, often means. See Acts viii. 23. where the gall of bitterness, and the bond of iniquity are synonymous; and Heb. xii. 15. Jer. iv. 18. where falling from the grace of God, and the root of bitterness by which many are defiled, are joined together. See also Deut. xxix. 18. where turning away from the Lord, is expressed by a root that beareth gall and wormwood. The rendering of the Vulg. confirms likewise this sense, "Est autem sapientia quæ abundat in malo." Such a sort of wisdom which is displayed only in schemes of wickedness, or in the mischief which it does to others, is sensual, earthly, devilish. The prophet describes such as delight in it, when he says, "They are wise to do evil, but to do good they have no knowledge," Jer. iv. 22. Such shall multiply bitterness, properly so called, and shall inherit misery and sorrow.

Ver. 16. *The talking of a fool is like a burden in the way, but grace shall be found in the lips of the wise.* Ver. 18. *As is a house that is destroyed, so is wisdom to a fool, and the knowledge of the unwise is as talk without sense.*] There is such an engaging sweetness in the discourse and conversation of a truly good and wise man, and so much useful knowledge is to be learned from him, that such as are desirous of improvement, listen to him with eagerness and pleasure, and treasure up his observations for their own use and conduct. Job beautifully describes this, speaking of himself, "When the ear heard me, then it blessed me; unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again, and my speech dropped upon them.—They waited for me as for the rain, and they opened their mouth, as for the latter rain," ch. xxix. 11, 22, 23. This happy talent of pleasing and profiting others by discourse, the wise man expresses by grace or sweetness. Thus it is said of our Saviour, ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, i. e. by an hypallage, or a rhetorical change of words, they wondered ἐπὶ τῇ τῶν λόγων χάριτι, at the sweetness of his speech and words, Luke iv. 22. This by Plutarch is styled ἡ τῶν λόγων σειρὴν, and by this writer is said to be more agreeable than music, ch. xl. 21. Hence the ancients feigned Mercury, their god of eloquence, to be attended by the graces. But the person who is devoid of wisdom, or who has a smattering in knowledge, and a small tincture of learning, is here aptly compared to a heap of rubbish, or a chaos of ruins. In his ideas, discourse, and the whole conduct of his understanding, there is nothing but confusion, neither order, grace, regularity, or connection.

Ver. 19. *Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.*] The fool hates discipline and instruction, he considers them as fetters and shackles. He looks upon learning and study, as a weariness of the flesh, as an intricate troublesome thing, a hindrance to the pursuit of his inclinations, and an obstacle to his pleasures. Whereas learning adds a grace to the wise man, and is as an ornament of gold about his neck; he looks upon wisdom, prudence, regularity, moderation of lusts and passions, and the observance of strict rules of morality, as the glory and improvement of his nature; he takes pleasure in acting up to the dignity of it, and thinks himself not abridged of true liberty, by being forbid licentiousness, or denying himself sinful enjoyments. This, and the 21st verse should be joined and connected together, they set off one another; placed thus by way of contrast, the intermediate verse spoils the connection and beauty, and agrees in sense with ch. xix. 30. See note on that place.

Ver. 22. *A foolish man's foot is soon in his neighbour's house, but a man of experience is ashamed of him.*] Of whom? Of the fool, or his neighbour? Greek αἰσχυνθήσεται ἀπὸ προσώπου, i. e. will reverence his neighbour's presence, will pay a regard to him when he is before him.—מפני in Hebrew, from which ἀπὸ προσώπου, is no more than *coram*. I presume the meaning is, that as a fool rusheth without regard into other men's presence, and even into their houses to see what is doing there, so a discreet man will not be guilty of such rudeness; he will not intermeddle nor concern himself with the affairs of others, he will observe a more wary and reserved conduct, and will pay to others a ceremonious respect both without and within doors. Junius renders, "Peritus multarum rerum pudore a domo se continebit;" with

which agrees the Geneva version, "A man of experience will be ashamed to look in." The Vulgate understand this of a proper carriage towards a great and powerful man, "Homo peritus confundetur a persona potentis," i. e. He will be backward and reserved in coming before, or visiting a person of such distinction. "Est fort reservé à visiter une personne puissante," says Calmet; and according to him the sense is, that as a wise man will be ashamed to go to, or enter in a disrespectful manner, another's house, especially one that is a stranger, without a real necessity or occasion, without an invitation, and the observance of a proper distance, so a fool rusheth in at all times, at the hazard of being ill received, of being impertinent and troublesome to others, of being evil treated, and perhaps turned out of doors. Solomon gives the like advice, "Withdraw thy foot from thy neighbour's house," or, as the margin more properly has it, Let thy foot be seldom in thy neighbour's house, "lest he be weary of thee, and hate thee," Prov. xxv. 17.

Ver. 27. *When the ungodly curseth Satan, he curseth his own soul.*] i. e. Whenever an ungodly man condemneth ungodliness, he condemneth himself. Or whenever the wicked blame Satan, as the author of their failings, when they accuse him as their tempter and betrayer, when they complain of his snares and wiles, they ought rather to blame themselves. The devil indeed invites and solicits, but he compels none to sin, he hurts none but those who come too near him, and voluntarily engage in his service. The Jews always looked upon wicked men, as related to the devil; and the Scripture says expressly of them, that "they are of their father the devil," i. e. sons of Belial. And therefore they act inconsistently, they do a wrong or injury to accuse, or curse the master they have chosen, and whom their conduct so much resembles. If they curse their father, they in effect curse also themselves, as the blessings and cursings, according to the Jewish notions, affected also the children, and descended to posterity. In this light the proverb might be used, that whoever, being a child of Satan, cursed his father, in effect cursed also himself. Or, if we understand Satan in the sense of διάβολος, to mean an adversary, an accuser, a calumniator; and the context is not averse to this sense; the meaning then may be, that when a wicked man, or slanderer, blames or curses another for censoriousness, he condemns himself, for his listening to, and acting like the devil, in being an accuser of the brethren, and by the imputation cast upon others, he reflects guilt upon his own soul. Coverdale's version favours this sense, and so does the Port Royal Comment, "Lorsque le méchant maudit le calomniateur, il se deshonore lui même." Cotelerius also so expounds it, and says, πᾶς ὁ μάστην λοιδορῶν, ἑαυτὸν ἀρᾶται, in the Apostol. Constitutions is equivalent to it. See note on L. iii. c. 15. St Cyprian seems to have had this passage in view, when he says, "Turpes turpis infamat, alios, qui talis est, increpat, & evasisse se conscium credit, quasi conscientia satis non sit. Iidem in publico accusatores, in occulto rei. In semetipsos censores pariter & nocentes: Damnant foris, quod intus operantur, & quod libenter admiserunt, criminantur." Ad Donat.

CHAP. XXII.

A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.] According to the Vulgate the sense is, That a slothful person is so despicable, that men pursue him with stones and dirt, as a shame to the species, or with reproachful language and speeches, according to Bossuet, as so many filthy stones, "Omnium scommatis, velut, injectis lapidibus lutosis, conspurcabitur." But that followed by our translators seems better: by a slothful man we are here to understand, one who will apply himself to nothing, who has neither industry, application, capacity, nor understanding, who will not vouchsafe to stir, or exert himself, either for his friends, or even himself. He is like to a stone which falls into the dirt, no body will foul his hands to draw it from thence: And if this slothful person comes to disgrace or misfortune, as is natural to expect, no body will interpose to help or vindicate him, but rather laugh at and expose him, ἐκσυρίει ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ, will hiss at his disgrace. Whoever comes near him will hasten from him, as from some disagreeable filth or infection; he that has served him once, will wash his hands of him, and have nothing more to do with him. Such a sluggard is so offensive, that according to Solomon, "He is as vinegar to the teeth, and as smoke to the eyes," Prov. x. 26.

Ver. 3. *And a foolish daughter is born to his loss.*] The Greek has only θυγάτηρ δὲ ἐπ' ἐλαττώσει γίνεται, i. e. a daughter is to loss. Some copies have γενᾶται, is born to loss, or to the damage and detriment of the father. But this seems to bear hard upon the sex without reason; and

therefore the Geneva version of the place is much less to be admitted, "And the daughter is least to be esteemed." Our translators have added, *foolish*, to make the sense more complete. Ἀπαίδευτος, or some such epithet, seems to be understood, for a wise daughter follows, by way of antithesis, in the next verse. We have an instance of the like omission, ch. xxxvi. 24. "He that getteth a wife beginneth a possession," &c. where the sense is, He that findeth a good wife. This author often observes, that as good and hopeful children are the glory and happiness of their parents, so those that are vitious, and ill-disposed, are a plague and shame to them. It is recorded of Augustus, who was unhappy in his daughters, that he would often cry out,

Αἴοῖ' ὄφελον γ' ἄγαμός τ' ἦσαι, ἀγονός τ' ἀπολοίμην.

And so may every parent with reason, who has the great misfortune of undutiful or wicked children, whether they be sons or daughters.

Ver. 4. *A wise daughter shall bring an inheritance to her husband.*] κληρονομήσει ἄνδρα αὐτῆς, i. e. She shall enrich him by her good œconomy, and prudent conduct. *Locupletabit*, says Grotius. What the Hebrews express by the conjugation *hiphil*, the Hellenists and others express actively; and so κληρονομεῖν is used, Prov. xiii. 22. Solomon, in the picture which he has drawn of a good wife, one who openeth her mouth with wisdom, and in whose tongue is the law of kindness, represents her, as wholly employed in household cares and business, as looking well to the ways of her household, and eating not the bread of idleness. She not only divides a portion to her maidens, but worketh willingly with her own hands: "She layeth her hands to the spindle, and her hands hold the distaff," Prov. ch. xxxi. Among the Hebrews, daughters did not inherit, when they had brothers; the wise man therefore observes here, that a prudent daughter brings a rich portion to her spouse, by her œconomy and wisdom, and the good qualities she is possessed of; that she is a fortune of herself, and will improve that of her husband. The Tigurin version accordingly has, "Filia prudens viro est vice hæreditatis." There is also another sense given of this place, that a discreet and virtuous woman shall have for her lot and inheritance a good husband, and shall so recommend herself to his affections, as to be the heir of his fortunes.

Ver. 6. *A tale out of season, is as music in mourning.*] As the use of instruments of music in a time of lamentation, is mentioned here among the ἄκαιρα, or unseasonable things, one may conclude that they were not anciently used by the Jews at funerals. This was of Heathen extraction, and came in but late among the Jews. Music at such a time is as unseasonable, as that request, or rather insult of the Babylonians over the captive Jews, "to sing one of the songs of Sion in their heaviness:" as improper, as "In epulo cum toga pulla accumbere," to appear at a feast in weeds; which Tully mentions as a thing unusual, "Quis unquam cœnavit atratus?" Epist. ad Attic. Equally absurd, says the wise man, is conversation or even instruction, when misapplied, or unseasonable with respect to time, place, or persons. Thus λόγοις is used chap. xxxviii. 25. and so Calmet, "Un discours à contre tems est comme une Musique pendant le deuil." It is not sufficient only to tell men the truth, but there is also a time to be observed in speaking. He that would succeed most effectually, must do it *à propos*, at such a time, and in such a manner as wisdom shall direct. The like may be observed of reproof, which is then chiefly to be applied, when souls are so worked upon, and disposed by the Spirit of God, as to be made sensible of their bad estate, and of the want of such remedies, as at first may be disagreeable to sense, but are necessary to be used to bring men out of that profound lethargy, under which they have languished in a forgetfulness of God, and a disregard of their own happiness.

Ibid. *But stripes and correction of wisdom are never out of time.*] μάστιγες ἢ παιδεία ἐν παντὶ καιρῷ σοφίας. Here our version seems not accurate. Besides the sense given by our translators, which is a good, though perhaps not the true one, there is another favoured by some interpreters, viz. music is an entertainment unseemly and improper in the time of mourning; but correction and discipline are always proper to teach children wisdom, in the time or season of learning, ἐν καιρῷ σοφίας. The Arab. may seem to favour this, "Correctio & disciplina sapientiam conciliant." But others understand the place very differently, that stripes and correction are ἄκαιρα, improper to be used to persons generally reputed wise, who, if they accidently offend, are reformed sooner by discourse with them, than by any correction that can be used; according to that of Bensira in his alphabet, "Sapientem nutu, & stultum fuste." But both these expositions seems forced, nor are our translators to be justified.

for joining σοφίας, with a word so distant from it. There may be, I think, another sense given of this passage, which none of the commentators have touched upon, which to me seems preferable, viz. music is unseasonable in the time of mourning, and an instance of impertinence and indiscretion; but correction and stripes, properly and seasonably applied, are the effect of wisdom, and instances of it, and bring forth its fruits; and none but a wise and discreet man knows how to apply these in season, and to advantage. Accordingly the Geneva version has, "Wisdom knoweth the seasons of correction and doctrine." And the Syriac, "Eruditio ac disciplina quovis tempore sunt sapientia." And the Vulg. "Flagella & doctrina in omni tempore sapientia." I would point the place thus, μάστιγες καὶ παιδεία ἐν παντὶ καιρῷ, σοφίας, i. e. "sunt sapientiæ. Sapientiæ congruunt," according to Bossuet. Some few copies omit παντὶ, and it may perhaps seem too harsh; but there is greater authority for retaining than omitting παντὶ; and it agrees with our author's doctrine, ch. xxx. 1. but is not to be understood with the utmost strictness. And therefore though ἀδιαλείπτως, there used, means continual, yet the translation in this last place (often) is right. At least if *continual* be put, a due abatement must be made, or understood.

Ver. 7. *He that teacheth a fool, is as one that glueth a potsherd together.*] After these words Dr Grabe inserts the two following sentences, εἰς αἴσθησιν ἄγων τὴν γῆν, καὶ τὸν ἀπηλπισμένον εἰς σύνεσιν ἐξύρων, which is exactly the reading of Clemens Alex. Pædag. L. i. c. 8. By a fool we may understand one that wants both understanding and parts, and hath also a corrupt heart, see ver. 12, 13. for there are hopes of reclaiming or instructing such as have sense and capacity, though they be ignorant, or even vicious and irregular. In these, passion is not always uppermost, nor equally strong, and domineering, and the profligate may have sometimes seasons of recollection, or may happily be reclaimed by some seasonable and well-timed admonition of others; but it is lost labour to hope for, or attempt the reclaiming a vicious fool, in whom obstinacy and ignorance meet, and passions prevail without any controul. To attempt to teach a fool is supposed by this writer to be a natural impossibility: and the comparison here used, is an excellent emblem, according to Mess. of Port Royal, of the fall of the soul; God at baptism made it a precious vessel, and filled it with his grace and holy spirit, but when this vessel is broken and ruined, by falling into mortal sins, it will be difficult, if not impossible, by mere discourse, or instruction to restore such a lapse, and to set all right again. The glory of that work belongs to God only, it is he that must make anew the soul, and restore it to its first perfection, by the same power which at first created it.

Ver. 8. *He that telleth a tale to a fool, speaketh to one in a slumber; when he hath told his tale, he will say, What is the matter?*] τί ἐστιν, i. e. He knows not what he hath been talking of, and is never the wiser. The Vulg. renders, "Cum dormiente loquitur, qui enarrat stulto sapientiam, & in fine narrationis dicet, Quis est hic?" applying it to the person of the speaker, as if the reading was τίς ἐστιν οὗτος; we have an instance of the like rudeness, Acts xvii. 18. when St Paul preached Jesus and the resurrection, the Epicurean and Stoic philosophers, (foolish and blind guides,) encountered him, and said, τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; all that one gets by addressing a discourse to such, as either do not understand it, or through prepossession do not relish it, is to be reckoned, disordered perhaps, or one that is out of the way. Thus when the same St Paul before Festus spoke the words of soberness and truth, Festus's reply only was, Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει, Acts xxvi. 24. A proper disposition in the hearer is necessary to make what is delivered to have its due effect; hence such as are led away by their lusts, and have an affection for sin, are represented in scripture as in a fast sleep, as blind, as deaf, and even as dead in trespasses and sins; and the advice given to such is, to awake to righteousness, and be alive again unto God. Nor does our Saviour mean any thing more than a suitable disposition in the hearers, when he says, "He that hath ears to hear, let him hear."

Ver. 9. *If children live honestly, and have wherewithal, they shall cover the baseness of their parents.* Ver. 10. *But children being haughty, through disdain and want of nurture, do stain the nobility of their kindred.*] These verses are not in the Vat. nor Vulg. nor Syriac. The Greek copies which our translators follow, read τέκνα ἐν ἀγαθῇ ζωῇ τὴν τροφὴν ἔχοντα, κ. τ. λ. but they are generally inserted after the 6th verse. Others have τέκνα ἐν ἀγαθῇ ζωῇ τὴν τέχνην ἔχοντα, which is the marginal reading; but if τέχνην be read, the sense of the ninth verse, and its contrast with the next, will be much the same with that of ch. x. 27. Nor will the difference be great if τροφὴν be read, for such a man's τέχνη is his τροφή. The sense of the two verses taken together, is briefly, virtue with a sufficient competency makes amends for a descent from a

mean and low parentage; whereas pride, ignorance, or wickedness disgrace a noble birth: Or thus, that the good life of one in ordinary circumstances, is more honourable than a high extraction, or great fortune with a bad and scandalous life.

Ver. 11. *Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest; but the life of the fool is worse than death.* Ver. 12. *Seven days do men mourn for him that is dead, but for a fool and an ungodly man, all the days of his life.*] Abraham lamented his dead, and mourned for his beloved Sarah, and so did Christ sorrow for his friend Lazarus. We too are permitted, and laudable custom hath ever allowed it, to pay a decent tribute of tears, observing always a proper moderation. As for the precise time, it is no where peremptorily fixed: The Scriptures sometimes say that such a one was mourned for many days, without particularizing always the number; but that this of seven days was the most usual time of mourning among the Jews, appears from many instances. The solemn public mourning for Jacob was seven days, Gen. l. 10. The seventy days, mentioned ver. 3. were preparatory to the funeral, and while the body was embalming. See also 1 Sam. xxxi. 13. Judith xvi. 24. 1 Kings xxxi. and just so their joy lasted at solemn weddings. This was so settled and fixed among them, that it was a common proverb, "Septem dies ad Convivium, & Septem ad Luctum." It is an observation of St Austin, that though the ancients had their *novendialia*, or solemn sacrifices in honour of the dead, nine days, yet there is no instance of above seven days mourning for any of the holy men in Scripture: As the novendial was of heathen extraction, so the number seven probably, he thinks, might be pitched upon in allusion to the Sabbath, which was a time of rest, and therefore was applied to the dead, as being at rest from all their labours. Quæst. in Gen. Josephus, speaking of Archelaus appointing seven days mourning in honour of his father, adds, τόσας γὰρ διαγορεύει τὸ νόμιμον τῷ πάθει, κ. τ. λ. De Bell. Jud. L. ii. c. 1. Antiq. xvii. c. 8. But though the usual time for mourning was seven days, yet they seem sometimes to have shortened it. See Eccles. xxxviii. 17. where a day or two only is mentioned; and sometimes occasionally they enlarged the time for great persons, as for Aaron, Num. xx. 29. and Moses, Deut. xxxiv. 8. both of whom the children of Israel mourned for thirty days, though a week sufficed for private ones. The wise man, ver. 8. compares a fool to one in a slumber; here he compares him to a dead man, and shews that his condition is indeed worse than one that is no more; that a week is the usual time of mourning for the dead, but that for the foolish and ungodly man, the whole term of life is little enough. Thus Samuel lamented Saul all the days of his life, because he saw in him no sign of repentance, though often reproved, 1 Sam. xv. 35. and the reason of this difference is, because death finishes, and puts an end to all the evils and miseries of life, and is the entrance upon a better state; but the life of a sinner is worse than death, because he goes on continually ruining himself, and hugs his enemy and destroyer, and unless God touches his heart, his life will be an endless death, if I may use the expression, a source of eternal and infinite misery to him. We are sensibly affected at the death of friends and relations, and pay a decent respect to their memory, but are not sorry, as men without hope, but comfort ourselves, that, if they depart hence in the Lord, they are in joy and felicity, but the death of the soul is without hope or remedy; it is only spiritually discerned, and we want tears to lament sufficiently the loss and misery. By *fools* the author understands such as are absolutely so, who give no prospect or hope of ever arriving at sense and understanding; of these, and the incorrigible sinner there is little or no hopes; but such whom some violent temptation has hurried into sin, one should indeed lament their fall, but not despair of their recovery and reformation. The pious Monicha for many years lamented the failings of her son St Austin, and at length prevailed for his conversion by the power of her many tears. "Fieri non potest ut filius tantarum lachrymarum pereat," sounded to her like a voice from heaven, and she never ceased her importunity, till she had gained her son. Confess. L. iii. cap. ult.

Ver. 13. *Talk not much with a fool.... and thou shalt never be defiled with his fooleries, and never be disquieted with madness.*] ἵνα μὴ μολυνθῇς ἐν τῷ ἐκπτύσματι αὐτοῦ. *Sputo ejus*, with his spittle, or opprobrious language, as Grotius understands it. Καὶ ἐν μὴ ἀκηδιάσῃς ἐν τῇ ἀπονίᾳ αὐτοῦ, with instances of his folly and madness. "Stultitia illius." The Vulg. understands it of the contagion of sin through his evil communication or example, "Coinquinaberis peccato illius." Castellio renders, "Cave ne eo excusso con-

tamineris," Beware lest he defile thee by shaking himself, like a sow after wallowing in the mire; and thus the Syriac, "Cum sue ne abeas in via, ne te conspurcet cum sese excusserit," which is likewise the marginal reading.

Ver. 15, 16, 17, 18.] The first of these verses seems an imitation of Prov. xxvii. 3. "A stone is heavy, and the sand weighty, but a fool's wrath is heavier than them both." See Ecclus xxi. 16. The several comparisons here made use of are intended to shew the difference between the actions of a wise man and a fool, and the issue and event which attends them. The Scripture in like manner compares the wise man, whose thoughts, and the actions proceeding from them, are well grounded, to a house founded on a rock, against which neither wind nor rain had any power. A fool on the contrary, is like a house built on high, without a good foundation, exposed to every assault of weather. The Vulg. compares him to a wall built without mortar, which wants cement to keep it together, or to one daubed with untempered mortar, Ezek. xiii. 10. As he acts without any fixed principle, nothing but uncertainty and irresolution can proceed from him: for want of a right heart, a heart well established, on a proper basis, he yields to the first impressions of fear, and is overthrown for want of a support and foundation. But the Psalmist describes the good man, who acts upon a religious principle, and is influenced by the fear of God, and a firm trust in his word, as one who shall never be moved, whose heart is established and shall not shrink, as one who shall not be afraid of any evil tidings, "for his heart standeth fast, and believeth in the Lord," Psal. cxii. 6, 7.

Ver. 19. *He that pricketh the eye, will make tears to fall, and he that pricketh the heart, maketh it to shew her knowledge.*] ἐκφαίνει αἴσθησιν, Displays its sense and feeling, i. e. when one provokes another, especially his friend, by injuries, abuse, or ill language, he raises his indignation, and awakens his resentment. Or the meaning may be, When a person reproves another in a home manner, and touches him to the quick, he gives him the knowledge of himself, or a lively sense of his faults, and by his affectionate admonitions teaches him wisdom, or a better conduct for the future, as Bossuet explains it. This simile is brought to illustrate the damage done to friendship through misconduct, some instances of which are mentioned in the following verses; and from the known tenderness of the eye, which cannot bear the least stroke, the wise man instils the like caution to be observed with respect to friendship, which too may be wounded in a sensible part. The Syriac so applies it, and this sense is more agreeable to the context.

Ver. 21. *Though thou drawest a sword at thy friend, yet despair not, for there may be a returning (to favour.)* Ver. 22. *If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation, except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound; for these things every friend will depart.*] Injuries done to a friend by word or deed may be passed over, which are occasioned by passion, or some sudden and violent emotion, as a hasty word, or rash expression, which comes from a man in a heat, vented perhaps in the warmth of a debate, and arising from a contrariety of sentiments on the subject; nay threats, and even an assault upon a friend in a fit of anger, may be forgiven, for these, though they indeed provoke, and may occasion a shyness, or even a rupture between friends for a time, yet are not always attended with that bad consequence as wholly to dissolve friendship. For if the injured friend be a wise man, he will consider that he himself is subject likewise to frailties; that the fit of passion might be sudden and transient, and proceeded not from any settled rancour in the heart; and therefore, upon a submissive acknowledgment of the offence, he will be disposed to pass it over, and receive his penitent friend into his bosom and confidence again. But such injuries as are done on purpose, premeditately, and upon deliberation, and offered as it were in cold blood, these proceeding rather from malice, and an ill-disposed heart, than from surprise or passion, are not so easily forgot or forgiven by a friend or brother. See Prov. xviii. 19. Of these the wise man reckons four sorts, ὀνειδισμὸς, malicious slander, the speaking things to the detriment or disparagement of a friend's credit and character, as reflecting upon his birth, his parts, or capacity; or, which is more inflaming, upon his honesty. Or upbraiding a friend with favours received, accusing him of baseness and ingratitude on that account, or for not making any, or unsuitable returns. 2. Ὑπερηφανία, pride or insolence, which are so much the more improper and disagreeable, as friendship is a union founded upon equality, likeness of sentiments, inclinations, interests, and even of state and condition. And though friendship may sometimes be between persons of different rank and condition, yet in that case, he that is

superior in point of state and fortune, must condescend and abate something to proportion himself to the level and standard of his friend, without which there can be no sweet union, agreeable familiarity, sincere confidence, true friendship, nor even a shew of liberty itself kept up, and preserved. St Ambrose therefore well advises, "Defer amico ut æquali, amicitia enim nescit superiorem." De Offic. L. iii. c. 16. 3. Μυστηρίου ἀποκάλυψις, The revealing of secrets, which is an instance of perfidiousness. He that is capable of such baseness, especially if he does it coolly, and with deliberation, is unfit for friendship, and unworthy of any confidence. It is possible indeed a man through inadvertence, heedlessness, levity, or weakness, may by accident drop a secret, without any thought or intention to injure his friend; but in general it may be affirmed, that nothing should be kept more inviolable, as it is as dear to a man as his honour, and cannot be disclosed for the most part without a sensible injury done to it. See ch. xxvii. 17, 21. Prov. xi. 13. 4. Πληγὴ δόλια, A treacherous wound or stroke, which is the last and worst species of unfaithfulness that can happen in friendship, the rights of which it not only infringes, but even those of humanity and charity: Such a one is not only unworthy of our confidence, but unfit for human society. He is a public enemy, will attempt the like against any other, and all the world should be aware of such an assassin. When these instances happen, they shew the affections to be alienated, and that the injuries are wilful and premeditated. Mr Norris has a fine reflection upon this passage: "It is with the union of two friends as with the union of soul and body; there are some degrees of distemperature, that although they weaken and disturb the union, yet however are consistent with it; but then there are others again, that quite destroy the vital congruity, and then follows a separation. As to the cause that may justify a dissolution of friendship, it can be no other than something that is directly contrary to the very design and essence of friendship, such as, notorious perfidiousness, deliberate malice, and a desperate and resolved continuance in them. For as long as there is any hopes of amendment, the man is rather to be advised than deserted; but if hopeless and irreclaimable, we may and must desert him; but let it be with all the tenderness imaginable, with as much unwillingness and reluctancy, as the soul leaves her over distempered body. In such a situation, our greatest care must be, that our former dearness turn not to inveterate hatred, for though the friend be gone, yet still the man remains, and though he has forfeited my friendship, yet still I owe him common charity." Theory of Love, p. 132, &c.

Ver. 24. *As the vapour and smoke of a furnace goeth before the fire, so reviling before blood.*] The observation of Mess. of Port Royal upon this place is well worth inserting, To keep out of danger and mischief, it is necessary to shun the least approach to it, for there are some small and inconsiderable things in appearance, which nevertheless are as so many sparks to occasion in the end a great fire and combustion. As man is naturally proud, so he is of course fond of his own opinion, even in things the most indifferent; not because his is the best or truest, but "because it is his own." Another equally loves his own sentiments too for the same reason, and is as much attached to them; from this contrariety arise jealously and disputes, which are inflamed by the heat of words, and the warmth of jarring expressions; from words they proceed to affronts, from affronts to injuries, from injuries to threats, which often terminate in bloodshed and murder. The tongue executes what pride of heart dictates, and the hand at length finishes what the tongue first began. Comm. in loc.

Ver. 25. *I will not be ashamed to defend a friend, neither will I hide myself from him.* Ver. 26. *And if any evil happen unto me by him, every one that heareth it will beware of him.*] Ver. 23. the wise man advises to abide stedfastly by a friend in the time of his troubles, διαμένειν αὐτῷ, which is a very significant word, See Luke xx. 28. 2 Tim. ii. 12. that upon any change of condition we may share in his good fortune, or the inheritance that falls to him. This he resolves to do when such an opportunity to serve a friend shall offer; nothing shall hinder me from succouring my friend, I will not fly from his presence, though for his sake I may suffer inconveniencies or evils, I will not be influenced by the example of others, who may keep from him, nor so far consult my own repose, as not to assist him with my presence, my advice, my interest, and even my goods; nay, for his sake, will expose myself, if necessary, to hardships, ill-will, detraction, and the opposition of such as would oppress his innocence. And thus the Vulg. takes it, "Amicum salutare non confundar, a facie illius non me abscondam, & si mala mihi per illum evenerint, sustinebo." καὶ εἰ here is the same as κἂν. And

so the Geneva version understands it. Horace well observes,

Absentem qui rodit amicum,
Qui non defendit alio culpante, hic niger est. Sat. L. 1.

And accordingly he defends the character of Virgil, to whom some trifling objections had been made in point of dress and carriage, in the kindest manner,

At est bonus, ut melior vir
Non aliur quisquam . . . . at ingenium ingens
Inculto latet hoc sub corpore.

Ver. 27. *Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them?*] Calmet refers this to the last sentence of the foregoing verse, and makes the sense to be, He that hears another speaking, may guard against any thing evil or disagreeable in his discourse, by stopping his ears, or flying from him, φυξθαι απ' αυτου, for so some copies read. But who will give me a proper guard for my own mouth, a seal of prudence and discretion as a security to my lips, that I offend not with my tongue? or perhaps it may be an introduction to the prayer immediately following, like that of Psal. cxli. 3. "Set a watch, O Lord, before my mouth, and keep the door of my lips."

CHAP. XXIII.

O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.] If this is connected with the last verse of the former chapter, which seems proper and necessary; and indeed some copies begin this chapter with it, the sense will be, O thou Father of my life, and ruler of every part of it; or, as some copies have it, which is still more lofty, O thou Father of all that have life, of all living, απασης ζωης, give me not up to the indiscretion of my own lips, permit me not to be carried away by their rashness and volubility of talking, so as that they should prove the occasion of my falling; and so Bossuet, "Ne me derelinquas in consilio linguæ & labiorum." The generality of interpreters suppose sinners, or fools, or adversaries, or some worthless and dangerous persons to be understood, to the mischief of whose counsels the wise man here prays not to be abandoned: but the former sense seems preferable. If we consider well that Solomon says, "Life and death are in the power of the tongue;" that St James calls it a *fire, a world of iniquity*, ch. iii. 6. we shall not wonder that the wise man here asks of God the guidance of his Spirit, to keep him from this evil, that he would watch over him to prevent any intemperate sallies of his tongue, or the multiplying transgressions by a habit of evil speaking, or speaking too much.

Ver. 2. *Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins.*] The variety of readings of this place shew it to be corrupt; our version of it is obscure, to say no worse of it. As the wise man before begs of God a bridle for his tongue, he here asks the like for his thoughts and heart, that they may not wander, nor betray him into wickedness, that God would enlighten his mind, and purify his heart by his preventing grace; that he would keep him in his duty by proper correction, and that his conscience may be such a faithful monitor, as truly to represent to him his state and condition, and set before him his sins in so full a light and proportion, as to fill him with sincere compunction of spirit, and engage him to condemn himself without partiality or unwillingness; lest God should enter into judgment with him, and spare him not for his sins. By *ignorances* we are here to understand *sins*, and so the Oriental versions take it here, and in the following verse; and thus αγνοημα is used often by the Hellenists. See Judith v. 20. Numb. xii. 11. 1 Esd. viii. 77.

Ver. 3. *Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemies rejoice over me, whose hope is far from thy mercy.*] i. e. Lest the abuse of speech should make me fall into sin frequently, and my sins should draw upon me the wrath of God, and he should deliver me over into the will of mine enemies. There is a tincture of Judaism, says Calmet, in this reason; for we ought to avoid sin, not because it is attended with punishment, but because it is displeasing to God. But though conscience, and the sincere love of God, are, it must be confessed, more noble and disinterested motives, yet the wise man may be thought to speak here ανθρωποπαθως, as the reasons which act upon our hopes and fears make the liveliest impressions, and affect the mind most powerfully. The latter part, "whose hope is far from thy mercy," is not in the Vat. nor Vulg. and has indeed a strong tincture of Jewish prejudice in it, for they were a nation full of spiritual presumption, and looked upon all others with the utmost contempt, imagining themselves to be the only

righteous and accepted, and that salvation belonged to them only; that, as God had shewed a particular kindness to them, in chusing them for his people, he would never reject them: all other nations they supposed were disregarded by him, and had no ground to hope for his favour and mercy. See Wisd. x. 15. xix. 22.

Ver. 4. *Give me not a proud look, but turn away from thy servant always a haughty mind.*] μετεωρισμὸν ὀφθαλμῶν μὴ δῷς μοι, καὶ γιγαντίωδη ψυχὴν ἀπόστησον. The first seems to be a metaphor, taken from navigation, ships are said μετεωρίζεσθαι, or in μετεώρῳ εἶναι, when they are lifted up, or carried on high by winds and waves. Here it means pride, or the resembling those that are so lifted up. It is so used, Luke xii. 29. μὴ μετεωρίζεσθε, which the Vulg. well renders, "Nolite in sublime tolli." Γιγαντίωσις ψυχὴ means a conceited boldness, an affected self-sufficiency, whereby men dare to brave and defy even heaven itself, such as was that of the old giants, who were swept away for their insolence and presumption. It is quite necessary to translate here with the margin, *giant-likemind*, instead of *haughty*, for the better understanding what follows; for what the wise man prays against in these verses, was the very temper of the Cyclops, Polphemus. See Hom. Odyss. L. ix.

Οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν,
Οὐδὲ θεῶν μακάρων· ἐπεὶ πολὺ φέρτεροι εἰμεν.

But his picture, as Euripides has drawn it, is much closer to the passage before us, for he paints him priding in his brutal appetites, proclaiming his belly to be the only, or the greatest god, to whom, by way of sacrifice, the fruits and increase of the earth were due by a title so sovereign, that neither heaven nor earth could withdraw, or dare detain them: an overgrown monster compounded of lust and gluttony, those sister sins, and twins of hell. In Cyclop.

Ver. 8. *The sinner shall be left in his foolishness, both the evil speaker, and the proud shall fall thereby.*] i. e. The sinner, whether he indulges himself in a criminal liberty of speaking proud and profane things against God, or evil and malicious ones against his neighbour, shall be taken by the foolishness of his lips, and punished for transgressing by them. Καλαλειφθήσεται is not rightly rendered in our version; the Vulg. is preferable, "In vanitate sua apprehendetur peccator." And thus Calmet, "Le pecheur sera pris;" and so the Syriac. Some copies prefix παιδεία σώματος to the seventh verse, as a title to what follows.

Ver. 9. *Accustom not thy mouth to swearing, neither use thyself to the naming of the Holy One.*] God is called the Holy One, καθ' ἐξοχὴν, in several places of Scripture. See Isai. xxx. 12, 15. Ezek. xxxix. 7. The prohibition here is not to swear lightly upon frivolous or no occasions, without any necessity, reason, or authority requiring it. We cannot have the name of God too often in our mouths, provided it be with respect and reverence; but such as accustom themselves to swearing, must have a little regard to, or fall off from that reverence which is due to that adorable name, which makes angels and devils tremble. The rendering of the Vulg. here is very particular, "Nominatio. De non sit assidua in ore tuo, & nominibus Sanctorum non admiscearis." Referring probably to the superstition of swearing by angels. The joining them in the same verse with God, without any authority, and the tenderness therein directed to be shewn to their names, seems artful, and was probably inserted to procure reverence to the saints or angels, and to favour some latent design. The wise man well illustrates the mischiefs arising from this vice, and the stains it leaves upon the soul from the frequent commission of it, by the instance of the marks upon a slave's body, who is often beaten, ἐξεταζόμενος, or examined by torture and scourging for some crime which he obstinately persists in. And we may from the comparison, without violence, infer, that he that thus acts against his Master's will, and makes light of his sacred name, shall be beaten with many stripes. St Austin's observation, if rightly taken, is very just, "Falsa juratio exitiosa est, vera juratio periculosa est, nulla juratio secura est," i. e. no swearing is secure and safe, a false oath is mischievous and destructive, and even a true one is attended with danger, i. e. when it is used frequently and inconsiderately, without being called, or compelled to it. Such a rash forwardness many of the wiser heathens thought was not unpunished by the gods. It has been observed by the learned, that swearing is by the Hebrews expressed passively, *to be sworn*, as if no swearing was allowable, but what is in a judicial way, and when authority requires it.

Ver. 11. *A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him, and if he acknowledge not his sin, he maketh a double offence, and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.*] This is direct

tautology, if nothing more is meant, than what the words seem to carry in them in our version; but by considering and examining well the Greek, we shall be furnished with a proper distinction. For what our translators render in general and indeterminately, *offend*, is ἐὰν ὠλημμελήσῃ, if he swear any rash oath, and sin inadvertently, not rightly understanding or considering the thing about which he swears, whether it was in his power, for instance, to do it, or whether he could lawfully do it, he shall then be guilty; and thus the Syriac, "Si per errorem dejerat, peccatum ejus in ipsum recidet," *His sin shall be upon him.* This phrase often occurs in the book of Leviticus, see ch. v. 1. x. 17. xvii. 16. xix. 8. xx. 17, &c. and means, that he shall be punished either by the judges, if he is convicted, or by God, if he escapes the hands of justice. It follows, ἐὰν ὑπερίδῃ, if he acknowledge not his sin, which would be better rendered, if through forgetfulness he omits to do what he might have done, and swore he would actually do, he is guilty of a double fault. Εἰ διακενῆς ὄμοσεν, means, if he swears ἐπὶ ματαίῳ, ἐπὶ φανλῳ, to vanity, a lie, or falsehood, and be guilty of the heinous sin of perjury. And thus the Oriental version, "Qui mentiens jurat, culpis non vacabit." This explication is confirmed in part by the reading of St Cyprian, "Vir multum jurans replebitur iniquitate; & si vane juraverit, non justificabitur; & si frustra juraverit, dupliciter punietur." Test. L. 3. cont. Jud. Bossuet makes the three species to be, 1. Swearing to a thing, and not doing it afterwards. 2. Swearing originally with an evil intention of not fulfilling it. 3. Light and common swearing. Grotius makes them to be, 1. Swearing, and not remembering it; the Hebrew word being capable of being rendered by both ἀγνοεῖν and ὠλημμελεῖν. 2. Remembering the oath, and yet being careless and unconcerned about fulfilling it. 3. Swearing in jest, without any serious intention of making it good, or thinking to escape by some mental equivocation, like "Juravi lingua, mentem injuratam teneo." That God is the avenger of all such as have no regard to the solemnity and sacredness of an oath, see Deut. xxviii. 59. Zach. ch. v. 4. Herod. L. iii.

Ver. 12. *There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all such things shall be far from the godly, and they shall not wallow in their sins.*] The crime which the wise man does not mention here, and which he wishes may not be found in the heritage of Jacob, I presume is blasphemy, which was so odious that it shocked him even to mention it, but he has distinguished it sufficiently by saying, that it was clothed about with death, i. e. that this sin was punished with death among the Jews. For according to the law of Moses, the blasphemer was ordered to be stoned, Lev. xxiv. 16. John x. 31. instantly by those that heard the blasphemy, without any formal process of law. Others understand here by the words, *clothed with death*, such discourses, as tended to seduce the people to apostasy and idolatry; for this crime was likewise punished with death. The Vulg. renders, "Est et alia loquela contraria morti," from a copy probably which had ἀνθιπαραβεβλημένη, and not ἀνθιπεριβεβλημένη, which is the better reading, and followed in our version. There is this material difference between blasphemy and common swearing, and the one is so far contrary to the other, that in swearing the name of God, as being the most holy name, is made use of to give some weight to the words, by the authority which it carries with it; but blasphemy attacks the dreadful Majesty of God, and the impious wretch only makes use of his adorable name, to revile and abuse it. This crime was anciently had in such detestation, that as Mess. of Port Royal observe, even Job's wife said to him, according to the original, ברך אלהים, bless God; though she meant to persuade him to curse him, she durst not mention the thing, even though it was what she intended.

Ver. 13. *Use not thy mouth to intemperate swearing, for therein is the word of sin.*] Our version seems to have followed a copy which had ἀκολασίᾳ ἔρχει, but the reading in all others is ἀπαιδευσίαν ἀσυρῇ. As the one or other reading is followed, this verse will either end or begin a subject. Bossuet understands this place as distinct from what went before, *viz.* swearing and blasphemy, and explains it of calumny and opprobrious words, which seems confirmed by the Vulgate, and from Lev. xix. where after the prohibition against swearing, ver. 12. it follows, "Thou shalt not go about as a tale-bearer among thy people;" and some other instances of calumny are mentioned, so that the rendering here probably should be, use not thy mouth to intemperate reproach or rudeness, ἀπαιδωσίᾳ ἀσυρεῖ, for so it should be read. See ver. 15. where the same verb is with a dative case *Indisciplinatæ loquelæ*, Vulg. and so the Port Royal Comment takes it. Grotius understands

the passage, of obscene talk; that as ἀναιδυντία is a general term for every thing that offends against decorum, so the addition of ἀσωμὸς, which is equivalent βδιλυρὸς, or ἀκάθαρτος confines it to indecency in talk. However this be understood, whether of lying, swearing, filthy communication, or slander, in all which is λόγος ἁμαρτίας, which is a Hebraism, and signifies the sin itself, it is certain that a person so accustomed, is with great difficulty reformed, according to the observation, ver. 15. for by custom men become so wedded to their favourite vices, that they will not be persuaded that they tend to their destruction.

Ver. 14. *Remember thy father and thy mother, when thou sittest among great men.*] ἀνάμεσον γὰρ μεγιστάνων συνεδρεύεις; for thou sittest amongst great people. And thus the Vulg. "In medio enim magnatorum consistis;" intimating perhaps, that father and mother are to be reverenced as such, whose instructions are to be remembered, Prov. i. 8. vi. 20. of which the government of the tongue may well be supposed one. כי signifies either *for*, or *when*; our version follows the latter, and so does Castellio. According to Bossuet, the sense is, Remember thy father and mother, and speak no evil of them, for thou wilt be in danger of the judgment; following the Vulg. Latin too closely and securely, he seems to have understood *consistis*, of a consistory court, which is not at all necessary. Some suppose the persons here counselled to be of low degree, and that the advice is, Remember thine own original, when thou art with great men, affect not to be their equal, nor put thyself upon the level with them. Or if with some copies we read συνεδρεύσεις, the sense may then be, Remember who thou art, and whence thou sprangest, and know what belongeth to thee, and how to behave thyself always, for thou wilt, or mayest at one time or other have occasion to be among great persons. According to Grotius, the sense of the whole verse is, Remember thy father and mother with respect and reverence; though thou be admitted to, and intimate with great persons, and be thyself also in a high station; do not thou, in thy dignity and elevation, forget them, or speak of them, as though thou wert ashamed of them, and wish that thou wert born of other parents, and curse the place of thy nativity, and by such a behaviour or usage τῷ ἔθιμῳ σου be reckoned a fool, or a madman. μὴ θελήσῃς εἰ μὴ ἐγενήθης· εἰ is often used for ὅτι, and so it is to be taken here, it is the same as θελήσεις με γενηθῆναι, which way of expressing it by the infinitive, is more usual and clear. The Vulgate so renders, "Maluisses non nasci:" The Syr. understands εἰ in the sense of Utinam, "Et dicas, utinam creatus non fuissem." And so indeed it is sometimes taken, as in Homer,

Εἰ γὰρ ἐμοὶ τόσην γ' ὄτοι δύναμιν παρεῄη. Odyss. γ.

And that of Virgil,

Si nunc se nobis ille aureus arbore ramus,
Ostendat nemore in tanto. Æn. vi.

Ver. 16. *Two sorts of men multiply sin, and a third will bring wrath.*] Many instances of the like manner of expression are to be found in this book, see ch. xxv. 1, 2, 7. It is a way of speaking common even to scripture to use a definite common number for an indefinite one. See Prov. xxx. 15, 18, 21, 24, 29. Isai. xix. 15. The Hebrews use it in comparing different things together. But it may be more material to enquire what particular persons are here referred to, and which are the three? Bossuet makes them to be the swearer, calumniator, and lustful person. Calmet and Mess. of Port Royal, to be the hot or passionate person, the fornicator, and the adulterer. But some by ψυχὴ θερμὴ understand the ambitious or covetous, as Vatablus in particular, but the context seems rather to determine it to the lustful person. As what went before regarded the vices of the tongue, so what follows respects those of the flesh.

Ibid. *A fornicator in the body of his flesh, will never cease till he hath kindled a fire.*] The Vulg. renders, *Homo nequam in ore carnis suæ*, following a corrupt copy, which had, πονηρὸς instead of πόρνος, and σόμαλι instead of σώμαλι. I am inclined to suspect the words ἐν σώμαλι σαρκὸς αὐτοῦ, to be transposed; and if I might attempt an alteration without the authority of MSS, would place the words thus, ἄνθρωπος πόρνος ὁ μὴ παύσεται, ἕως ἂν ἐν σώμαλι σαρκὸς αὐτοῦ ἐκκαύσῃ πῦρ, i. e. a fornicator will not cease from sinning, till he has kindled a fire in the body of his flesh; which seems confirmed from Prov. v. 11. "Remove thy way far from her, (the strange woman) and come not nigh the door of her house, lest thou mourn at the last, when thy flesh and thy body, σάρκες σώμαλός σου, the flesh of thy body, is consumed." Calmet too countenances this conjecture, "Celui qui se livre à cette passion brutale, ne s'en tirera pas, qu'il n'ait allumé dans son corps un feu qui le consumera," In loc. And by this bodily punishment they receive in themselves, ἐν ἑαυτοῖς, that

recompence of their error which was meet. (See Job xxxi. 12.) as St Paul speaks of another species of defilers of the flesh. And indeed some of the fathers understand here by the "fornicator in the body of his flesh," an "abuser of himself with mankind," ἀρσενοκοίτης, who dishonours his body by unnatural lusts.

Ver. 17. *All bread is sweet to a whore-master, he will not leave off till he die.*] i. e. He will not only go on sinning in the like libidinous manner till he die, for enjoyment rather provokes than extinguishes his fire, adding fresh combustible matter as it were to his passions, but lust shall be the occasion of his death, and hasten it. Solomon has the same comparison upon the occasion, "Stolen waters are sweet, and bread eaten in secret is pleasant, but he knoweth not that the dead are there, and that her guests are in the depths of hell." The Greek is much stronger, and concludes with a fine piece of instruction: ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ' αὐτῇ ὄλωλαι, καὶ ἐπὶ πέταυρον ᾅδου συναλῇ· ἀλλὰ ἀποπήδησον, μὴ χρονισῃς ἐν τῇ τοπῳ, μηδὲ ἐπισήσῃς τὸ σὸν ὄμμα περὶ αὐτην, ἵνα σὺ διαδράμῃ ὕδωρ ἀλλότριον· ἀπὸ ὑδάτος ἀλλοτρίου ἀπόσχου, καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς, ἵνα πολὺν ζήσῃς χρόνον, προστεθῇ δέ σοι ἔτη ζωῆς, Prov. ix. 18.

Ver. 18. *A man that breaketh wedlock, saying, Who seeth me? I am compassed about with darkness, the walls cover me, what need I to fear! the Most High will not remember my sins.*] ἄνθρωπος παραβαίνων ἀπὸ τῆς κλίνης αὐτῦ, i. e. Literally, the man that violates the faith of the marriage-bed, and passes from his own to that of another's. The Vulgate adds, *Contemnens animam suam*, which may mean, that by such a loose behaviour, he exposes himself to all the consequences of adultery, to disgrace, and the loss of his own honour, to the resentment of the injured party, and to death itself, which among the Hebrews was the punishment of this crime, Lev. xx. 10. What the wise man here observes of the adulterer, that he comforts, or rather deceives himself with groundless reasons, and fruitless pretences, to lull his conscience, is very just and true of sinners in general, see chap. xvi. 17. After a course of wickedness they take up, and entertain a set of new principles, apply their minds, and often force them to believe a lie, and begin to argue with themselves in the following, or some such like manner, opportunity invites, the object is alluring, no eye seeth me, I shall go undiscovered, or however unpunished,—the men of taste, and my betters, scruple not to commit it, what need I be so severe and mortified in my life, as to deny myself the gratification of my passions,—this sin is necessary, and constitutional to me, and I cannot avoid it;—it is questionable whether it be a sin,—or one of so deep a dye as is pretended—and flesh and blood is always present with me, and I cannot shake it off.—There have been good men, as they have been reckoned, who have justified the practice by their example;—the bulk of mankind allow such actions, and declare them easily pardonable, and reconcileable with the hopes of heaven;—the Scriptures are not rightly understood in their pretended condemnations.—When I am old, this sin will leave me, it is my infirmity, and God is very pitiful to the infirmities of mankind. Thus sinners please themselves with such false reasoning; they resolve to act the crime, and seek excuses for it afterwards, and if happily they can find out a fig leaf, or some cover for their eyes that they may not see their own nakedness and deformity, they fortify themselves in their error, and hug the pleasing delusion.

Ver. 19. *Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men.*] It is an instance of great blindness and folly to be afraid of the eyes of men, to dread their sentence, to avoid their presence and sight, and to flee to obscurity and darkness, and at the same time not to fear or regard the eyes of God, before whom all things are naked and open, and darkness is of no significancy; according to that fine sentiment of the Psalmist, "If I say, Peradventure the darkness shall cover me, then shall my night be turned into day; for the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike," Psal. cxxxix. 10, 11. Solomon argues in the like manner upon a parallel occasion. "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings." Prov. v. 20, 21. Some of the ancient poets have complimented the sun so far as to say, ἥλιος ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει, but how far is this exceeded by the grandeur and majesty of our author's expression; and how is the idea of the omniscience of God enlarged, when he says of him, that his eye is ten thousand times brighter than the sun, which is only a faint resemblance of his perfections. St Austin exceeds himself in de-

scription of this attribute, or rather God's immensity, "Qui ubique præsens es, & inveniri vix potes; qui tenes omnia, imples omnia, circumplecteris omnia, superexcellis omnia sustines omnia." In Spec. c. iv.

Ver. 20. *He knew all things, e'er ever they were created, so also after they were perfected, he looked upon them all.*] *i. e.* Before they were made or existed, all things were known to him, and so are they in like manner known and remembered by him now they are finished, and are in their perfection and glory, μετὰ τὸ συντελεσθῆναι. This seems an answer to the false reasoning of the adulterer, ver. 18. Dr Grabe with great judgment puts this verse in a parenthesis, which makes the connection clearer.

Ver. 21. *This man shall be punished in the streets of the city.*] The adulterer thinks to escape God's all-seeing eye; he skulks in, and loves the darkness, because his deeds are evil; but God's justice will drag him forth into open day-light, and not suffer his crime to go undiscovered, or unpunished. And because he thought so meanly of his infinite knowledge, as to entertain hopes to deceive him, and of the perfection of his nature, that he could wink at such a crime, his punishment shall be in the most exemplary manner, he shall be stoned in the public streets, as the nature of his offence required, Lev. xx. 10. And thus the Arabic "In iisdem rebus propter quas homo non putet se puniendum neque condemnandum, pro his in quibus deprehensus fuerit, diffamabitur in plateis urbis." In like manner the adulteress, which departs from her conjugal faith, shall be either stoned, John viii. 4. or burnt, as Judah determined in the case of Tamar, Gen. xxxviii. 24. In the following verses the wise man enlarges upon the crime of the woman, and shews how the guilt of it is inflamed by the consequence attending it, especially the bringing in a spurious issue to inherit, which however shall not prosper, nor continue long; "for the children of adulterers shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out," Wisd. ch. iii. 16. instead of "being brought out into the congregation," ver. 24. The Oriental versions have, "hujusmodi ejiciatur ab ecclesia." And the law determines in like manner with respect to bastard children, Deut. xxiii. 2.

Ver. 27. *And they that remain shall know that there is nothing better than the fear of the Lord.*] Her posterity, or those that come after seeing God's judgments, or the exemplary punishments exercised upon sinners, shall confess the evil and mischief of sin, and shall take warning by their fate and example; they shall confess, that the fear of the Lord is the most honourable service, and the keeping of his commandments the source of true happiness. And thus the Psalmist, "Because he hath set his love upon me, therefore will I deliver him, I will set him up because he hath known my name; with long life will I satisfy him, and shew him my salvation," Psal. xci. 14, 16. Or if, with the Oriental versions, we take it in a more general sense, that all mankind, and especially such as have happily escaped from some common and wasting calamity, must confess, that the fear of the Lord is the best safeguard and security, the reflection is equally beautiful; what follows in the next verse is omitted in some Greek copies, and in the Arab. and Syr.

CHAP. XXIV.

MOST of the commentators agree in interpreting the chapter of the Logos personally, though it will be difficult, if we pursue this application quite through, to make all the particulars in the description suit with the Logos, in all its characters and relations, though here and there a verse may seem to favour and countenance it. Some few understand it of wisdom derivatively, as displayed in God's works at the creation. Calmet says, that the wise man here opposes the wisdom of the Hebrews, or the study, knowledge, and practice of the Jewish law to the pagan learning, and gives the preference to the former, as more ancient, exalted, and noble than the Greek philosophy, or any branch of profane science: that God communicated wisdom, or the knowledge of his law more particularly to Moses their great lawgiver, and afterwards to David, Solomon, the prophets, &c. that this favour was not vouchsafed to all people indifferently, but he chose Jacob for his heritage, and Jerusalem for her habitation; that its temples was her palace, its ark her throne, from whence were issued out her laws, ordinances, and statutes. And no wonder that this writer, who has on many occasions shewn a tincture of Jewish prejudice, should be strongly attached to the law of Moses, and say very excellent things in commendation of it, by representing the law like a true schoolmaster (as St Paul calls it on another occasion) preferring his own learning and wisdom to that of all others. However Christians may now look upon the law, as beggarly elements, in comparison of the light of the gospel, yet every zealous disciple of Moses was big with the praises of it,

and gloried in the Pentateuch, as the chief book of wisdom in the world. If this chapter is an imitation of Prov. viii. or Wisd. vii. or of both, as some would have it, and its intent to shew the eternity, excellence, power, use, and desirableness of wisdom, it is so far in a new dress, as to differ in circumstances, and is not applicable altogether in the same way that those other descriptions are. Upon the whole, though I do not exclude any application that can be fairly made of this chapter to the Logos under any characters and relations, in which he stood to the Jews in the time of this writer, and which the Jews at that time may be supposed to have understood, or to have had any probable notions of, yet I must own, though it be a quite novel exposition, that there is a strong appearance that the principal thing represented in this chapter, under the personage and character of wisdom, is God's covenant with the Israelites, or the law of Moses. And though some things in the progress of the description are justly enough applicable to the Son, as angel of the covenant, and to the spirit, as dictator of it, yet the fixed object of the author seems to be the law, or covenant itself.

The reasons inducing me to think so are these:

1. The wisdom here extolled is confined to the Jewish nation, as its proper inheritance; as taking up its rest with them; and with them alone, as distinguished from the rest of mankind, ver. 1, 2, 8, 10, 11, 12.

2. The author seems to say as much himself, at the end of wisdom's encomium, at ver. 23. which is a key to the whole, in my judgment. All these things, says he, are the book of the covenant, even the law which Moses commanded, &c. And when he adds immediately, "faint not to be strong in the Lord, &c." ver. 24. he seems only to paraphrase on the words חזק, or sometimes חזק ונתחזק which were commonly put at the end or foot of the copies of the law by the Jewish transcribers of it, and likewise are in all the printed editions.

3. All the other versions concur to this interpretation, "Hæc omnia liber vitæ, &c. Vulg. Res istæ omnes scriptæ sunt in libro Testamenti dei, lege scilicet, quam præcepit nobis Moses hæreditariam, &c. Arab. hæc omnia in libro fœderis domini scripta sunt. Lex quam præcepit Moses—plena quasi flumen phison sapientiâ," &c. Syr. Now how are these passages to be understood otherwise than that the books of Moses, the ספר תורה, or the Pentateuch, is, or contains the whole of the wisdom extolled in the foregoing description? this 23d verse, therefore, seems to me just such another explication of the foregoing prosopopœia, as that of St Paul, in Gal. iv. 24. who, after representing the different states of Hagar and Sarah, resolves the allegory thus, Αὗται γάρ εἰσιν αἱ δύο διαθῆκαι; or that, Rom. vii. 9. which is a key likewise to the difficulties of that chapter.

So that as vii. Sap. Sol. wisdom is described as essential in God, and derivative in mankind in general, she is here described, as essential indeed in him; but derivative in a peculiar manner by the law of Moses to the Israelites, as their proper inheritance, or possession.

Thus much being premised, it will be easier to point out how the whole description lies in this view of its principal drift. But I would first observe that I prefer the title Σοφίας Αἴνησις, to the other, Αἴνησις Σοφίας, because he introduces her as her own encomiast.

Ver. 1. *Wisdom shall praise herself.*] This she properly doth, in a written law, by which the spirit of God reveals his will, or his knowledge to man.

Herself, ψυχὴν αὐτῆς. May not this be understood of the spirit of the law, as distinguished from the letter, or body of it? much hath been said of its spiritual sense, in which indeed its true wisdom lay.

And shall glory in the midst of her people.] What people could a Jewish writer suppose the peculium of wisdom, but those of his own nation? the law indeed could glory no where else but among them: but wisdom, in any other construction of it, might glory elsewhere, as well as among them.

Ver. 2. *In the congregation of the Most High shall she open her mouth.*] By Moses, being read in the synagogue every Sabbath day; or, if we understand *ecclesiâ*, or *concilium*, of larger and more solemn assemblies at Jerusalem, the place may still be well interpreted of the law read, and expounded in them. See Deut. xxxi. 10, 11. "And triumph before his power," ἐναντὶ δυνάμεως αὐτῆς, Syr. "In medio exercitum ejus," his hosts, i. e. Congregation of Israelites, "Ab omnibus amicis ejus," Arab.

The Vulgate indeed hath it, "In conspectu virtutis ejus." But then this is immediately explained into the same sense the other versions give, viz. "In medio populi exaltabitur. In plenitudine sanctâ admirabitur, & in multitudine electorum habebit laudem," &c.

It is worth noting, however, that עז *Robur*,

δύναμις, doth also signify (taken without points,) *congregarie, coire*; and after all why may not עז signify the ark of the covenant, called otherwise, the ark of his strength? Psal. cxxxii. 8. and 2 Chron. vi. 41. without doubt the law never triumphed so conspicuously, as in the presence of the ark at the passage over Jordan, the siege of Jericho, and on other occasions, whence it might be called ארון עזו the ark of his strength; or on more ordinary occasions, at the great assemblies at the tabernacle and temple, when all the congregations appeared before the Lord.

Ver. 3. *I came out of the mouth of the most high.*] This, though generally understood of the almighty fiat, (see Bishop Bull's Defens. Fid. Nic. c. 9.) yet it is also true of the Logos, or angel of the covenant, who, as the Vulg. adds, was "Primogenitus ante omnem creaturam." True of the holy spirit, and with great propriety from his being Πνεῦμα, but most literally true of the law given at Mount Sinai, God spake these words and said. And indeed all the law was delivered to Moses orally, "God spake to him face to face, as a man speaketh to his friend," Exod. xxxiii. 9, 10, 11. and elsewhere.

Ibid. *And covered the earth with a cloud.*] viz. When God uttered the law, either at Mount Sinai, which was covered with thick clouds and darkness for forty days together, while the law was delivering to Moses, or afterwards to Moses from the pillar of the cloud, from whence God always spake to him.

Ver. 4. *I dwelt in high places, and my throne (was,* may as well be supplied as *is) in the cloudy pillar.*] True of the angel of the covenant, but true of the covenant itself too. The law was ὑπατόθη, ministered by angels in the hands of a mediator. Not only the morality of its eternal and immutable, but even the external apparatus of it had its pattern in the mount, which being the example and shadow, as St Paul says of heavenly things, the whole law of the tabernacle was exhibited in the Mount.

And possibly ἐν ὑψηλοῖς καλιασκήνωσε, may relate principally to the divine model, and be taken in this sense, "I pitched my tabernacle in the Mount."

"My throne was in the cloudy pillar;" or with the cloudy pillar, viz. the ark of the testimony, wherein first "the two tables of stone, then the whole written law," were deposited, over which, so deposited, the cloud rested or sat. It is expressly called Θρόνος by Josephus, agreeably to the scripture expression of God's sitting between the cherubims. He also calls it ἅρμα, the chariot, from his riding upon the cherubims. And it is called in scripture כבוד the glory, from the Schecinah residing over it.

It is true, it hath been much doubted whether the whole law, as well as the tables of the covenant, were included in the ark. But it is enough for the interpretation of this writer that the Jews held it was, viz. an entire copy of the Pentateuch, and an autograph of their lawgiver Moses himself.

Ver. 5. *I alone compassed the circuit of heaven.*] Γυρὸν οὐρανοῦ ἐκύκλωσα μόνη. It is said of Solomon, Wisd. vii. that God granted him "the certain knowledge of the alterations of the turning [of the sun], the change of seasons, the circuit of the years, and the positions of the stars:" So here it is said of the writings of Moses, with greater truth, that the true knowledge of the creation, course, or "revolution of the heavenly bodies," for days and for nights, for months, and seasons, and years, was first delivered and explained in them; and in them only with any authority and certainty.

The circuit here, Γῦρον, and the turning in Wisd. vii. 18. was most probably in the original of both places עש an Arabic root for *circuivit, gyravit*, which though rendered in Job ix. 9. and xxxviii. 32. *Arcturus*, probably means no more than the revolutions of the heavens for the distinctions of times and seasons, according to Moses' account.

Ibid. *And walked in the bottom of the deep.*] I alone discovered the nature and uses of the great abyss, viz. when it was covered with darkness, Gen. i. 2. when its waters were separated, ver. 6. when the fountains of it were broken up, Gen. vii. 11.

Ver. 6. *In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.*] I gained the first knowledge, and gave the only authentic account by revelation, of the formation of seas and dry land, of the prolific qualities of both; of the overwhelming the earth by the waters at the general deluge; of all the nations and generations of men in succession, from the creation to the dispersion of them throughout the earth. Whatever knowledge is extant of these things is collected together, and is only to be found originally in the ספר תורה, the only true source and foundation, both of natural philosophy and history of the knowledge of things and men.

This perhaps may look forced: but what interpretation can be given that will not equally look so? To say, for instance, of the *Logos*, the

Creator himself, that *he got a possession* in his works (κλᾶσθαι is the word,) that he did *acquirire, vel comparare*, in all these things, which were originally and naturally his own, seems as harsh. The author of the Book of Wisdom allows to Solomon's borrowed character all which is here contended for, the law in the borrowed character of wisdom. Nor is it improper to interpret all that the writer ascribes there to the personage of Solomon, of sacred history, or the law, or Pentateuch in particular. See Comm. on Wisdom, p. 80. It may therefore be as justly applied to, and predicated of the one as the other.

Ver. 7. *With all these things I sought rest.*] Rich with all this treasure of recondite knowledge, I saw where to deposit, preserve, and improve my gains, " and in whose inheritance I should abide," viz. I sought in whose, &c. without an interrogation point. Κληρονομία τίνος is an Hebraism, where the *cujus* expressed by מי is the suffix ; as ובגר למי, " et in sorte cujus," viz. " in cujus sorte."

Ver. 8. *So the Creator of all things* (Κτίσης in the proper sense of creation, or *Dominus* as the Syr. and Arab. have it) *gave me commandment, and he that made me* (or *who instituted me*, κλίσας με ; so κλίζειν τέχνην, *artem instituere*, so *jura condere*) *caused my tabernacle to rest, and said, let thy dwelling be in Jacob, and thine inheritance in Israel.*] Can this be said properly of wisdom in any other sense than in that above given?

Ver. 9. *He created me from the beginning, before the world.*] The Decalogue, and all the purely moral precepts of the law, are everlasting commandments. God ordained them from the beginning, and established them as the immutable eternal rules of righteousness. And this seems to me to be that branch of true wisdom, of which " the root hath never been revealed," chap. i. ver. 6. not further at least than that it " is in and from God." And that this is so, appears from mens disputing about the true foundation of morality, even to this very day.

Ἔκτισε is not well rendered here by *created*, which can in no proper sense be applied either to wisdom, the *Logos*, or Holy Spirit, or any thing uncreate. The same Greek word is found in Prov. viii. 22. to be the rendering of קנני " he possessed me." By which discovery St. Jerom rescued the strongest weapons the Arians fought with out of their hands. And therefore, if we interpret this present text of the *Logos*, we must either presume that the same word was the original here that is in the Hebrew Proverbs, or at least some other word not properly signifying, or not only signifying *creation*.

In the first chapter of this Book κλίζω is twice used in speaking of wisdom, yet in neither place, to my apprehension, in the sense of *creating*, as our translators have rendered it.

The first place is this, Πρωτίστα πάντων ἔκτισται Σοφία, which probably means no more than Πρωτεύει ἐν πᾶσι, she is preferable to all things in point of excellence.—Primacy is ordained to her, she is appointed or constituted first of things. It is true, the Arab. gives it " Plus omnibus rebus multiplicata est sapientiâ." The Syr. " Omnibus his abundantior est sapientiâ." Hence I conjecture the original word might be יתר which signifies both *excellentem effecit* (as in Gen. xlix. 4.) and *abundantem effecit*, (as in Exod. xxxvi. 7.) by which means all the versions may be accounted for.

Again, chap. i. 9. *He created her*, Αὐτὸς ἔκτισεν αὐτὴν, Syr. *patefecit*. Arab. *retexit eam*. Probably the Heb. gave it ערה, which signifies both *nudari*, to answer the two last named versions, and *effundi* for the Greek ἔκλυσεν, viz. " He produced, brought forth, exhibited her," as a law to his creatures. And in this sense I take ἔκτισε in the text in hand, viz. he exhibited the laws of morality, which were eternally in his own mind, as the public rule of his own and all his creatures actions.

Ibid. *And I shall never fail.*] Though this was not true of the ceremonial law, as it was of the moral precepts, yet the Jews thought both eternal, and to abide for ever.

Ver. 10. *In his holy tabernacle I served before him.*] As having appointed all the service to be performed in it, and being fulfilled in the punctual observance of the same. Λατρεία, or the acceptable service, Rom. ix. 4. as well as νομοθεσία, was only among the Jews. And the public service in the place where God should choose, containing the laws of sacrifice, expiation, &c. was the principal branch of the ritual law (and in reality fuller of wisdom than the Jews imagined), and in this text, by a common mode of speech, the law is said to do, what he who duly executes it doth.

Ibid. *And so was I established in Sion.*] Fixed there at last, as being the appointed seat of worship. If the interpretation of λειτουργεῖν here appears something strained, what construction is there that will suit this place that is not so?

The reference in the margin to Exodus xxxi. 3. sends us to the divinely gifted operators that made the tabernacle. And the same gift may

be said, or supposed to be restored and exercised more conspicuously at the building of the temple of Solomon, and "so to be established in Sion." But though I readily admit this kind of wisdom to be a part of the description vii. Sap. Sol.; yet how such a talent in workmanship can be said to serve λειτουργεῖν, before him, I cannot readily see. As I take it, the spirit of wisdom given to the workers of the tabernacle served only the tabernacle itself, to make it the perfect copy of the pattern in the mount, and therefore was necessarily inspired for that end, and has no just relation to the subject that we are now upon.

Neither do I see how we can suppose the *Logos* λειτουργεῖν; for he is rather the person to whom the service was made, as being supposed the object of worship in the Shecinah. I greatly mistake, if the tabernacle and first temple service was not all supposed addressed to the divine glory resident there; and therefore the service itself could not be performed but only in that place where the visible presence dwelt, which likewise made the Jews pray towards the temple from all quarters of the world. I say, if the *Logos* was in the pillar of cloud and glory, the service of the tabernacle cannot be ascribed to him as agent, but as the recipient.

Ver. 11. *Likewise in the beloved city he gave me rest.*] When Solomon dedicated his temple, he said, "Arise, O God, into thy resting place, thou and the ark of thy strength." The written law, after many peregrinations and removes, rested at Jerusalem; there also the service was established without removal to any other place, "And in Jerusalem was my power," *imperium meum*, Syr. and Arab. There the law reigned, and there only, as in its proper capital; with regard to God, it served, it ministered; with regard to men, it reigned.

Ver. 12. *And I took root in an honourable people.*] διδοξασμένῳ, a people honoured with God's visible residence among them by the Shecinah, ὧν ἡ δόξα, Rom. ix.

Ibid. *Even in the portion of the Lord's inheritance.*] True of the people, and true of their land, Canaan, in that and in them the law took root, and no where else; being the national religion of no country or people but their own. I shall only add, that from this figure of taking root in the above verse, the author proceeds poetically in wisdom's personage, to compare her to the most stately trees, bearing choicest fruits; which still bear a better construction from the law and Books of Moses than from any thing else that occurs to me at present. Ver. 20. doth particularly accord with what the Psalmist writes of the תורה. Psal. xix. 7, 8, 9, 10, 11.

Ver. 15. *Like aspalathus.*] The Vulgate translates it, *balsamum aromatizans*, i. e. balm; but it is not in the Greek text, which reads in many copies, ὡς σπάλαθος ἀρωμάτων, i. e. as a collection of spices; one cannot well determine what ἀσπάλαθος is, or what spicy shrub it means. The author seems to allude to the different sorts of perfumes mentioned Exod. xxx. 34. when he says, "I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh." This probably respects the composition of the first perfume mentioned there, which was made of myrrh, cinnamon, the aromatic cane, and cassia mixed with oil. The Vulgate speaks here of balm and of storax only, but the Greek has neither of these, but mentions in general a collection of spices. The words which follow, "I have perfumed my house like galbanum, onyx, and stacte, and as the drop of frankincense which fell of itself," according to the Vulgate rendering, respects the composition of the second perfume. The Greek has it, as the fume of the frankincense which is burnt in the tabernacle. It is certain the incense, or second sort, was compounded of all these spices; and this perfume was to be used by burning it upon the altar, which the Greek version and Vulgate often call the altar of perfumes, or of *thumiama*. The Vulgate here calls that *ungula*, which is called *onyx* in Exodus, and what is there called *stacte*, is here called *gutta*. For *stacte* are those drops of myrrh which come naturally from the tree without cutting it, so that both these words signify the same thing. See Lamy's Appar. Bibl. Vol. II. p. 283.

Ver. 18. *I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal am given to all my children which are named of him.*] This is not in the Alex. MS, or Vat. nor in the Orient. versions. Such copies as have it vary greatly, and in the most correct it is much perplexed. From whence the latter part, as it stands in the Vulg. came, does not appear, as it is uncertain what copy they followed, and of what authority that copy was; but it is remarkable that St Cyprian is said by Fl. Nob. to have one half of it. The sense of the former part of the verse seems to be, Those that possess me are loved of God, they shall be filled with his love and fear, and with the knowledge of his truth and mysteries, and have the

pleasing hope of being happy with him, and enjoying him perfectly. As to the latter part, which indeed seems corrupt, Hæschelius and Grabe agree with our translators. Grotius conjectures the true reading to be, δίδωμι δὲ σύμπασι τοῖς τέκνοις μου ἀεὶ γινέσθαι, ἐκλεγομένοις ὑπ' αὐτοῦ, I give to all my children, who are his elect, immortality. Calmet reads, with a slight alteration, δίδωμι δὲ σύμπασι τοῖς τέκνοις μου ἀεὶ γινέσθαι, τοῖς λεγομένοις ἀπ' αὐτοῦ, sc. καρπῶν, ver. 17. connecting it with the foregoing verse to the following sense, I am as the vine, whose flowers produce rich and precious fruit, and give immortality to all my children who gather fruit; alluding to the tree of life planted in paradise. And then it follows very naturally, ver. 19. "Come unto me all ye that be desirous of me, and fill yourselves with my fruit."

Ver. 20. *For my memorial is sweeter than honey, and mine inheritance than the honey-comb.*] ὑπὲρ μέλιτος κηρῶν. Other copies have κύρου, κλήρου, κηρίου, and some κυρίου. Bochart conjectures the true reading to be in one word, μελικήρου, and in this sense μελίκηρον, *favus*, occurs in Theocritus,

Ἐκ τομάτων δὲ
Ἔρρεέ μοι φωτὸ γλυκιεώτερα ἢ μελικήρα. Idyll. 20.

And possibly the son of Sirach might borrow the word from him, for he lived not many years after him, and both wrote in Egypt, Hieroz. L. iv. c. 12. The Syr. and Arab. which have *favum* only, favour this conjecture. The rendering would be better and clearer, The remembrance of me is sweeter than honey, and the possession of me than the honey-comb. And thus Calmet, "Il est plus doux de se souvenir de moi, & de me posseder, que de goûter le miel le plus delicieux." The pleasures of wisdom are chaste and innocent, far above the surfeiting and guilty ones which the world offers, which have a sting accompanying their sweetness. The Scriptures to recommend the study of the law, and the practice of the commandments of God, use the same comparison, Psal. xix. 11. cxix. 103.

Ver. 21. *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.*] The entertainment arising from wisdom is often set forth under the notion of a feast, whereby is expressed the high satisfaction, joy, and pleasure, which the principles of wisdom and virtue fill the heart with. Its entertainment is such, that a most plentiful provision is made for all hungry and thirsty souls, who shall find life, vigour, strength, and joy, communicated to them from her sacred instructions, as from a perpetual spring; and the appetite for her delicacies shall be continually renewing, growing, and encreasing upon them. The following is a beautiful contrast, and truly states the difference, "Hoc distare inter delicias corporis & cordis solet, quod corporales deliciæ, cum non habentur, grave in se desiderium accendunt; cum vero avide eduntur, comedentem protinus in fastidium per satietatum vertunt. At contra spirituales deliciæ cum non habentur, in fastidio sunt; cum vero habentur in desiderio: Tantoque amplius a comedente esuriuntur, quanto & ab esuriente amplius comeduntur. In illis appetitus placet, experientia displicet; in istis appetitus vilis, & experientia magis placet: in illius appetitus saturitatem, saturitas fastidium generat; in istis autem appetitus saturitatem, saturitas appetitum parit. Augent enim spirituales deliciæ desiderium in mente, dum satiant." Greg. Hom. xxxvi. in Evang. The metaphor of eating and drinking applied to the pursuit of wisdom, is very familiar to the eastern nations, and frequent in the Jewish writings. Hence Philo represents wisdom, prudence, virtue, &c. as the food of the soul, or that spiritual meat and drink, which nourishes to life eternal. In Scripture too it often occurs, See Psal. xlii. 3. Prov. ix. 5. Isa. lv. 1, 2. Mat. v. 6. John vi. 27, 35.

Ver. 22. *He that obeyeth me, shall never be confounded; and they that work by me shall not do amiss.*] The Vulg. renders, "Qui audit me, non confundetur," following a faulty copy which had ὁ ἐπακούων μου. Οἱ ἐργαζόμενοι ἐν ἐμοὶ would be better rendered, They that labour for me, or to obtain me, shall not miscarry, and lose their labour, οὐκ ἁμαρτήσουσι, or shall not sin, *i. e.* fall into any wilful and deliberate sins; or shall not err from God's commandments, through the light which wisdom holds forth. The verses which follow from hence are not part of wisdom's speech or eulogy, but spoken by the author, as from himself.

Ver. 25. *He filleth all things with his wisdom as Phison.*] *Phison* according to the mystical theology of the Jews, is constantly interpreted *wisdom*. It is derived from a radix, which signifies to fill, to encrease, to spread, and diffuse itself as from a centre, for most of the Hebrew lexicographers agree, in deriving it, either from the verb פוש, which signifies to *run out, to be full*, or *encrease*; or from פשח, which signifies to *spread itself*, because tides are so violent and so high at the end of the Persian Gulf, that trenches were not a sufficient defence

against their irruptions into the neighbouring grounds, so that all that coast is full of lakes, marshy places, and sands, as Strabo observes, L. xvi. Nothing therefore could be more proper than an allusion to this River Pison, Gen. ii. 11. which implies overflowing in its very name. See ch. xxi. 13.

Ver. 26. *As Jordan in the time of harvest.*] The River Jordan was remarkable for overflowing all its banks annually about the time of the barley-harvest, See Josh. iii. 15. It was occasioned probably by the melting of the snow of Lebanon, and the neighbouring mountains. This happened about March, or in the first month, as it is expressed 1 Chron. xii. 15. At present it has lost its ancient greatness, whether it be because the rapidity of its current hath worked its channel deeper than it was formerly, or because its waters are diverted some other way. Mr Maundrell says, he could discern no sign or probability of such overflowing when he was at it, which was the 30th of March, and the proper time for it; and that the river was so far from overflowing, that it ran at least two yards below the brink of its channel. Journey from Allepo, p. 82. By *Geon* in the next verse we are to understand the *Nile*, the overflowing of which rendered Egypt exceedingly fruitful; and by the time of vintage the gathering in of the summer-fruits, as those of the vine and olive; and the word harvest, mentioned just before, is sometimes taken in the same extensive sense, to include these, as well as corn.

Ver. 30. *I also came out as a brook from a river, and as a conduit into a garden.* Ver. 31. *I said, I will water my best garden—And lo my brook became a river, and my river became a sea.*] If this be a continuation of wisdom's speech, as Calmet supposes, it will rather confirm the sense given in the former part of the chapter, for thus she proceeds: I am a never-failing source, a fountain of living waters; I am an emanation from, or as one of the four rivers which watered paradise, as their streams enriched the ground, and made it fruitful, the same I do likewise in the hearts of men. I distribute my influence universally, and am assisting to all by the light of nature, but my favour is bestowed most liberally to my chosen in Judea, to whom I vouchsafed a more particular knowledge of my laws. Jerusalem is my garden, and my fruitful field, "my vineyard is the house of Israel, and the men of Judah my pleasant plant," Isa. v. 7. from thence my waters flowed to the rest of the world, Isa. ii. 3. which encreasing continually in their course, at length became a great sea spreading itself far and wide.

CHAP. XXV.

IN three things I was beautified, and stood up beautiful both before God and men.] Rather I was delighted and pleased with them, for so the Greek will admit, and the other versions render. What follows next, "and stood up beautiful both before God and man," is countenanced by none of the versions, is very obscure, and scarce intelligible. The present Gr. text seems faulty here, probably the true reading is, ᾗ ἔστιν ὡραία, which the Vulg. seems to have followed, "In tribus placitum est spiritui meo, quæ sunt probata coram Deo & hominibus," i. e. three things I delighted in, and found worthy of my esteem, and they are agreeable to, and approved of both by God and man. Or, as Coverdale has it, "which he also allowed before God and men." And thus the Syr. and Arab. take it.

Ibid. *A man and a wife that agree together.*] συμπεριφερόμενοι, i. e. equally yoked. Hence marriage is called conjugium, see Prov. xi. 29. in ὁ where συμπεριφερόμενοι is so used. The metaphor is taken from drawing; for when two persons meet together, alike in their tempers and behaviour, they are then rightly paired, ἰσοφόροι, i. e. ἴσως φέροντες, according to the scholiast on Homer. Such as disagree, and through a contrariety of inclinations draw different ways, are in the language of the apostle, ἑτεροζυγοῦντες, 2 Cor. vi. 14. and an evil wife is by our author, pursuing the same comparison, called, "A yoke shaken to and fro," c. xxvi. 7. The Syr. and Arab. rendering of ver. 8. of this chapter, describes a happy couple, by not drawing "Aratrum cum bove & asino simul." A very strong and particular expression, referring to Deut. xx. 10. which forbids the plowing with an ox and an ass, or the joining together two creatures so different in their tempers, motions, and strength to draw in the same yoke. Homer agrees exactly with this writer when he says,

——Οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον,
Ἢ ὅτ' ὁμοφρονέοντε νοήμασι οἶκον ἔχητον
Ἀνὴρ ἠδὲ γυνή. Odyss. vi.

Ver. 2. *A rich man that is a liar.*] Poverty often puts men upon lying, and some of the ancients say it is a vice peculiar to slaves, what should then entice a rich man to be guilty of it, but a base soul, or a long contracted habit? Rich men are often lavish of their large promises, and think no more of them afterwards, which is par-

ticularly true of one that is avaricious and covetous, and values his money more than his credit or honour.

Ibid. *An old adulterer that doteth.*] Adultery in extreme old age is the more scandalous, as it disgraces what is so venerable in itself, and is a bad example to the younger sort. Cicero has the like sentiment, " Cum omni ætati fœda sit libido, tum senectuti multo fædissima. Sin autem libidini intemperantia accesserit, duplex malum est; quod & ipsa Senectus concipit dedecus, & facit adolescentium impudentiorem intemperantiam," L. i. de Offic. A fond old man is a bad character, but a vitious one is much worse. Age generally brings prudence, and a maturity of judgment, and either lessens or extinguishes the fire of impure lust; an old man therefore that is given to uncleanness and criminal passions, shews, that his past life has been irregular and misspent, and that he has made an ill use of his reason.—The attempt therefore upon Susannah by the two ancients of the people, was the more scandalous and flagrant, from their station and character. But may not this be a false reading; for there is no mention of an old adulterer in any of the versions; and why an old adulterer particularly? is not an adulterer at all times to be abhorred and hated, and a young man that is so inclined to be more dreaded, as being more dangerous, though the other be more ridiculous. I think the true reading is, γέροντα μῶρον, i. e. a silly old man, who acts imprudently or lightly, who might have been expected, through a long term of life, to have gained much prudence and experience. This conjecture is confirmed by the Vulg. and Syr. and Arab. versions which have, " Senex fatuus & insensatus;" and by the context very strongly.

Ver. 3. *If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?*] Some understand this as an advice to lay up riches in the time of youth, which is the most proper season, as the body is then in its greatest vigour; but it seems better to understand it of seeking after wisdom, and laying up a stock of useful knowledge early in life, that a man may not be greatly deficient, or want it in his old age, when he will have great occasion for it, and it will be too late to obtain it. And thus the Orient. version, " Si in Juventute tua sapientiam non congessisti, quomodo reperies eam in Senectute tua?" the like advice Bias the philosopher gives, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν. βεβαιότερον γὰρ τοῦτο τῶν ἄλλων κτημάτων, Ap. Laert. Γέροντες in the following verses does not signify old men strictly so called, but is to be taken as *Senatus* among the Latins, and πρεσβύτερος, sometimes by the Greeks, which are rather terms of dignity, than real marks of age. This seems necessary to avoid tautology, and is confirmed by the ancient versions. The Syr. has, " Quam decens est magnatibus sapientia, & honestis sensus atque consilium." And the Arab. " Quám pulchra est sapientia nobilibus, & honoratis ratio ac judicium?" Junius likewise understands it of dignified persons, or such as are in authority.

Ver. 7. *There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue.*] The very learned Bishop Chandler says, Vind. of Christianity, p. 80. that there is a verse, or a sentence at least wanting in all the Greek copies, as the context manifestly shews; for whereas ten particulars are referred to by the wise man, neither the Gr. Latin, nor English, seem to contain more than nine; but as the Lat. and Gr. mention different particulars, there is a greater probability by that means of making out the number. For if we add with the Vulg. " Beatus ille, qui invenit amicum verum," the whole will be compleat, nor can we pitch upon any particular as a more necessary ingredient to happiness, nor is any one more commended by our author in various parts of this book; or we may add from the Syriac, " Beatus vir, quem non fregit paupertas," to supply the defect. Badwell calls the fear of the Lord, the tenth; and Grotius says, the love of the Lord must be the particular wanting, unless prudence and a friend, ver. 9. be both taken in. But not to insist, that the fear and love of God were not so nicely distinguished in the Old Testament times, as by St John in his first epistle, since Syr. and Arab. as well as Complut. have this distinction here; it may however be observed, that after saying, ver. 10. there is none above him that feareth the Lord, it seems strange ver. 11. to make the love of the Lord above all things, meaning somewhat different from his fear. And it seems yet stranger to do this without some particle of connection; our translation indeed adds, but, which should be put in italics, the doing this is much neglected in the apocryphal books.

Ibid. *And he that liveth to see the fall of his enemy.*] This is according to the narrowness of the Jewish notions. The Jews thought hatred and revenge were permitted, or however tolerated, under that dispensation, see Macc. v. 43. but this was an abuse and corruption of the law. When we read of saints under it wishing for, or

rejoicing over, the fall of their enemies, or the death of the wicked, or uttering imprecations against them, this is not to be resolved into any principle of revenge, or rancour against them, but proceeds rather from a commendable zeal, and a thirst for God's glory, which is displayed by such instances of his justice.

Ver. 11. *The love of the Lord passeth all things for illumination.*] i. e. He that desires to enter farthest into the secrets of wisdom, and to make greater progress in the school of knowledge and virtue, will sooner learn and improve by the love of God, than by his own study or inquiry; God's blessing will best forward his endeavours, and his obedience is the most promising means of illumination. To the same purpose is that passage, ch. xxi. 11. "He that keepeth the law of the Lord, getteth the understanding thereof." And that of Solomon, "they that seek the Lord understand all things." Prov. xxviii. 5. See Wisd. i. 4. Psal. cxix. 100. And our Saviour assures us, that if "any man will do his will, he shall know of the doctrine whether it be of God." John vii. 17. viii. 31, 32. Some make the sense to be, that the love of God excels all the former instances of happiness, and is more glorious than any of them; and thus the Tigurin version, "Religio domini claritate superat omnia." Without it, the rest lose their perfection; neither dutiful children, a prudent wife, a sincere friend, nor even wisdom itself, can make a man happy, but he that hath it, is rather an angel than a man. St Paul has the like elogium upon charity, or the love of God, 1 Cor. xiii. Drusius and some others think the words ὡς φύλαμα, to be an interpolation, and indeed they are not in some Greek copies, nor in the Vulg. The following verse too is wanting in many editions, the sense of which seems to be, the fear of the Lord is ἀρχὴ, the cause, or principle of the love of him, and faith is the cause of a holy trust and confidence in him.

Ver. 13. *Give me any plague but the plague of the heart; and any wickedness but the wickedness of a woman.*] The Greek is elliptical here, which our translators have supplied. We may insert δώσω from ver. 16. or some such verb; as Calmet, Grotius, and Junius help this defect. The sense of the first part is like that of Solomon, "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" Prov. xviii. 14. This author hath been condemned for his moroseness to children, and his reflections upon the female sex; as to the former, I have shewn that his precepts of correction are to be taken in a restrained sense; and with respect to the latter, Jansenius and other writers observe, that he is no professed enemy to the sex, nor intends any reflection upon them in general, as being the most beautiful part of the species, and designed in their formation, as help-meets and comforts to man. He fails not to give merit its due praise, and where an opportunity offers, as in the beginning of the next chapter, of extolling a virtuous and deserving woman, he does it in terms of the highest respect. What is said to the disadvantage of them in this and the next chapter, is only to expose the failings of some few degenerate and perverse ones, but with a design to recommend, by the contrast, the worthier part of the sex the more. And though he may not seem quite complaisant, his intention is honest and commendable, viz. to instruct youth what circumspection and prudence is necessary in the choice of a wife, and the conduct to be observed to prevent feuds and differences in the married state. Phocyllides among the fragments which are preserved, has some very remarkable verses upon the sex. What is particular and worth observing is, that he derives their good and ill qualities from some animals which partake of them, and whom in that respect they resemble. I shall mention only the two following:

Ἡ ᾗ κυνὸς χαλεπή τι κἠ ἄγριος· ἡ δὲ μελίσσης
Οἰκονόμος τ' ἀγαθὴ, κἠ ἐπίσταλαι ἐξαζωΐς.

i. e. She that is cross and snarling hath something of the nature and temper of the dog; but the good housewife, the prudent œconomist, the careful manager, resembles the laborious bee, with her collection of sweets.

Ver. 14. *And any affliction, but the affliction from them that hate me, and any revenge but the revenge of enemies.*] The sense of the whole seems to be, I would have any affliction or misfortune rather than that which my enemy wishes me. Or I will compound for any suffering, so my enemy knows nothing of it, and has not the ill-natured pleasure of triumphing over me in it, and rejoicing at what has happened to me; for this reason it is said of Saul's death, "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." 2 Sam. i. 20. A piece of ill news an enemy hugs inwardly, and would purchase at any rate—"Hoc ithacus velit, & magno mercentur atridæ." Or the sense may be

that of holy David, "Deliver me not over unto the will of mine enemies," which often made a part of his prayer. In the next verse it is said, "There is no wrath above the wrath of an enemy. ὑπὲρ θυμὸν ἐχθροῦ, which differs from the former; for it seems more agreeable to the context to read, there is no wrath above the wrath of a woman, or at least above the wrath of a she-enemy. Accordingly the Syriac renders, "Non est inimicitia amarior ea quæ mulieris est." And St Chrysostom reads in like manner. And so the Vulg. has it, and the margin of the Geneva bible. Juvenal confirms the observation, "Vindicta nemo magis gaudet, quam fœmina," Sat. xiii.

Ver. 15. *There is no head above the head of a serpent.*] The Hebrew word ראש principally signifies the head, and is as properly used for poison, because the venom of those pernicious creatures, asps, vipers, and serpents, lies chiefly in their head and teeth. Thus Hosea x. 4. what our version renders *hemlock*, is ראש in the Hebrew. The *interlinear* version has here indeed *caput*, but *Pagnin* has explained it well, by inserting *venenum* in the margin. For what shall we understand by *caput* or a head simply, except something be understood or supplied, as in the Chaldee paraphrase it is, in which, both in this place and some others, the reading is: As the head of hurtful serpents, denoting thereby either poison, or some noxious poisonous thing. As ראש doth primarily signify an head, so it is no less manifest that it is often used, written in the same manner, for poison itself, probably deduced from the first signification, as the serpent's poison is in its head. There are many instances, in which it is used in such a sense, as Deut. xxix. 18. "A root that beareth gall and wormwood, ראש ולענה, i. e. according to the margin, a poisonous herb. The like occurs Deut. xxxii. 32. and ראש פתנים ver. 33. is expressly translated, "Venom of serpents." and so Jer. viii. 14. מי ראש "Water of gall," is in the margin, *poison*, and Amos vi. 12. "Ye have turned judgment," לראש in *venenum*, according to the *Interlin.* version. See Jer. ix. 15. xxiii. 15. Lam. iii. 5, 19. in all which places, it is manifest, that ראש signifies something distinct from head, though Ar. Montanus in some of them, gives no plain sense or meaning. But though, according to the scope of the place where it occurs, and as the words with which it is joined suggest, it has different significations, yet for the most part they tend to, or are derived from one notion, viz. poison, and the qualities of noxiousness, and bitterness, usually ascribed to it. And thus Calmet understands this place, and Bochart, Hieroz, lib. i. c. xxviii. and Pocock, in Hos. tom. ii. Θυμὸς too is often taken in the sense of poison. See Not. on Wisd. xvi. 5.

Ver. 16. *I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.*] After what the scripture has informed us of Eve, the first woman, by whom sin entered into the world; of Potiphar's wife, who tempted the chastity of Joseph, and, because she could not seduce him, was the occasion of his being cast into prison; of Delilah, who was the cause of Sampson's death; of Solomon's fall, through the power of beauty; of Jezebel, who took off righteous Naboth; of Athaliah, who put to death the whole royal race of Judah, to place herself upon the throne; of Job's wife, who was such a scourge to him, and herself the greatest of his plagues and misfortunes, and many others known and infamous, in sacred and profane history, for their resentment and cruelty, which Calmet furnishes us with, one wonders the less at what the author here says against the sex, I should rather say, the bad and abandoned part of it, for it is of these only he is to be understood Though he seems concerned at the fall and misconduct of part of a species, lovely in itself, and expresses himself in terms of sharpness and reproach, where a serpent lies concealed under an angel's face, yet let it be remembered for his vindication, that some of the ancient poets far exceed him in their invectives, and have as odious comparisons, but I shall not retail their venom, as Grotius does.

Ver. 17. *The wickedness of a woman changeth her face.*] As a good conscience gives life and vigour to the body, and has that pleasing satisfaction going along with it, as to display itself even in the face of a good man, as was particularly verified in the glory of Moses' countenance, and the angelic face of St Stephen, so inward guilt is gloomy and melancholy, and gives a sort of horror and deadness to the countenance; and so strong is the impression, that one may sometimes read guilt in a person's face. Calmet understands this of a churlish passionate woman in particular, whose anger appears in her face, and spoils and disfigures her countenance, and when it comes to any outrageous excess, gives her a resemblance of one of the

furies. And indeed our translators do render σκυθρία, the word here used, by churlishness, ch. xliii. 14.

Ibid. *And darkeneth her countenance like sackcloth.*] ὡς σάκκος, the Syr. and Arab. versions apply this, and indeed, the whole verse, to the unhappy husband of such a woman, and make the change and gloominess to appear in his countenance, who from the relation that is betwixt them cannot help being greatly concerned for her misconduct, and betraying uneasiness in his looks, at her behaviour: "Malæ mulieris improbitas pallidam reddit faciem mariti, eamque nigram efficit, quasi nigredinem Cilicii." Besides this, which seems to suit best with the husband's mournful countenance, there is another simile in the margin, as a bear, ὡς ἄρκος, which Bochart prefers, Hieroz. L. iii. cap. 9. and thinks the other to be formed from; and that the sullenness and sternness of look, in one out of temper, is well expressed by the παραμιδηλον σχῆμα of a bear. Both these readings have their advocates, and are supported by the authority of good copies; and it is very observable and particular, that the Vulg. and Jerom's Bible, have both these comparisons together, "Obcæcabit vultum tanquam ursus, et tanquam saccum ostendet."

Ver. 18. *Her husband shall sit among his neighbours.*] ἀναπεσεῖται. If we understand this in the sense of *discumbere*; or sitting at table, the sense then is, that her husband shall be continually uneasy, even in places, and among company, where he might expect to have been agreeably entertained, and merry; or perhaps a better sense may be, Her husband ἀναπεσεῖται, *animo concidet*, shall appear dejected among his neighbours and acquaintance: And thus the Vulg. "In medio proximorum ejus ingemuit vir ejus."

Ibid. *And when he heareth it, shall sigh bitterly.*] I suppose the sense of our translators is, When her husband heareth what is said of his wife, and the complaints made against her, "Entendant ce qu'on dit de sa femme," says Calmet, it will be a great grief and concern to him, and he will sigh bitterly; which seems much properer, than *suspirabit modicum* in the Vulg. which arose from a corrupt copy, which had μικρά, and probably was inserted from the beginning of the next verse. The Syr. and Arab. render, "invitus longa trahit suspiria," from a copy which had ἀκόντως, instead of ἀκούσας, which Camerarius also follows. This reading too is capable of a good sense, viz. though her husband in company would gladly conceal his grief, for fear of being taken notice of, or perhaps laughed at, which is the way of the world, yet his sighs break from him unwillingly, when he perceives them not, and steal from him unawares. And thus the Geneva version, "Because of her he sigheth sore or he beware."

Ver. 19. *All wickedness is but little to the wickedness of a woman, let the portion of a sinner fall upon her.*] See ch. xlii. 13, 14. and particularly Ecclesiastes, vii. 28. where Solomon speaking on this subject, says: "One (good) man among a thousand, but a woman among all these have I not found." Which a learned writer well observes, is not to be looked upon as the just character of women in general in all ages and countries, but of such loose ones as Solomon was once acquainted with, or some of that stamp in that and the neighbouring nations. Bishop Patrick in Loc. The sense of the latter part is, Let a woman of such bad qualities fall to the share of a sinner, for one cannot wish a greater plague to any man, even an enemy, than a worthless and profligate woman. And thus Calmet, "Qu'elle tombe en partage au Pecheur," and Junius, "Sorte peccator accidat illi;" which seems also the sense of the Vulg. Such wishes were not unusual; there is an instance of the like in Virgil;

Dii meliora piis, erroremque hostibus illum!
Georg. Lib. iii.

This sense seems confirmed from cap. xxvi. 23. "A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord." To which that of Solomon is parallel: "The woman, whose heart is snares and nets, and her hands as bands, I find more bitter than death; whoso pleaseth God shall escape from her, but the sinner shall be taken by her." Ecclesiastes vii. 26. The sense according to some, is: May God deal with her as the greatest of sinners! and according to others, May God give her such a husband, as may either tame, or reform her!

Ver. 20. *As the climbing of a sandy way is to the feet of the aged, so is a wife full of words, to a quiet man.*] i. e. She is a constant clog and plague to him. Matrimony hath formerly been the common place for raillery, as well as now. Ovid and Juvenal make very free with it; the latter takes a more than poetical licence, when he makes all matches unhappy, and wrangling to be the entertainment of even the marriage bed:

Semper habet lites, alternaque jurgia lectus
In quo nupta jacet. Sat. vi.

This probably is true, where a person has the misfortune of a scold, as the margin here has it, for his partner; one, who will fill his house with rage and clamour, and his bed with cares and restlessness; and especially if she has a submissive and tame husband, she will be the more insolent and imperious, she will take advantage of his meekness to make herself absolute, and her husband ridiculous. But a loving and silent woman, chap. xxvi. 14. i. e. one who knows how to guide her words with discretion, is a gift that cometh of the Lord, her character is amiable, and her person desireable, she will not cross her husband's inclinations through perverseness, nor set up her own through haughtiness. The more easy and obliging he is, the greater reason does she give him to continue so. Between such a pair, all things go on smoothly, without any rubs or reproaches, and the happiness in paradise seems again revived.

Ver. 21. *Stumble not at the beauty of a woman.*] Some understand it thus, Cast not thyself down at the feet of a beautiful woman, being captivated with her charms; and then the advice will be like that ch. ix. 8. "Turn away thine eye from a beautiful woman, for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire." Or the meaning may be like that in ver. 5. "Gaze not on a maid, that thou fall not by those things that are precious in her." If with the Syr. and Arab. versions we understand it of an evil and loose woman, it will then be the same with ver. 6. "Give not thy soul unto harlots, that thou lose not thine inheritance."

Ibid. *And desire her not for pleasure.*] εἰς τρυφήν. The Geneva version has, *for thy pleasure;* but many copies omit this. The sense of the whole either is: Admire not the beauty of a woman, lest it kindle a criminal passion in thee, and thou be tempted to lust after her. Or it may be considered as matter of advice to a lover, not to chuse a wife merely for her beauty, or for any sensual satisfaction proposed, but rather for her good qualities and accomplishments. As a wise man principally aims at society in a wife, he ought to chuse one with such good sense, as to form the agreeable companion, and with such a temper, as not only to share his good or evil fortune with equanimity, but with sufficiency and credit; one, not merely likely to encrease, but capable and willing to govern his family, bring up his children, and to manage in all things for him to the best advantage. Euripides has exactly the same sentiment with our author:

Νῦν χρὴ πιθοῦσθ'. ὀδίν τι τῆς εὐμορφίας
Ὄφελος, ὅταν τις μὴ φρένας καλὰς ἔχῃ.

Ver. 22. *A woman, if she maintain her husband, is full of anger, impudence, and much reproach.*] The wise man having given his sentiments about beauty, proceeds next to shew, that a fortune, as such, should not be chosen, because such a one is apt to be assuming, and to reproach her husband with what she brought him, and that his subsistence, and the figure which he makes, is through her. Imperiousness is misbecoming and insupportable, even in a person of worth and merit, and much more so, where only a family or riches is the pretence. What Juvenal has observed, is, I believe, the sentiment of most people,

Malo Venusinam, quam te, Cornelia mater,
Gracchorum, si cum magnis virtutibus adfers
Grande supercilium. Sat. vi.

There may also another sense be given of this place; if a woman rule her husband, "Mulier si primatum habeat, contraria est viro suo." Vulg. which Calmet expounds, "Si la femme a la principale autorité elle s'eleve contre son mari." The rendering of the Orient. versions is remarkable, "Servitus dura, et ignominia pessima est, mulier ferociens in maritum suum." The poor man in Plautus made but an indifferent bargain, who says, "Uxorem accepi, dote imperium vendidi." Phocylides strongly dissuades from such a match, wherein money is the only ingredient:

Μηδὲ γυναῖκα κακὴν οἴκοισιν σοῖσιν ἄγεσθαι,
Λαβρείης δ' ἀλόχῳ, λυγρῆς χάριν εἵνεκα φέρνης.

Ver. 23. *A woman that will not comfort her husband in distress, maketh weak hands, and feeble knees.*] χεῖρες παρειμέναι, καὶ γόνατα παραλελυμένα, γυνὴ ἣ, κ. τ. λ. Besides the sense of our version, there is another favoured by Grotius: That the woman who contributes not all in her power to make her husband happy, who will not be assisting in his distress, and is indifferent about his welfare, as that of a stranger; who will neither take pains herself, nor strive to gain others to promote his interest, is lazy, brutish, and good for nothing. Or rather, says Calmet, the meaning is, That an idle indolent woman, who, through sloth, or delicacy, will not stir herself to look into her family affairs, nor con-

tribute to the management of the common interest, can never make a husband truly happy, or be a proper mistress of a family.

Ver. 24. *Give the water no passage, neither a wicked woman liberty to gad abroad.*] Some Greek copies have only ἐξουσίαν, power simply, which a wicked woman is sure to abuse every where, both at home and abroad. It is as necessary to curb and restrain a designing, heady, aspiring woman, as to confine a swelling water within its banks. Power in bad hands is dangerous, and, if not watched and prevented, will overturn every thing, like an inundation; and the more strength it gains, the wider will be the desolation and ruin. Other copies have ἐξουσίαν ἐξόδου, which our translation follows. See ch. xxvi. 10. This seems to refer to a custom among the eastern nations, of confining their women, and keeping them closely shut up. The apostle, among other directions given to young women, particularly advises them to "be discreet, chaste, keepers at home, good, and obedient to their own husbands." Tit. ii. 5. Calmet says, the sense of this place is the same with that of Solomon: "Drink water out of thine own cistern, and running water out of thine own well." Prov. v. 15. and that the advice is directed to married men, not to follow after strange women, nor to covet the sweets of stolen waters. See ch. xxvi. 12. where the like simile is applied to a loose and wicked woman.

Ver. 26. *If she go not as thou wouldst have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.*] ἐὰν μὴ πορεύηται κατὰ χεῖρά σου. i. e. If she does not behave according to thy liking, or rather, if she refuses to obey thy authority, and to be subject to thy power; for power is frequently meant, and expressed, by the hand. Xenophon calls a good wife, one who is ready and willing to oblige her husband, χειρόβιος. By some a wife has been considered as a man's right hand; and then the sense will be, If thy right hand offend thee, cut it off; though our Saviour by that expression intended not to authorise any such liberty of divorce. A wife however has always been esteemed as part of a man's own flesh, for by matrimony they become εἰς σάρκα μίαν, and to this the wise man seems here to allude. No sooner was man created, but God divided him into two, and no sooner were there two, but he united them into one, so that marriage is almost as old as nature, and its union the most close and intimate. Grotius thinks the last clause, δὸς ἐν ἀπόλυσιν, to be only a marginal explanation of the former sentence, and at length crept into the text; and indeed it is omitted in many copies. By δὸς some understand, besides the sense of giving a bill of divorce, the restoring of her fortune, or the giving her back what she brought. Drusius infers from this place, that Ben Sira and Sirachides were not the same person, as has been the general notion. For the former's axiom, "Os quod cecidit in sorte tua rode," i. e. according to the Scholiast, that a man must sit down contented with his wife, whether she prove good or bad, seems inconsistent with the advice here given, of parting from her if her behaviour is not according to a man's liking. Either, says he, they are different persons, or our author changed his sentiments, Comm. in Loc. See Bartolocci Biblioth. Rabbin. vol. i. p. 349.

CHAP. XXVI.

Ver. 3. *A GOOD wife is a good portion, which shall be given in the portion of them that fear the Lord.*] By γύνη ἀγαθὴ or ἀνδρεία here, and Prov. xii. 4. xxxi. 10. is meant, one that is notable, managing, and diligent, whose character Solomon describes, Prov. xxxi. 10, &c. In the former chapter, ver. 19. a wicked woman is mentioned as the portion of a sinner; here it is said, that a good and virtuous woman shall fall to the lot of the righteous, as a reward of his goodness; and thus the Syriac, "Mulier bona dabitur viro timenti Dominum, propter bona ipsius opera." See ver. 23. Prov. xix. 14. Tob. vii. 12. As a prudent wife is from the Lord, holy men in Scripture accordingly begged the direction of God, and his blessing in the choice of a wife: For as God first instituted marriage, so he still presides over it, and all marriages ought to be concluded in his fear, and entered upon with a petition for his blessing. Abraham comforts himself that the Lord God of heaven would send his angel to chuse a wife for his son Isaac. Gen. xxiv. 7. And his servant prays unto the Lord God, of his master Abraham, to send him good success in the undertaking he went about, and to shew kindness unto his master Abraham, in a particular which so nearly concerned the welfare of his family, ver. 12. Drusius, and some other expositors, differing herein from our translators, make the next verse a continuation of the same subject, *viz.* That he that is so highly favoured, as to have the blessing of a good wife, whether he be poor or rich, is completely happy, and his satisfaction will appear

in his very countenance: For where the married parties are happy in, and pleased with each other, and love and harmony are triumphant as is the case of every well chosen match, joy will of course succeed, and a never failing spring of delights. The Syr. and Arab. connect the verses in the same manner.

Ver. 5. *There be three things that mine heart feareth, and for the fourth I was sore afraid: The slander of a city, the gathering together of an unruly multitude, and a false accusation: All these are worse than death.*] διαβολὴ πόλεως is badly rendered here, the slander of a city; διαβολὴ means rather *enmity*, as Grotius observes it signifies, ch. xxviii. 9. and so it occurs often in *i*. And hence διάβολος answers to Satan, an adversary in the Hebrew. Διαβολὴ πόλεως would be better rendered, the ill-will of one's country, the incurring the displeasure of the public, or of an extensive neighbourhood. History furnishes us with many examples of persons who have been fined, exiled, and put to death thro' popular discontent, and fell a sacrifice to the hatred and caprice of an inconstant people. Grotius seems to take it in the sense of treason, and the Geneva version expressly renders so. Ἐκκλησία sometimes signifies a "promiscuous assembly of the people;" here it is taken in a bad sense, and properly rendered the "gathering together of an unruly multitude." Such was that which was raised by Demetrius against St Paul, Acts xix. 32. Καταψευσμός not only means a false accusation, but probably refers to the false accusation which this author was in danger of his life from, mentioned at large, ch. li. 6. and on account of which he says, ver. 9. ὑπὲρ θανάτου ῥύσιος ἐδεήθην; which suggests to me, that ἐδεήθην is the true reading here, and not ἐφοβήθην, as most copies have; and that καταψευσμὸς is the fourth particular in order, for the event of which he was so sore afraid, that he even prayed to the Lord for deliverance from it: And what may seem to confirm this is, that some few editions read καταψευσμὸν ὑπὲρ θάνατον. We shall the less wonder at the vehemence of this expression, if we consider what this author says, ch. xxviii. of the deadly venom of the tongue, and of the false tongue in particular, "That the death thereof is an evil death, and the grave better than it," ver. 21. nor disapprove the joining these together without the intervening comma. Thus there are three particulars very distinct, but how shall we make out all the four? Our translators seem to have marked out the jealous woman for the fourth, by inserting the particle *(but)* in the beginning of the next verse, though the Gr. Lat. Arab. Syr. all omit this particle. And this indeed is the general way of solving this difficulty. But is there any more reason to fix upon this for the fourth evil, than either of the two plagues, which are mentioned immediately after? Which will as much then exceed the number, as it now falls short. I suspect the place to be mutilated, and that some sentences, or at least words are wanting; and the reasons for my conjecture are these: 1. There is a chasm, or hiatus, here of three whole verses in the Oriental versions. 2. The construction of the Greek seems to require some addition. 3. Πάντα, or ταῦτα πάντα, as the copy, which our translators follow, read, must refer to more, or larger particulars than are at present mentioned. 4. Ὑπὲρ θάνατον πάντα μοχθηρά contains the author's reflection upon all the particulars. And indeed, after mentioning that all the foregoing instances were worse than death, what could be found of weight enough after to insert, or carry with it so much dread? Jealousy, the instance most insisted on, may make life indeed very uneasy, and occasion great grief and sorrow of heart; but the most affecting description of that passion will be but faint, after the enumeration of evils said to be worse than death; and we cannot but observe the climax to sink considerably, instead of rising more vigorously as it ought.

Ver. 6. *A scourge of the tongue which communicateth with all.*] πᾶσιν ἐπικοινωνοῦσα, i. e. which, by its clamour and evil effects makes itself known to all; or rather, according to Grotius, which is common to, and generally goes along with the four evils before mentioned. If we understand this of the jealous woman in particular, and μάστιξ γλώσσης is so used, Job v. 21. upon the like occasion, the sense then is, that she is a shrew, or a scold, vexing herself and others, through distrust, and impatience of temper. Jealousy was more frequent among the Hebrews; as polygamy was tolerated among them, the peace of families was often disturbed by the resentment and suspicions of one rival wife against another, as was the case of Hannah and Peninnah, the two wives of Elkinah; Sarah and Agar, Rachel and Leah, &c. And as jealousy is a most raging passion, it was often cruel and bloody, and would be satisfied with nothing less than poison or the dagger.

Ver. 7. *An evil wife is a yoke shaken to and fro.*] Βοεζύγιον σαλευόμενον. According to Bochart

the sense is, that an evil wife is as troublesome and wearisome to a man, as a yoke that is put upon the neck of oxen, Hieroz. L. ii. c. 41. but the generality of interpreters lay more stress upon σαινόμενον, and think it implies, that an unhappy marriage, or the uneasy state of a man with a bad wife, is like the disagreement of oxen under the same yoke, who draw different ways, and without doing any good, are a clog, hinderance, and vexation to each other, instead of being assisting like true yoke-fellows, by concurrent endeavours and joint labour. The comparing such a wife to a scorpion, in the sentence following, is parallel to chap. xxv. 15. and strongly expresses the danger of such an union, and that the very touch of her is deadly, and her embraces fatal. "Man and wife, says a very pious writer, should resemble the two kine that carried the ark of the Lord; they should lovingly keep one path, and turn neither to the right hand nor to the left, 1 Sam. vi. or they may be considered like the two eyes of the same body; if both go together, and look one way, be it upwards or downwards, to the right or to the left, all is well and comely in the face; but if they be cross-eyed, and one eye looks one way and the other another, there is then a manifest blemish, and a disagreeable distortion." Bishop Babington's Works, p. 316.

Ver. 8. *A drunken woman, and a gadder abroad, causeth great anger, and she will not cover her own shame.*] A woman that is addicted to drinking, inflames her passions thereby, and has little or no regard to modesty and decorum. Ἀσχημοσύνην αὐτῆς ὁ συγκαλύψει. Ἀσχημοσύνη, is a modest way, among the Hebrews, of expressing nakedness, and what nature and decency commands to be concealed. As her reason is impaired, and for a time lost, she is frequently off her guard, and forgets what is due to her sex and character. "Omnis mulier quæ vinolenta et comessatrix est, eadem quoque meretrix est." Auth. Oper. Imperf. in Matth. Though this may seem too positive and general, yet thus much may be said, that she that is often so disguised has great luck if she escape being debauched. Her talk, looks, and motions, encourage an attempt, and there are libertines always ready to improve the opportunity. Curtius's description of the Babylonish women will suit all such (and such, I hope, are but few) who drown their reason, and endanger their virtue, by intemperance and debauch: "Fœminarum convivia incuntium principio modestus est habitus, deinde summa quæque amicula exuunt, paulatimque pudorem profanant: ad ultimum (honos auribus habitus sit) ima corporum velamenta projiciunt." Romulus enacted, that the woman who was overtaken with wine should be punished as an adulteress; and he acquitted a person who put his wife to death upon such an occasion. Plin. L. xiv. Val. Max. L. vi. Faunus, king of Latium, caused his wife to be whipped to death, according to Arnobius, for her intemperance. Many copies have not the words *gadder abroad*, nor do the Orient. versions or Vulg. take any notice of them. But it may justly be observed of such as are fond of company, and go in quest of revels and entertainments, that they are liable to be overtaken both the ways here mentioned. They run themselves into temptation and danger, through an eager pursuit of pleasures, and lay themselves open to the opportunities of sin and folly. Dina's curiosity and gadding temper is mentioned as the cause of the loss of her virtue, Gen. xxxiv. 1. The description of the harlot, Prov. vii. 11, 12. is, "Her feet abide not in her house, now she is without, now in the streets, and lieth in wait in every corner."

Ver. 9. *The whoredom of a woman may be known in her haughty looks and eyelids.*] These may be thought rather signs of pride than of unchastity, and to be more likely to keep all impure advances at a distance, than any way encourage them; and yet this circumstance seems to be made a part of the description of an immodest woman. For thus I understand the words of Isaiah: "Because the daughters of Sion are haughty, and walk with stretched forth necks, and wanton eyes," ἐν νεύμασιν ὀφθαλμῶν, with winking eyes, "mincing as they go;" i. e. walking with a lascivious air, "therefore the Lord will smite them," chap. iii. 16. Μετεωρίζεσθαι signifies primarily, to be carried up high in the air, as birds or clouds flying there, which, because they are light, and have no foundation, are tossed and driven about with great uncertainty: Hence μετεωρισμὸς ὀφθαλμῶν, by a metaphor, signifies a wanton rolling of the eye, a swimming motion of it, and an amorous cast or leer. See Hammond on Luke xii. 29. The meaning probably is the same with that of Jeremiah, iii. 3. that "a whore may be known by her forehead," i. e. by a bold and confident look. The ὄψις πόρνης will sufficiently betray her, and shew her evil inclination as much as wandering in suspicious places, or sitting in the public ways for lovers. Modesty, on the contrary, is discernible by a downcast look, a mo-

dest air, rising blushes, reserved carriage, and prudent retirement. Aristotle's description seems to agree with that of our author: "Inverecundi signa sunt, oculus apertus et splendidus, palpebræ sanguineæ et crassæ, humeri sursum elevati," &c. Physiog. cap. v. St Basil's observation upon this passage is too pertinent to be omitted, "Quæ in animo constituit captare multos, ac venari laqueo suæ elegantis formæ, collo incedit in sublime porrecto: in nutibus item oculorum probatio redditur mulieris fornicariæ et procacis, ad opera ipsa anhelantis, fascino ac noxio aspectu: ipso enim intuitu obscœnam demonstrat animæ impuritatem. Dum enim suaviter et blandis arridet ocellis, prolicit ad explendam libidinem. Jactu enim oculorum sagittam plane exitialem emittit."

Ver. 10. *If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.*] ἐπὶ θυγατρὶ ἀδιατρέπτῳ. Syr. "Super inverecunda, multiplica custodes." Vulg. "In filia non avertente firma custodiam," i. e. Mistrust and watch over a bold daughter, who gives encouragement to mens rude advances by her forward looks and carriage; there is great reason to fear such a one has a corrupt heart, and waits only an opportunity to do evil. Other Latin copies have, "In filia non advertente firma custodiam;" i. e. Watch over a careless daughter, one that does not think of the sad consequences which attend the breach of chastity, and a life led without sober reflection, and a modest restraint. But there is another reading which I prefer, ἐπὶ θυγατρὶ ἀδιατρέπτως τερέωσον φυλακήν., For if a daughter be so bad as to be shameless, the caution here given comes almost too late; the restraint of liberty would have been more necessary and advisable before she became notorious. The advice, therefore, is more seasonable, to keep an early and constant guard over a daughter, lest too much liberty and indulgence prove her ruin. Or, as the Vulg. has it, "Ne, inventa occasione, utatur se," i. e. lest she abuse herself the first opportunity that offers. Grotius points the place thus: ἵνα μὴ εὕρῃσα ἄνεσιν ἑαυτῇ, χρήσηται, i. e. lest finding for herself, by some artifice and cunning, an opportunity of escaping and sinning, she should make use of it. See ch. xlii. 11. where there is the same advice, and in the same words.

Ver. 11. *Watch over an impudent eye, and marvel not if she trespass against thee.*] ὀπίσω ἀναιδοῦς ὀφθαλμῷ φύλαξαι, καὶ μὴ θαυμάσῃς. i. e. Watch close, or at the heels of such a one as has a wanton eye, or an immodest look. The Syr. expresses this very strongly: "Post eam quæ impudentibus est oculis curre, nec moram interponas, ne te decipiat." Which seems to intimate that such a one is of a subtle intriguing temper, and that the danger is imminent of her doing amiss, if not narrowly watched. Grotius says καὶ here is to be taken in the sense of *aut*; watch over such a one, or else be not surprized, if she be too cunning for you, and deceive thee, and by transgressing, lose her honour, and stain the credit of your family. And thus the Tigurin version: "Oculum impudicum asserva, aut ne mireris, si in te deliquerit." As this organ is the greatest inlet to love, and by its motions betrays the inward disposition, the eyes being as it were the windows of the soul, the wise man properly directs the centinel to be placed there.

Ver. 13. *The grace of a wife delighteth her husband, and her discretion will at his bones.*] By χάρις I would understand sweetness of temper, and by ἐπιστήμη *discretion* and *skill*, chiefly in household affairs, in doing and ordering the necessary works for her family, (see ver. 16.) and prudent management and œconomy in providing for it; both which qualities must be agreeable to the person who has the happiness of such a partner. Thus Solomon describes a good wife, Prov. xxxi. "She openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness. The heart of her husband doth safely trust in her, and she will do him good, and not evil, all the days of his life," ver. 11, 12, &c. Not that I would hereby so far confine discretion, as to exclude prudence in other affairs, which is necessary towards a regular and just conduct, much less good sense and an improved understanding, see ver. 14. to form the agreeable companion for life, and to divert the cares incident to the married state. He that hath a wife so well accomplished and amiable, will be easy both in his condition and circumstances, and the satisfaction arising from his inward content, will shew itself upon his very countenance. The LXX rendering of Prov. xviii. 22. somewhat resembles this place, Ὃς εὗρε γυναῖκα ἀγαθὴν, εὗρε χάριτας, ἔκλυε δὲ παρὰ θεοῦ ἱλαρότητα. where the Hebrew expresses only a wife indefinitely, and our translation follows it here. See instances of such omissions, in Glass. Philol. Sac. De nomine can. 11. & Mercer in Loc.

Ver. 15. *A shamefaced and faithful woman is a double grace, and her continent mind cannot be*

valued.] Shamefacedness may either mean bashfulness or modesty, and so may regard both virgins and married women, both of which should avoid a forwardness of shewing themselves, and not take a pride in being followed and admired, and appearing in places of the most public resort; for, according to Tertullian, " Ejusdem libidinis est videri et videre;" and in the same work he says, " Tam sancti viri est suffundi, si virginem viderit, quam sanctæ virginis, si a vira visa sit." De Vel. Virgin. c. 2. By faithfulness, we are not only to understand that fidelity which she owes to her husband, but that religious service and constancy which she owes to her God. Goodness, in both these respects, is χάρις ἐπὶ χάριτι, the sum of perfection. It is in the union of these excellent qualities that true beauty and agreeableness consists; for, as the wise man observes, " Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised," Prov. xxxi. 30. The like may be observed of continence in the latter part of the verse, which not only respects conjugal chastity, but also temperance, regularity, moderation of passions, and a strict virtue in the whole conduct of life.

Ver. 18. *As the golden pillars are upon the sockets of silver, so are the fair feet with a constant heart.*] As the wise man has before given us a frightful picture of a scandalous and debauched woman, so he draws as lovely a one in this and the foregoing verses of a discreet and virtuous woman, whom he crowns with the highest praises and the greatest blessings, that the sex, from a sight of, and reflection on, pieces so different from each other, may conceive as much horror from the one, as love and pleasure from the other. He describes the good and accomplished woman in terms and figures of the greatest magnificence and beauty; she is as great an ornament to her family, as the sun is to the universe: her beauty, in her middle-age, has as chaste and comely an appearance, as the lamps upon the holy altar; nor do her feet, or her heart go astray, but both of them are fixed upon a right and solid basis. Or the sense may be, according to some expositors, that a well made strait tall woman, is like a well proportioned pillar, fixed upon its basis; such as those in the temple were, which exceeded all others for beauty and proportion. Our translators follow a copy which had ἐπὶ στήρους εὐσαθοῦς, but Grotius says the true reading is, ἐπὶ στερεοῖς εὐσαθοῦς. By στέρεα he understands the soles of the feet. Dr Grabe rejects this, as not having the sense which he gives to it, and prefers σπέρμασι, which is countenanced by the Vulg. See Proleg. Tom. iii. c. 4.

Ver. 20. *When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.*] κλῆρον παντὸς πεδίου, i. e. The possession of any field; πᾶς, is frequently so used by this writer, see ver. 15. πέδιον is a metaphor often used for a wife, especially by the poets. Euripides has the like, μὴ σπεῖρε τέκνων ἄλοκα, Phœn. ver. 18. and he calls a father καλλισπείρανλα, φυλεργὸν φυλεύσανλα. Theognis has the same comparison, Γνωμ. ver. 582. Virgil, with his usual modesty, expresses it by *arvum genitale.* This advice follows very properly after that in the former verse, of not giving one's strength to strange women; it is like that of St Paul, " To avoid fornication, let every man have his own wife," 1 Cor. vii. 2. For marriage is the proper, as well as settled remedy of incontinence. And as an encouragement to it, the wise man mentions one particular advantage arising from it, viz. a certain and legitimate issue, which shall not after be reflected on for baseness of birth, but triumphing in an honest and lawful descent, shall prosper and grow great. Or, as Drusius takes it, men, μεγαλυνοῦσι, shall speak honourably of, and extol thy family and prosperity for the goodness of their stock, and the unblemished honour of their descent.

Ver. 22. *An harlot shall be accounted as spittle: but a married woman is a tower against death to her husband.*] The marginal reading, *as a swine*, I think preferable, as coming nearer Solomon's description, " A handsome woman without understanding, is like an ornament of gold in a swine's snout." Prov. xi. 22. where γυνὴ κακόφρων in ὁ may be rendered a woman of an evil turn of mind, as well as of a weak one; and in the Sapiential books they both signify a loose and disorderly person. There is much greater difficulty in the latter part of the verse, the Gr. of which is, ὕπανδρος δὲ, πύργος θανάτῳ τοῖς χρωμένοις λογισθήσεται. Badwell, Grotius, and our translators, observing an opposition in the parts of some verses following, have fancied that there must be one here; as to χρωμένοις, which all the copies have, at the first hearing, one would think that the woman here meant, communicated herself to more than one, and that it should be χρωμένῳ, if the husband only be meant, as our translators confine it; but upon farther examen this will be found allowable, for Prov.

xxv. 13. where the Hebrew has אדניו *domini sui;* the ὁ have τῶν ἀυτῷ χρωμένων, and Prov. xvii. 8. בעליו, *patroni sui*, in ὁ is rendered τοῖς χρωμένοις. As both these therefore, though in the plural number, signify only one person, and may properly signify a husband, so it may do here, and one of these Hebrew words might possibly be in the original. But πύργος θανάτου is far more uncertain and ambiguous; if a good wife be meant, the translation must be, as ours has it, "A tower against death, propugnaculum mortis," Syr. which yet seems a very harsh one, and I am not aware of any authority for it. If a concubine, τιμωμένη, as Clem. Alex. here expounds it, Pædag. L. ii. 10. or an adulteress wife be meant, which Drusius shews from Prov. vi. 24, 26, 29. γυνὴ ὕπανδρος may well signify, πύργος θανάτου then must either be a downfall tower, in the sense of the Arab. "Maritata cum adulterium committit, similis est turri corruenti super eum qui propius accedit ad ipsam," or a prison, in which persons were kept for execution, and suffered often to die there. And as prisons had pits or dungeons in them, Jerem. xxxviii. 6. so a whore is called a deep pit, Prov. xxii. 14. xxxiii. 27. and an adulteress is the most dangerous sort. That towers are often prisons is well known, Neh. iii. 25. There was a place near Jerusalem, called Azmaveth, Neh. xii. 29. which may be translated the *fort of death*, but to what use it was put, does not appear. Now as the punishment of the adulterer was death, Lev. xx. 10. the adulteress who captivated, and kept him in her chains, might well be called the tower or prison of death, as she is in Scripture represented, under other figures, as the cause of death, see Prov. vii. 21, 23. but above all, Prov. vi. 26. where in ὁ just the same sort of distinction is made between a common whore and an adulteress, as, according to this interpretation, is made here, and γυνὴ ἀνδρῶν there comes very near γυνὴ ὕπανδρος in this place. And thus there is still some opposition between the two parts of the verse, though not so great a one as in the sense which our translators have chosen. I shall only add, that if persons are disposed to change the word πύρλος, ὑπεργὸς would be no improper reading, if they understand it of a bad woman: nor would ἀπερσὸς, or ἀπαργὸς, ἀπαργὸς, or ἀπεργὸς, be either of them amiss, if applied to a good one.

Ver. 26. *A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride, shall be counted ungodly of all.*] This seems not rightly translated; the Greek of the latter part is, ἀτιμάζουσα δὲ ἀσεβὴς ἐν ὑπερηφανίᾳ πᾶσι γνωσθήσεται, i. e. she that despiseth or dishonoureth her husband, shall be accounted wicked and ungodly for her pride by all. Thus the Geneva version, "She that despiseth him, shall be blazed for her pride." And Calmet renders in like manner, "Celle qui le deshonore, sera reconnue comme impie dans son orgueil." To attempt to make a husband any ways ridiculous, to expose his person or understanding, to assume the management of affairs which are peculiarly the man's province, these are no arguments of a wife's discretion, they are rather symptoms of a high spirit, than of deep wisdom. Such a one generally fails in her design of being admired, and is sure to be, if not despised, yet rallied, and jested upon by both sexes. A prudent woman gains the ascendant by her condescension, and engaging sweetness; she obtains easily what the other commands by violence. She neither contends for, nor takes upon her the direction of affairs foreign to her sex, but confines herself within that province wherein she is allowed to preside, and endeavours to please and shine in it; and, in fine, never seems to rule, however she may do it in reality.

Ver. 27. *A loud-crying woman, and a scold shall be sought out to drive away the enemies.*] εἰς πολεμίων τροπὴν θεωρηθήσεται, i. e. shall be seen at or amidst the rout of the enemy, in places where the greatest noise and confusion is. Or may be considered, says Calmet, as one flying before the enemy by her shrieks and clamour. Grotius conjectures the true reading to be, εἰς πολεμίων τρυφὴν θεωρηθήσεται, shall be seen with pleasure by her enemies, "spectabitur cum hostium gaudio." Hæschelius has, γυνὴ μεγαλόφωνος καὶ γλωσσώδης ὡς σάλπιγξ πολεμίων, κ. τ. λ. i. e. a scold is always sounding to battle, delights to begin herself a fray, or to set other people together; and thus the Orient. versions render, "Rixosa mulier & linguax, ut tuba ad bellum excitans reputatur." This strong hyperbole of our version to express the roaring and excessive vociferation of a scold, puts one in mind of what Homer says of the god of war on another occasion,

> *Mars bellows with the pain;*
> *Loud as they roar encountering armies yield,*
> *When shouting nations shake the thundering field.*
> *Both armies start, and trembling gaze around,*
> *And earth and heaven rebellow to the sound.* Il. L. v.

After this some Greek copies have an entire verse, omitted in our version, the sense of which, according to the Syr. is, "Animus cujusvis

hominis existentis his omnibus dejicitur, in tumultu enim bellico vita misere ducitur," i. e. Every person who has the misfortune to have a wife of such an outrageous temper, will be dejected and unhappy, as living in a state of continual confusion, tumult, and war.

Ver. 28. *There be two things that grieve my heart, and the third maketh me angry: a man of war that suffereth poverty, a man of understanding that is not set by, and one that returneth from righteousness to sin; the Lord prepareth such a one for the sword.*] The three particulars mentioned here, are well worth notice. As to the first, nothing is more grievous than to see a man of courage and bravery, who has spent his time and strength in the service of his country, and whom years and hard service has disabled, wanting in his old age a decent and necessary subsistence. The Romans had a particular regard to their *milites emeriti*, such especially as were invalids, and had suffered in their limbs in the public service; to reward their past labours, and to comfort them under their accidents or misfortunes, they provided for them, at the public expence, lodgings, and other conveniences for the remainder of their lives: which instance of goodness the charity of modern times has imitated in many nations, and raised magnificent structures for such, who have been rendered uncapable of service by the toils of war, or the dangers of the deep. As to the second, Solomon observes how often kingdoms have been preserved by men of great parts and understanding, and as often overthrown, when ambition, favour or corruption, bare sway, and merit was no longer regarded. It is a melancholy consideration, and Solomon mentions it as such, that a poor wise man should deliver a city by his wisdom, and yet no man should remember, or reward such a deserving man afterwards, Ecclesiast. ix. 14, 15. but the third instance, instead of exciting compassion, as the two former do, raises horror and astonishment, viz. when such, as have known the way of righteousness, and travelled far in it, have not only tasted, but confessed, the sweats of the good gift of God, at length fall away, and abandon the right path to walk in the ways of sin. Jeremiah hath finely described this ch. ii. 10, 11, 12, 13. and then he sets down the punishment which such apostates might expect, "Thine own wickedness and thy backslidings shall reprove thee; thou shalt know and see that it is an evil and bitter thing to forsake the Lord thy God," ver. 19. Calmet says, a new chapter might properly begin here.

Ver. 29. *A merchant shall hardly keep himself from doing wrong, and a huckster shall not be freed from sin.*] The Vulg. has, "Duæ species difficiles & periculosæ mihi apparuerunt;" but there are no words in any of the Greek copies to answer them. One particular is wanting here, except the merchant and the huckster shall be thought two distinct instances. According to Calmet, the same person is meant under different names, or, as concerned in two different branches of the same business. The wise man's observation will hold as to merchants, whose trade being large and extensive, they have the more temptations and opportunities to sin, if they content not themselves with a moderate profit; but such are most liable to exact, who aim at engrossing any branch of business, and by establishing a monopoly, set an unreasonable price upon their goods. Tully has made the like observation upon hucksters, or retailers (for κάπηλος does not signify merely a publican, as Grotius understands it,) as exposed by their sort of business particularly to lying, "Sordidi etiam putandi qui mercantur a mercatoribus quod statim vendant, nihil enim proficiunt, nisi mentiantur." De Offic. L. i. The Vulg. too confines this more particularly to the sins of the tongue, "Non justificabitur Caupo a peccatis labiorum." Through a desire of gain they have not always a strict regard to truth, and fair dealing; but are tempted to use cunning and artifice, and sometimes falsehood itself, to dispose of their commodities, not as justice directs, but as avarice prompts them.

CHAP. XXVII.

MANY have sinned for a small matter.] ἕνεκεν ἀδιαφόρου, for the sake of something indifferent, as the margin has it; for money was one of those things which the Stoics put into the number of things indifferent, of which a man might make a good or an evil use. Aristides preferred a good conscience to riches, and was more happy and innocent, than the ambitious or covetous, amidst their great wealth and honour. Ahab, notwithstanding his royalty and grandeur, was miserable for the want of Naboth's vineyard, and to obtain so small a matter was guilty of murder. According to the learned Casaubon the true reading here is, χάριν διαφόρου, for the sake of gain. Not. in Theoph. Charact. Ecclus. vii. 18. xlii. 5. And indeed this seems most agreeable to the context, and to that of St Paul, "They that will be rich fall into a snare

and temptation, and many hurtful lusts," 1 Tim. vi. 9. The Vulgate renders, "Propter inopiam multi deliquerunt," χάριν ἐνδείας, as some copies have it; and so the Geneva version, "Because of poverty have many sinned." And indeed poverty has forced men often to steal, to cheat, to lie, to forswear, &c. See Prov. xxx. 9. Tully takes in both these motives, and makes avarice and poverty the two grand occasions of committing wickedness, of men's turning away their eyes from God, and neglecting their duty.

Ver. 2. *As a nail sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling.*] πάσσαλος signifies here a wooden pin, or a piece of wood. As this when firmly wedged in a wall, cannot easily be taken out, or separated, so it is equally difficult to prevent fraud and iniquity between the buyer and the seller: each endeavours to impose upon the other; the one would sell too dear, the other would buy too cheap; the seller is apt to exact, and to ask too much, and to cry up his goods extravagantly; according to that of Horace, "Laudat venales qui vult extrudere merces;" and the buyer is inclined to decry the commodity, to find fault with its price or goodness, that he may have it the cheaper. According to that of Solomon, "It is naught, it is naught, says the buyer; but when he is gone his way, he boasteth." Prov. xx. 14. Anacharsis therefore called the market, where most trade is carried on, the mint of lies, Apud. Laert. L. i.

Ver. 3. *Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.*] This advice is addressed principally to traders, and persons of traffic and commerce, who being usually tempted more than others to over-reach and defraud, are here cautioned against acts of injustice and oppression, lest they draw upon themselves God's indignation, and forfeit his blessing, which alone gives riches and prosperity. Jeremiah expresses the disappointment of such by a beautiful simile, "As the partridge sitteth upon eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days, and be a fool," ch. xvii. 11. It is observable, that in all the printed editions, there is an ellipsis of the person here meant; instances of such omissions are to be met with both in the Heb. and Gr. text. See Glass. Philol. Sac. L. iii. which Hæschelius has supplied from an ancient MS, in his notes upon the place; according to which the reading and pointing is, ἐὰν μὴ ἐν φόβῳ Κυρίου κρατήσῃ ὁ τιμαλκῶν, καὶ σπουδὴν ἐν τάχει καὶ σφοδρὰν ἀυτῷ ὁ οἶκος, i. e. He that is used to enhance and raise the price of his goods beyond what is reasonable, for so the word is taken, Prov. xi. 26. unless he confines himself to what is fair and honest, shall very speedily come to ruin. The reduplication intimates the certainty and speediness of the vengeance. Instances of which pleonasm we have, ch. xi. 21. xxix. 25.

Ver. 4. *As when one sifteth with a sieve, the refuse remaineth, so the filth of man in his talk.*] i. e. The faults of men appear, and discover themselves in their discourse. It is very difficult, even if a person is cautious, not to let some foible or other intermix, and appear in his talk, by which you may discover his temper and inclination, what he is most fond of, or hates, whether he is wise, sober, and regular, or loose, corrupt, and impudent. If, when there are so many noble subjects of conversation to entertain or improve company, a man delights to signalize himself by scandal, swearing, obscenity, blasphemy, profaneness, &c. which are the refuse and filth of discourse; such a one betrays a corrupt heart, and an evil treasure lodged there, and you may pronounce him worthless, and abandoned. For a man's talk is a kind of mirror of his soul, and discovers all its secrets. When a youth was presented to Socrates, that he might judge of his genius, the philosopher ordered him to talk and discourse before him, by which he could form a better judgment of him, than by his countenance, or any other symptom. Tully has well observed, "Qualis homo, talis etiam erit ejus oratio, Orationi autem facta simillima, factis vita." Tuscul. Qu. L. v. Demonax, who contrary to most other philosophers was fond of company, as Val. Maximus relates of him, used to say, "In speculis vultus figuram, in colloquiis autem naturam & mentis imaginem cerni posse: sermonem enim esse quasi figulum hominis, qui animi formam effingat & proferat. Nullo enim in speculo melius expressiusque relucet figura corporis, quam in oratione pectoris imago repræsentatur."

Ver. 6. *The fruit declareth if the tree have been dressed, so is the utterance of a conceit in the heart of man.*] ὕτως λόγος ἐνθυμήματος καρδίας ἀνθρώπου. The true reading probably is, ὕτως λόγος ἐνθυμήματα καρδίας ἀνθρώπου. And so Grotius conjectures likewise, i. e. as the fruit of a tree shews what care and management has been bestowed upon it, so talk discovers the intentions and dispositions of the heart of man. "Mihi quale ingenium haberes, fuit indicio oratio tua." Ter. Heauton. It is a natural, as well as a com-

mon simile, to compare the mind of man to the earth, an instructor to the husbandman, and precepts, or doctrines to the seed. Plutarch uses it often,—" De Liber. educand." And Tully, " Ut agri non omnes frugiferi sunt qui caluntur, sic animi non omnes culti fructum ferunt." Tuscul. Qu. L. ii. And then it follows, " Cultura animi Philosophia est: hæc præparat animos ad satus accipendos eaque mandat his, &, ut uta dicam, serit, quæ adulta fructus uberrimos ferant." See Luke viii. 11. and Mat. vii. 17, &c. between which and this place, there is some resemblance; and Prov. xxiv. 30. where ἀνὴρ ἄφρων is compared to a field untilled, and to a vine unpruned. The etymologists too intimate the like by deriving *sermo*, à *serendo*. Dr Grabe prefers and retains the common reading, and to prevent any ambiguity has καρδίαν ἀνθρώπου. Prolegom. Tom. iii. c. 4. it is probable λόγος ἐξ ἐνθυμήματος was what he intended, as the Vulg. has, " Verbum ex cogitatu," otherwise it is a harsh expression.

Ver. 8. *If thou followest righteousness... thou shalt put her on as a glorious long robe.*] ὡς ποδήρη δόξης. Intimating that honour and glory shall attend him that followeth after, or is clothed with righteousness. Ποδήρης is a long tunick which the priests wore, and is said to be, Exod. xxviii. 40. εἰς τιμὴν καὶ δόξαν, for honour and glory, i. e. to make them appear great like princes, for their garments were truly royal. Their bonnets also were in the form of Tiaræ, which kings wore, and are joined in Scripture with crowns, Job xxix. 14. which is a passage parallel to this. Philo confirms this when he says, that the law manifestly dressed up the high-priest, εἰς σεμνότητα καὶ τιμὴν βασιλέως. De Sacerdot. Honor. It may without violence be inferred from hence, that as the clothing of righteousness is compared to the priest's garments, the priests themselves should more especially put this on, and esteem it as their chiefest grace, and most valuable ornament.

Ver. 10. *As the lion lieth in wait for the prey, so sin for them that work iniquity.*] As truth or righteousness associates those that are alike virtuously disposed, abides with them, encourages and rewards τοὺς ἐργαζομένους αὐτὴν, those that practise her, as it should be rendered in the preceding verse; so there is likewise a combination in wickedness, which proves fatal, for the prey of sin is the sinner. The more wicked any one is, the greater slave he is to sin, the faster does he bind his chains, and lay more and more obstacles in the way of his own conversion. Or rather, the sense is, that as the lion is always ready to devour his prey, so sin is always followed with punishment, which continually hangs over the head of the sinner. This is strongly confirmed by ver. 28. where vengeance is represented as a lion, lying in wait for the proud or the ungodly. And most probably ἁμαρτία should be rather taken here for the punishment of sin, than for sin itself, as it is sometimes used. The comparison of sin to a lion is very common in Scripture, particularly in the book of Psalms; and under this image, the devil, the tempter to, and author of all wickedness and mischief, is described in the New Testament.

Ver. 11. *The discourse of a godly man is always with wisdom, but a fool changeth as the moon.*] i. e. A good man is always uniform and consistent with himself; he is constant in his resolutions, and prudent in his choice; as he chuses well, so he sticks to his opinion, but without conceit or opiniatry, without prejudice or passion. He winnows not with every wind, chap. v. 9. like those who seek popular applause, or have no settled principle; but is stedfast in his understanding, and his way of acting always the same. The Vulg. compares the good man's steadiness to the constant light of the sun; whereas that of the moon is always unequal and variable, and when it shines the brightest, shines only by reflection, and with a borrowed lustre. As his meditation is in the law of the most high, so his discourse is upon the excellency of religion, and the beauty of holiness; the rule of his conduct is the revealed will of that being, " with whom is no variableness, neither shadow of turning," and a firm trust in his goodness keeps him always stedfast, and unmoveable under all the events and accidents of life. The Psalmist well describes him in terms not unlike those of our author: " The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment; the law of his God is in his heart, and his goings shall not slide." Psal. xxxvii. 31, 32. But there is always something absurd or impertinent in the discourse of a fool, and offensive in that of a sinner; the former is disagreeable and tiresome, and the latter shocking and infectious, ver. 13.

Ver. 12. *If thou be among the indiscreet, observe the time.*] If you light into the company of idle and loose persons, enter not into conversation with them, as one of their associates, but defer speaking to some better opportunity.

And thus Calmet expounds it, "Reservez-vous à parler dans un autre tems." If you think to do some good among them by your discourse, in vain will be your endeavours to reform or instruct them. The attempt to teach such true wisdom, or to instil principles of virtue into them, will be giving that which is holy to the dogs, who will probably abuse or injure you. Your presence will be disagreeable to them, and they will answer in the language of the libertines, described Wisd. ii. 12. "Let us get rid of this officious reformer, who takes the liberty to reprove our thoughts; he is not for our turn, he is clean contrary to our doings; he upbraideth us with our offending the law, and objecteth to our infamy, the transgressings of our education." The word of exhortation, to have its desired effect, must be well timed, applied to fit objects, and delivered in a proper season; when there is a reasonable prospect of the seed falling into good ground, which has no thorns to choak it, then is the proper opportunity for the sower to go out to sow.

Ver. 18. *For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour.*] *i. e.* By betraying his secrets, for the context manifestly relates to this; and abusing the confidence reposed in thee; thou hast used thy best friend as an enemy, and in some sort taken away his life by thy treachery, and therefore follow no more after him, thou canst not regain his friendship, he is fled like a bird, not to be recovered again. "Semel fugiendi si data est occasio—satis est. Nunquam post illam possis prendere." Plaut. The violation of the laws of friendship, by the discovery of secrets, is a crime to the Vulg. not unlike that of murdering a friend. The secret your friend entrusted you with was a sacred depositum; the disclosing it is an injury, and a piece of injustice, and if through your indiscretion he comes into any disgrace or trouble, it is like giving him a secret stab. The least unkindness from a friend is of greater smart than the hardest usage from an enemy. Ἀδικύμενοι μᾶλλον ἐργίζονται ἢ βιαζόμενοι. Thucyd. L. i. The very sight of Brutus wounded the heart of Cæsar more than all the rest of the assassins did with their daggers. David was somewhat troubled that they who hated him, whispered together against him, Ps. xli. 7. but it was his greatest affliction of all, that they who had eaten of his bread, should ungratefully lift up their heel against him. For when he says, he could have born it from an enemy, Ps. lv. 12, 13. he significantly implies, he could not bear it from a friend.

Ver. 21. *After reviling, there may be reconcilement; but he that bewrayeth secrets is without hope.*] ἀπήλπισε, is without hope of a reconciliation with his friend. A learned critic observes that it is much more agreeable to the dialect of the Greeks to render ἀπελπίζειν by *desperare facere*, to *make desperate*, according to the Hebrew *hiphil*; and accordingly he renders this place, He that hath revealed secrets, maketh men to despair of him, to give him up, as one not fit to be trusted, or made a friend of. Knatchbull's Annot. on Luke vi. 35. Some copies have ἀπώλεσε φίλον, but as this occurs ver. 16. upon the same occasion, ἀπήλπισε, which is the reading of the Rom. edit. and Alex. MS of Bos, and Drusius, seems preferable. The Romans cut off all hopes of a reconcilement, by giving a solemn form of renunciation, when they dissolved friendship with any that had offended them. Germanicus, after receiving many injuries from Piso, took no other revenge than formally renouncing his friendship, "non ultra progressus quam ut amicitiam ei more majorum renunciaret." Suet. in C. Cæs. Cal. ch. iii. Tacit. Annal. L. ii. Lys. Orat. vii.

Ver. 22. *He that winketh with the eyes worketh evil.*] τεχλαίνει κακά, *i. e.* Is meditating or contriving some evil and mischief. There is the like thought, Prov. x. 10. "He that winketh with the eyes, causeth sorrow." But the LXX rendering is more explicit, ὁ ἐπινεύων ὀφθαλμοῖς μετὰ δόλου, συνάξει ἀνδράσι λύπας· which points out the true intent of his winking with the eye; that though he would have this familiar motion of the eye to be interpreted as a mark of his approbation and good-will, yet he does it deceitfully, and is the more dangerous enemy, as he has the appearance and tokens of a friend; and in another place it is observed of the same person, that he is fulsomely civil, bows and cringes to effect his purpose, διεστραμμένη δὲ καρδία τεχλαίνεται κακά, (the very expression of our author) and is always ready to raise some disturbance, ch. vi. 13. Instead of the latter sentence, "he that knoweth him, will depart from him, ὁ εἰδὼς αὐτὸν ἀποσήσει ἀπ' αὐτοῦ, the Vat. and some other copies have, ᾗ ἴδοις αὐτὸν ἀποσήσει· and Hæschelius, ἀποσήσεται ἀπ' αὐτοῦ. the Vulg. follows this reading: "nemo eum abjicit," *i. e.* He so gains upon people by his insinuating way, his false signs, and deceitful nods, that no body mistrusts him, or discards him, though such a treacherous friend is worse than a declared enemy.

Ver. 23. *When thou art present, he will speak sweetly, and will admire thy words; but at the last he will writhe his mouth and slander thy sayings.*] ὕστερον δὲ διαστρέψει τὸ στόμα αὐτοῦ, καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον, *i. e.* He will change his note, or, as the margin has it, he will alter his speech, and in thy absence find fault with what was spoken. Or, he will lie in wait for thy words, and by misrepresenting them, endeavour to do thee some mischief, or bring thee into disgrace. Such a concealed enemy, according to Homer, is to be dreaded as much as death. The Psalmist resembles our author in the description of him: "He laid his hands upon such as be at peace with him, and he brake his covenant; the words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, and yet be they very swords." Psal. lv. 21, 22.

Ver. 25. *Whoso casteth a stone on high, casteth it on his own head; and a deceitful stroke, shall make wounds.*] The wise man having enlarged, in the former verses, upon the baseness of treachery and perfidiousness in friendship, he now sets down the punishment of it, *viz.* that the mischief which a false friend is meditating and designing against others, shall fall upon himself, he shall suffer for his treachery; the stroke levelled in the dark shall return upon himself. This seems to be the sense of the Vulg. though it is obscurely rendered. But the Syr. is explicit and clear, "Obtrectator qui percutit in occulto, perditioni tradetur." See Ps. vii. 15, 16. Prov. vi. 15. where it is said of the wicked person, who pretendeth friendship, and at the same time is devising mischief continually, "therefore shall his calamity come suddenly; suddenly shall he be broken without remedy." See also Ecclesiastes x. 8, 9, 12, 13. and particularly Prov. xxvi. 23, 24, 25. &c. where there is a great resemblance betwixt the two writers. This unexpected, but just return upon the underminer's head is illustrated here by three significant and apt comparisons; nor is Plutarch's less pertinent and applicable: "Jaculum si in solidum aliquid inciderit, nonnunquam in mittentum retorquetur; ita convitium in fortem & constantem virum tortum recidit in convitium facientem." In Moral. And indeed St Austin expressly understands this place of calumny and detraction. De Amic. ch. xiii.

Ver. 28. *Mockery and reproach are from the proud, but vengeance as a lion shall lie in wait for them.*] There may be two senses given of this place, *viz.* mockery, reproach, and vengeance shall fall upon the proud, or wicked: Thus Calmet, "Les insultes & les outrages sont reservez pour les superbes, & la vengeance fondra sur eux." Or the meaning may be, that mockery and reproach belong to the proud, they are vices which they are particularly guilty of, and therefore vengeance shall pursue them. The rejoicing in the fall of the righteous, mentioned in the next verse, is an instance of their mockery, and their insult shall be repaid them by grievous torments inflicted on them even in this life. This was verified in Antiochus, and other persecutors. 2 Maccab. ix.

Ver. 30. *Malice and wrath, even these are abominations, and the sinful man shall have them both.*] As the wise man hath before condemned treachery and perfidiousness, so does he likewise here resentment and wrath, both of which are to be detested: "Utraque execrabilia sunt." Vulg. The manner of expression in our version seems to soften these vices; καὶ ταῦτα would be better rendered, "These also are abominations." And thus the Syr. "Simultas & ira, ipsa quoque sunt execrabilia." There may be two senses likewise given of this passage; the first is, that the sinner shall possess, or rather, as Grotius and Junius understand it, shall be possessed by these two tyrannical passions, which, as he harbours in his breast, shall prove his tormentors: The other is, that the sinner shall feel the resentment of God, and the terrible effects of his fury; which sense seems confirmed by the context. This verse is a proper introduction to what follows about revenge, and it would not be amiss to begin the next chapter with it.

CHAP. XXVIII.

HE that revengeth, shall find vengeance from the Lord; and he will surely keep his sins in remembrance. Ver. 2. *Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.*] He that is forward to execute vengeance for every injury done to him, and hath no bowels of tenderness and compassion towards others that offend, deserves, and may expect, nay, may be sure to be strictly dealt with himself by God for his own offences. Διαλήψων διαλήψεται is a strong reduplication, and denotes the great certainty of punishment. I must also observe the propriety of λύσεται, which is a metaphor, and implies, that the debts, for so sins against God are called in Scripture, Matth. vi. 12. of

the merciful person, shall be cancelled and discharged. The request of forgiveness from God presupposes and requires, that we be ready to forgive others their offences against us. This is a necessary condition on our part, and, if we fail of it, we shall fail also of the pardon we expect and hope for. See Chrysost. Tom. vi. Orat. lxvii. And indeed what pretence can a malicious person have to ask the forgiveness of his sins against God, who, though a frail sinful mortal himself, will not be prevailed upon to pass over the trifling and less offences of his brethren against him, which are fewer in number, smaller in degree, and committed against a far meaner person, as is most excellently urged in the three verses following. This great, and, I might say, infinite disproportion between our offences against God, and those of an injurious neighbour against us, is strongly intimated by the vast sum of ten thousand talents, and the very inconsiderable demand of an hundred pence only, which the parable instances in to illustrate this matter, Matth. xviii. 24, 28. One cannot help observing in what strong terms the doctrine of forgiveness is pressed, even under the times of the Old Testament; it may be affirmed of the law, that, though God tolerated a retaliation among the Jews in certain cases, and under certain restrictions, Exod. xxi. 24. Levit. xxiv. 20. to hinder greater evils, yet its intention in general was, to encourage mutual love and forgiveness, the shewing kindness occasionally even to enemies, the not avenging injuries, but committing to God the repaying of vengeance, and, in a word, the love of a man's neighbour as himself. Lev. xix. 17, 18. Deut. xxxii. 35. Ps. vii. 4. Heb. x. 30. From these passages, which are express for brotherly kindness, one should form a judgment of the spirit of the law, and not from such where vengeance is barely tolerated in certain cases, and even then curbed and limited, to prevent mens passions running to excess, and using too great violence and outrage.

Ver. 6. *Remember thy end, and let enmity cease.*] Remember that thou thyself art mortal, and do not nourish immortal hatred; carry it not into the other world with you, nor entail revenge upon your posterity. Say not, "Exoriare, aliquis nostris ex ossibus ultor," &c. The advice here is not unlike that of St James, ch. v. 9. "Grudge not one against another," or, as the margin has it, "Grieve not one another, brethren, lest ye be condemned; behold the Judge standeth at the door." Thus Seneca appositely, "Ridere solemus inter matutinæ arenæ spectacula tauri et ursi pugnam ....quos cum alter alterum vexarit, suus confector expectat: idem & nos facimus, aliquem .... lacessimus, cum victo victorique finis æque maturus immineat." L. iii. De Ira, c. xliii. And in a former chapter, "Quid ruimus in pugnam, quid imbecillitatis obliti ingentia odia suscipimus? & ad frangendum fragiles consurgimus? jam par acerrimum media mors dirimet, stat super caput fatum ... propiusque ac propius accedit." c. xlii. Or the meaning may be, Remember that thou art a man; that man, as such, is sure to offend, and stand in need of pardon; that human life is but of a short continuance, and an account to be given of the conduct of it, and therefore the sense of his own imperfection and frailty should remind every man of the tenderness due to others failings; and the consideration of mortality should hasten reconciliation, that a man may not die in an unforgiving temper. That celebrated maxim, μίμνησο ἄνθρωπος ὤν, is of no less importance in life to subdue resentment, than it was to the Macedonian king to humble his pride. And, perhaps, that custom among the Egyptians, of placing at their most sumptuous feasts a skull in some conspicuous part of the room, might be as much designed to prevent quarrels and promote brotherly kindness, as to restrain excess and luxury. The following sentence, viz. "*Remember corruption and death*, is, says a learned writer, the shortest compendium of holy living that ever was given; it is as if the author had said, Many are the precepts and admonitions left us by wise and good men, for the moral conduct of life; but would you have a short and infallible directory of living well, remember corruption and death. Do but remember this, and forget all other rules, if you will, and your duty, if you can .... for the consideration of death is the greatest security of a good life .... of so vast consequence is the constant thinking upon death above all other things that fall within the compass even of useful and practical meditation, that Moses, with great reason, places the wisdom of man in the sole consideration of his latter end." Norris on the Conduct of Human Life, p. 158 160.

Ver. 7. *Remember the commandments, and bear no malice to thy neighbour: Remember the covenant of the Highest, and wink at ignorance.*] Malice may be considered as a breach of the

sixth commandment, which, besides actual murder, forbids also revenge, and the very intention of doing mischief. Malice also, as it contents not itself with thinking or devising evil, vents itself often in ill-natured speeches and injurious reproaches, and offends against the ninth commandment, which forbids false witness, slandering, and evil speaking. By *the covenant of the Highest*, in the latter part of the verse, we may either understand God's law, which forbids all malice and revenge and enjoins the forgiveness of injuries; or his adopting all men, especially the faithful, into one body and communion, to encourage thereby brotherly love and union, and a reciprocal regard and tenderness for each other. Or by the covenant of the highest, may be meant God's promise, or his conditional covenant, that he will forgive men their trespasses, if they also are ready to forgive others their trespasses. By *ignorance* here, we may understand not only sins of ignorance, as they are called, but transgressions of other kinds, and so ἄγνοια is often used, see Num. xii. 11. Judith v. 20. Tob. iii. 3. 1 Esdr. viii. 75. Ecclus. xxiii. 3, 30. and ἀγνοῶ and ἁμαρτάνω are synonymous in the Hellenistic writings. See note on ch. v. 15. Probably the wise man here may artfully call an offence, a slip of ignorance, to extenuate the greatness, or odiousness of it, and thereby induce the party injured to pass it over the sooner.

Ver. 10. *As the matter of the fire is, so it burneth; and as a man's strength is, so is his wrath.*] κατὰ τὴν ὕλην τοῦ πυρὸς ὕτως ἐκκαύθήσεται. A learned commentator reads the Greek in the following manner, κατὰ τὴν ὕλην τὸ πῦρ ἐκκαυθήσεται, ὕτως κατὰ τὴν ἰσχύν, κ. τ. λ. Hammond on N. T. But there is no necessity of making any alteration, it is a Hebraism, and there are frequent instances of this construction. See Glass. Philol. Sac. L. iii. de Pronom. Ἰσχὺς, translated here *strength*, is often used for riches, or ability in point of fortune and circumstances, see ch. iii. 13. xiv. 13. xliv. 6. Prov. xv. 6. "In the house of the righteous is much treasure," ἰσχὺς πολλή. and Ezek. xxvii. 12. πλῆθος πάσης ἰσχύος is properly rendered, "Multitude of all kinds of riches." I should prefer this sense here, but for the next sentence which is to the same purpose, though if ἰσχὺς be taken literally for strength, there will be the same tautology with respect to the last sentence of the verse.

Ibid. *According to his riches his anger riseth, and the stronger they are which contend, the more they will be inflamed.*] κατὰ τὴν στερέωσιν τῆς μάχης ὕτως αὐξηθήσεται. Literally according to the force and spirit of the strife, battle, or combat, so it is encreased, and becomes more fierce and bloody. The sense is, that a man's pride and haughtiness, (for so we are to understand anger and wrath in this place,) arising from power or wealth will increase proportionably to it. See Ps. x. 4. where there is a description of a sinner, priding himself in his riches, whose insolence on that account is so great, that he is represented as not caring for God, neither is God in all his thoughts. Where the LXX rendering is observable, and resembles that before us: κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ ἐκζητήσει, "Secundum multitudinem iræ suæ." Vulg. Both of these are but indifferent versions of the Heb. here: It would be better expressed by *elutione*, or *altitudine nasi sui*, i. e. carrying his head very high. The Targum is clearer and more explicit, "In arrogantia spiritus sui." See De Muis in Loc. or we may understand anger literally here, viz. that a person who thinks himself injured or affronted, will resent the usage, and his anger will rise in proportion to the opinion which he entertains of his own worth, or greatness, either with respect to rank, merit, or outward qualities and accomplishments. It is on this account that the lenity and meekness of David, with regard to Shimei's cursing him, is so justly admired; the forgiveness of so mighty a king, of so mean and abusive a subject, who had daringly insulted his honour, was no less glorious to him than his victory over Goliah.

Ver. 11. *An hasty contention kindleth a fire, and an hasty fighting sheddeth blood.* Ver. 12. *If thou blow the spark, it shall burn; if thou spit upon it, it shall be quenched; and both these come out of thy mouth.*] After wrath or resentment, before spoken to, the wise man properly proceeds to mention quarrels and disputes, which generally proceed from it, and often occasion great disturbance and mischief. At first they arise from some inconsiderable cause, or trifling accident, perhaps only from a hasty or wrong word, which a person resenting, grows angry, proceeds thence to reproach and calumny, abuse, injuries, and in fine to blows, and bloodshedding. This dreadful process is properly compared here to a spark of fire, which is of little consequence or danger in itself, and may be extinguished easily in a moment, by treading or spitting upon it; or by letting it fall to the ground, and taking no notice of it, it will go out of itself. In like manner the heat and fury,

of an adversary may be assuaged by patience and moderation, by silence or submission. But if you blow the spark and keep it alive, if you add fuel to dying embers, by taking the part of the quarrelsome person, or contradicting him; by justifying the former, or adding fresh provocations, you will kindle such a fire as you will not be able to extinguish. Solomon has the same comparison upon the like occasion: "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife." Prov. xxvi. 20, 21. The moral of which observation is, to stop passion and resentment in its first beginning, to hinder its progress, to stem its torrent, and remove whatever may add to the swelling of it; or, in the words of the same wise writer, "to leave off contention before it be meddled with, for the beginning of strife is as when one letteth out water," one knoweth not where it will stop. Prov. xvii. 14.

Ver. 13. *Curse the whisperer and double-tongued, for such have destroyed many that were at peace.*] ψίθυρος, or the whisperer, is one who speaks ill of his neighbour privately, and does him some mischief by a secret and sly insinuation to his prejudice. See note on ch. v. 14. Δίγλωσσος, or the double-tongued, is one who speaks differently of the same thing or person, in public approving and extolling what he secretly decries and vilifies; one who makes a shew of harmless intentions, and professes an outward respect for the person whom privately he slanders: And according to St Bernard's description, when he intends the most mischief and disgrace to any one, he begins first to commend him, to introduce some ill-natured aspersion the better; which kind of double dealing and dissembling is, says he, "Tanto plausibilior, quantò creditur ab iis qui audiunt, corde invito, & condolentis affectu proferri." In Cant. ii. St Cyprian ingeniously compares such who "give good words with their lips, but dissemble with their double heart," Psal. xii. 2. to wrestlers, "Qui antagonistas luctantes altius tollunt, quo vehementius illidant." Epist. ii. i. e. who lift their antagonist the higher to give him the greater fall. Solomon calls such mischievous under-hand practices, stabs which give the most deadly wounds. Prov. xxvi. 22. With great reason therefore the wise man here advises to set a mark upon, and abhor such a detestable person, which probably is the meaning of cursing in this place. The common sense of mankind, even in the times of Paganism, has had such an abhorrence of this vice, that great punishment has been inflicted upon such offenders in many civil societies. Lipsius says, that the Athenians imposed a pecuniary mulct upon them, and that the ancient Romans set a literal mark upon the forehead of him who was guilty of this crime, intimating a calumniator, De Calumnia. This was a public declaration that the whisperer or slanderer deserved to be openly stigmatized, and branded for an infamous person.

Ver. 14. *A backbiting tongue hath disquieted many.*] γλῶσσα τρίτη. "Lingua tertia," Vulg. i. e. says Mr Le Clerc, "Media inter auditorem, ac eum de quo sermo habetur." It is a proverbial expression, and often to be met with in the Chaldee Paraphrase; it means a busy intermeddling tongue, which sows discord among neighbours, and sets one against another by evil insinuations, and groundless reports, perverting and envenoming things the most harmless and innocent, and giving them a wrong turn, and an evil meaning. This is also called *lingua trisulca*, as if it spit its venom like a serpent, or had, like it, three stings, or through its swiftness and volubility had the appearance of it. And indeed the backbiter has so much of the serpent in him, that, as if he had really three stings, he does mischief to three persons, to the hearer, the person slandered, and to his own soul. The Apostolical constitutions call such backbiters προγλώσσοι, τρίλιν γλῶσσαν ἔχοντες, L. ii. c. 21. Cotelerius observes, that some copies have here γλῶσσα τριλή, *i. e.* τέτρημένη, perforated, or full of holes, as if the backbiters tongue was like that of the servant's in the comedy, who says of himself, "Plenus rimarum sum, hac & illac perfluo." And indeed he is one who can keep nothing, he has no secrets properly, he hears only with a malicious intent to retail again, and what he occasionally picks up, comes instantly forth with additions.

Ibid. *Strong cities hath it pulled down, and overthrown the houses of great men.*] The wise man probably means here speaking evils of dignities, the blackening and aspersing kings, and persons in authority, which lessens them in the opinion and esteem of the people, and renders them suspected by them, which often begets tumults, and kindles those heats which put things into a ferment and a flame. Lipsius, after he has shewn how calumny engages one man against another, divides intimate friends,

and sets princes and people at variance, adds, "Doletis hærere in Reipublicæ visceribus discordiarum tela? Calumnia injecit. Ardere facem bellorum civilium? Calumnia accendit." Orat. de Calumnia.

Ver. 15. *A backbiting tongue hath cast out virtuous women, and deprived them of their labours.*] τῶν πόνων αὐτῶν. An evil tongue hath raised groundless suspicions, and made men jealous even of good and virtuous wives, and sometimes occasioned their divorce, to the manifest disgrace and injury of virtue and innocence. How far the poison of an evil and false tongue can affect the credit and safety of a good and chaste woman, appears from the history of Susanna, who was condemned through the unjust accusation of the two wanton elders, and would actually have suffered death, had not the Lord raised up the spirit of Daniel to detect the falsehood, and rescue oppressed innocence. The like may be said of the mother of the Maccabees, who was γυνὴ ἀνδρεῖα in all respects, and suffered with her sons, through the venomous malice of the tongue: γυνὴ ἀνδρεῖα, in the Sapiential books, see Prov. xxxi. 10. means an industrious, careful, laborious, frugal woman, one who by her œconomy, and management, has been the occasion of bringing much wealth into the family, and therefore might promise herself a comfortable share in the enjoyment of it, and yet one so deserving, through a slanderous tongue, shall forfeit her husband's love and opinion, be expelled his house, lose the fruit of her labour, and be deprived of her part of the common stock, see ch. xiv. 15. where both πόνος, and κόπος, mean wealth got by labour, and so it is to be understood, Eccles. ii. 18, 19.

Ver. 16. *Whoso hearkeneth unto it, shall never find rest, and never dwell quietly.*] i. e. Will always hear something to disturb and vex him. Such as have an itching ear, and a curiosity to know what is done and said every where, will find officious persons enough to bring or invent stories, and often matter for their own disquiet and uneasiness. The Vulgate renders, "Nec habebit amicum in quo requiescat," which is true, whether we understand it of the slanderer himself, who can never be a fit person to make a friend of, or of the person who listens to him, for if credit be given to his suggestions to the disadvantage of such as we took to be our friends, one shall not know whom to rely on, but shall be often tempted to break friendship, with our best and most valuable acquaintance, through evil, and probably false aspersions.

Ver. 17. *The stroke of the whip maketh marks in the flesh, but the stroke of the tongue breaketh the bones.* Ver. 18. *Many have fallen by the edge of the sword; but not so many as have fallen by the tongue.*] It appears from the wise man's comparison, that the stroke of the tongue wounds the deepest. For whereas scourges reach only the skin, the outside of the man, slander affects even the inward parts, and touches his very heart, Prov. xxvi. 22. where the words of a tale-bearer are expressly called wounds. It is observable, that when Nazianzen would persuade some who were addicted to calumny to desist from their reproaches, he advises them to lay down their arms, to throw away their spears and stings, expressing in terms of war and hostility, the danger of a censorious tongue, which, as it is more nimble and ready, so is it no less fatal to do mischief. There is so much cruelty and real hurt in calumny and reproach, that our Saviour himself calls reviling and evil speaking by the name of *persecution*, Matt. v. 11. Στόμα μαχαίρας is a Hebraism, and would be quite harsh and unintelligible, if not otherwise expressed and properly familiarised. Homer has πολέμου σόμα, Il. κ. which is a parallel expression. And St Austin, *Manus gladii*, which is a bolder metaphor. This weapon, though a known instrument of cruelty and bloodshed, has not made, says our author, so dreadful a havock, as that little member, the tongue. Amongst the many instances which might be brought to confirm this observation, I shall single out that of Doeg the Edomite, who insidiously betrayed Abimelech to Saul, for succouring David in his distress, and by his officious discovery and malicious intelligence occasioned the destruction of fourscore and five persons that wore the linen ephod, 1 Sam. xxii. The cxxth Psalm is thought by many to refer to this calumny; and so it is expressed in the title.

Ver. 20. *For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.* Ver. 21. *The death thereof is an evil death, the grave were better than it.*] The author compares the suffering, by a slanderous tongue, to the carrying an insupportable yoke, or being fast bound with misery and iron; that it deprives men of their reputation and honour, the most afflicting loss they can suffer, and by infusing suspicions, and sowing discord, separates the most inti-

mate acquaintance, and robs them of the comforts and advantages of friendship and society, and thereby makes life irksome and tedious, and death desireable. Mess. of Port Royal apply the bondage here spoken of to the slanderous tongue itself, that is enslaved to this vice, which is so subtle and disguised that it escapes the notice of such as practise it, and its slavery is not perceived by those that are in bondage to it. Through a blindness and infatuation of heart, the just punishment of their crime, they persuade themselves that what they are acting is allowable, neither contrary to justice, charity, nor religion, and so are under no concern to break the yoke, thinking themselves free and at liberty, under the greatest slavery; and while they are scattering fire-brands and death, please themselves with the innocency of their sport. The loss of reputation, through the venom of the tongue, is here called *a death* and one more grievous than that of nature.—The Greeks, in like manner, apply ἀπόλωμι to chastity, or friendship violated, or to a character destroyed and gone: And among the Latins, a woman that has lost her honour, is called "Interfectæ pudicitiæ fœmina."

Ver. 22. *It shall not have rule over them that fear God, neither shall they be burnt with the flame thereof.*] A slanderous tongue, though it will not fail to attack good men, and probably for that reason, because they are such, yet it shall not overwhelm them, nor shall its rage, however it may blacken, quite eclipse them. God will not permit, that justice, innocence, and truth, shall be for any long time oppressed, "He will make their righteousness as clear as the light, and their just dealing as the noonday," Psal. xxxvii. 6. Thus the same pious writer, after having put up his prayer, that the lying lips might be put to silence, "which cruelly, disdainfully, and despitefully speak against the righteous," gives this instance of God's goodness laid up for them that fear him, and prepared for them that put their trust in him, that "he will hide them privily by his own presence, from the provoking of all men, and will keep them secretly in his tabernacle from the strife of tongues," Psal. xxxi. 20, 21, 22. Or the sense may be, that good men shall not, like others, indulge themselves in slander and censoriousness, "it shall not prevail in Israel, neither shall it be found in the heritage of Jacob; for all such vices shall be far from the godly, neither shall they accustom themselves to opprobrious words," ch. xxiii. 12—15. The Psalmist's description of the happy person who shall dwell in God's tabernacle, is one "that doth the thing which is right, and speaketh the truth from his heart, that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour," Psal. xv. 2, 3.

Ver. 23. *Such as forsake the Lord, shall fall into it, and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them like a leopard.*] As the providence of God will preserve the righteous that are calumniated, or falsely accused, so their enemies and accusers shall suffer in their stead; as the fire slew those men that took up Shadrach, Meshach, and Abednego, but over their bodies the fire had no power, neither had the smell of it passed upon them, Dan. iii. and the lions slew instantly the accusers of Daniel, whilst God sent his angel, and shut their mouths that they might not hurt him, "forasmuch as innocence was found in him," ch. vi. Corn. a Lapide thinks the author expressly refers to these instances. Or the sense may be, that God will suffer the wicked to fall into this vice, to which they are remarkably addicted, and in their turns shall be evil spoken of, and fall into shame and disgrace. Or, may we not understand this place in some such sense as that of the Psalmist, "What reward shall be given, or done unto thee, thou false tongue? Even mighty and sharp arrows with hot burning coals," Psal. cxx. 3. St Cyprian, speaking of the rich man in his torments, says, that his tongue was principally affected with pain and misery, as he had offended chiefly with his mouth, "Inter omnes corporis partes magis os ejus & lingua pœnas dat, quia plus scilicet lingua sua & ore peccaverat." Epist. lv.

Ver. 24. *Look that thou hedge thy possession about with thorns, and bind up thy silver and gold.* Ver. 25. *And weigh thy words in a balance, and make a door and bar for thy mouth.*] See chap. xxxvi. 25. As it is a commendable piece of prudence to fence a field or a vineyard with a strong hedge, that the "wild boar out of the wood may not root it out, nor the wild beasts of the field devour it;" and as it is usual and safe to put money into a purse or bag, or in a place of security, to prevent losing of it, so no less care is required to guard the mouth, and keep the door of the lips, that no word may issue from thence without being well weighed and considered. The binding up of silver and gold, here mentioned, is a particular expres-

sion, and answers to the bundles of silver, ὁ δεσμὸς τῦ ἀργυρίυ, *Ligata pecunia*, Vulg. Gen. xlii. 35. Prov. vii. 20. Hos. xiii. 12. Calmet thinks this phrase, besides the usual way of securing money in a linen cloth, purse, or girdle, may denote small rods, or spits of silver, bound up together, as Plutarch describes the *oboli*, a handful of which made a drachma. "The ancient Grecian money, says he, was like so many spits, or rods of iron or brass, and hence it is that our smallest money is to this day called *obolus* (ὀβελὸς signifying in Greek, a *spit*) and that the piece worth six oboli is termed drachma, or a handful, so many of these rods being required to fill the hand." Plut. in Lysand. Calm. Dissert. on the Hebr. money. It is certain also, that the Jews carried with them at their girdle, a balance to weigh all the money which they either gave or received, as the Chinese and Armenian merchants do to this day; and their carrying different weights with them in a bag, Deut. xxv. 13. implies their having the balance too. The Canaanites likewise carried balances with them, but deceitful ones, as they are described, Hos. xii. 7. instead of hedging the possession, the Vulg. has, *Sepi aures tuas spinis*, i. e. Fence, or stop your ears, that, since slander is so dangerous, you may not listen to it, or seem to encourage it, that so the censorious person may see that such injurious discourse is disagreeable to you, and may be hindered from proceeding farther; "Ut discat detractor, (says St Jerom,) dum te videt non libenter audire, non ultra detrahere: nemo enim invito auditori libenter refert." Epist. ii. ad Rustic.

CHAP. XXIX.

HE that is merciful will lend unto his neighbour.] ὁ οἰκτίρων ἔλεος, δανεῖ τῷ πλησίον. See the like, Psal. xxxvii. 26. cxii. 5. The sense, both there and here, is, that a merciful man will not only lend unto his neighbour, but he will require no usury, he will lend freely to one in necessity without asking or taking any use of him. *Mutuum* differs from *fœnus*, the former is without usury, the latter attended with it. Plautus very plainly distinguishes them in the following verse—"Si mutuo non potero, certum est sumam fœnore." Asenar. The etymologists do not badly explain *fœnus* by *accepti fœtus*, and so properly styled by the Greeks τόκος, as being the issue, or produce of a sum lent. They seldom express borrowing upon usury by δανείζειν, but by δανείζειν ἐπὶ τόκῳ, and δάνειον ἐν τόκοις is usury, and not δάνειον singly, see Exod. xxii, where ἐκδανείζειν is taken for simple lending. Plato de Leg. L. v. Arist. Oecon. L. v. And therefore the Vulg. here badly renders δανεῖ, by *fœneratur*. But there is another sense of δανείζειν, which is, *to give*, to distribute to the necessitous. And thus Hesychius, δανείζει, i. e. μεταδιδοῖ τοῖς ἐνδεέσι. And in another place he expounds δανεῖν by ἀγαθοεργεῖν, *benefacere*. See Matt. v. 42. Calmet says the sense may be, He that does alms, shall be in a condition to lend to his neighbour, God will make him rich and flourishing in his circumstances: or, that he that does alms, lendeth (to God) by doing good to his neighbour. See Prov. xix. 17.

Ibid. *And he that strengtheneth his hand, keepeth the commandments.*] The generality of interpreters understand this of a liberal and charitable hand, free and open to give, that such a one by his acts of kindness and beneficence, keeps and fulfils the principal precept that concerns his neighbour: ἰσχύειν τῇ χειρὶ, to be strong in hand signifies properly being rich, see Lev. v. 7, 11. xiv. 21, 22. xxv. 49. Prov. iii. 27. as ἀδυναλεῖν ταῖς χερσὶ, to fail, or to be feeble in hand, signifies the contrary state. And to strengthen the poor man's hand, means to relieve or succour him. Thus Lev. xxv. 35. the commandment is, "If thy brother be waxen poor, and fallen into decay;" and as the Heb. has it, his hand faileth, "then shalt thou relieve," Heb. strengthen him. Grotius says, the words of this sentence are transposed, and that the sense is, He that keepeth the commandments, shall become rich and powerful, "Qui mandata servat, is prævalet manu," i. e. præstabit opibus. And Calmet is of the same opinion.

Ver. 2. *Pay thou thy neighbour again in due season.* Ver. 3. *Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.*] Here the discourse is directed to the borrower, (whom the observation in the next verse likewise concerns) to be punctual in keeping his promise, and observing the time of payment agreed on, which will encourage others, or the same person to lend to him again with more readiness; that he will find his advantage in so doing, and will by that means at all times have a prospect of having his necessities supplied. For it is not so much hardness of heart, as the fear of meeting with one who may prove ungrateful, or a cheat, that discourages men from lending chearfully, and assisting others by a free and gratuitous loan. But the direction here is, that not-

withstanding what we may have heard of others bad treatment, or fear to meet with ourselves, yet we must not be hard-hearted, but discretion must be coupled with brotherly kindness, and worldly prudence with charity.

Ver. 4. *Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.*] πολλοὶ ὡς εὕρημα ἐνόμισαν δάνος. This is inaccurately translated; the sense is, Many esteem what is lent them as their own, as so much gain to them. For εὕρημα, εὑρεσις, ἐξεύρεσις, besides the sense of finding, signify also *lucrum* and *emolumentum*, profit or gain, and εὕρημα should be taken in this latter sense; both here and ver. 6. following. See note on chap. xx. 9. where εὕρημα is taken in the sense of gain, and so rendered by our translators. They have made a mistake like this, Baruch iii. 18. οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν, i. e. they have no gain or profit from their works, which they badly render, "whose works are not searchable." The observation of the wise man here is, that many borrowers would willingly appropriate to themselves what they have taken up, instead of being ready and punctual to return the loan in time to such as advanced the money, and so have disappointed the creditor of what he depended upon, and had occasion for, and obliged him perhaps to recover it by course of law; others therefore have refused, or been cautious of lending, on account of such treachery and evil dealing, fearing to be defrauded themselves, ver. 7. which is what St Ambrose means, when he says, "Cum is tum fraudaveris cui debes, postea in tempore necessitatis non invenies creditorem." De Tobit c. xxi.

Ver. 5. *Till he hath received, he will kiss a man's hand, and for his neighbour's money he will speak submissly; but when he should repay, he will prolong the time, and return words of grief, and complain of the time.*] To kiss the hands of another was anciently a ceremony practised only by slaves. Thus Arrian ἄλλος τὰς ὀφθαλμὰς καταφιλεῖ, ἄλλος τὸν τράχηλον, οἱ δοῦλοι τὰς χεῖρας. In Epict. L. i. c. 19. And Macrobius, "Invenies dominum spe lucri oscula alienorum servorum manibus infigentem." Saturn. L. i. It denotes here, that servility and baseness, which a person who wants to borrow money will use to ingratiate himself, and his cringing and fawning likewise by flattering language and expressions to gain his ends. Some copies instead of χρημάτων, have ῥημάτων, making no mention at all of money, which the Vulg. follows, "In promissionibus humiliant vocem suam:" but as all the copies agree in retaining τῷ πλησίον, it seems necessary to follow the other reading, as our translators do. The following circumstances are very naturally described, and are the common excuses of bad paymasters, as to say, the time of payment is not yet come, or longer time was expected, and would be more convenient,—to complain of the badness of the season, that it has been too dry, or too wet, and the inclemency of it has occasioned sickness, and loss of cattle, spoiled their crop, and hindered them making money,—or of the badness of the times in general, that money is scarce, levies high, markets falling, &c. And, if these reasons of delay are not admitted, to give some careless or surly answer, for thus I understand λόγον ἀκηδίας, and so the Geneva version has it, or to set the creditor at defiance.

Ver. 6. *If he prevail, he shall hardly receive the half, and he will count it as if he had found it: If not, he hath deprived him of his money, and he hath gotten him an enemy without cause; he payeth him with cursings and railings.*] This may be taken in two different senses, according as we understand it of the debtor or creditor, which the expositors are greatly divided about: With respect to the former, the sense is, that if he be able to repay, as the marginal reading is, and the Vulg. "Si autem potuerit redere," he will with difficulty be brought to pay half that is owing; and thus the Geneva version, "and though he be able, yet giveth he scarce the half again, and reckoneth the other half unpaid, as a thing found," *i. e.* as so much gain to him, "Alterum dimidium lucrifactum putabit," says Grotius. Or, according to Calmet, that the debtor reckons by paying half, that he has given you as it were, a part or share in something that he had found, and that you are under an obligation to him as if he had done you a favour, by making you a partner with him in what he claims. If he be not able to pay at all, the creditor loses his whole debt, and all he getteth is ill-will, and abusive language. But the confusion of this verse will be somewhat lessened, if we understand it of the creditor, that if he be able to get any thing, he will scarcely receive half, and that which he recovers, he must look upon as so much gain and good fortune, as the debtor did what he received at first, ver. 4. And if the creditor does not prevail to get any part of his money, he hath deprived himself of it, (αὐτὸν for ἑαυτὸν, as Grabe understands it) he must be content to lose it, and in return the debtor turns his ene-

my without any reason. What follows must be understood of the debtor in either sense, and the treatment there mentioned for favours received, shews the great baseness and ingratitude of the borrower. Seneca has a parallel observation upon the occasion, "Amico mutuum me roganti pecuniam si dedero, & amicum & pecuniam perdo."

Ver. 8. *Yet have thou patience with a man in poor estate, and delay not to shew him mercy.* Ver. 9. *Help the poor for the commandments sake, and turn him not away because of his poverty.*] Notwithstanding what is before said of the treachery and tricks of debtors, the wise man does not intend here to discourage any from lending altogether, and doing good to a neighbour in that particular. His advice is, to be quick and ready in lending, and slow in redemanding; when necessity obliges him to come to you, put him not off by affected delays, nor make him, through often coming, and the solicitations he is forced to use, or by exacting a premium from him, purchase what you only lend him. Advance what he wants as freely as if you never expected to have it again, that if he does repay you, you may count it as so much unlooked for gain, "Da quasi non recepturus, ut lucro cedat, si reddita fuerit." Ambr. de Tobia, L. i. c. 3. And if being poor, he asks for a longer time of indulgence, wait with patience, and press him not to pay instantly, if he is not in a condition to do it, nor oblige him to it by any severity, or exact any thing for forbearance. To enforce the duty of doing good to the poor by a free and gratuitous loan, he derives the obligation from the revealed will of God, and the precept referred to is probably, Deut. xv. 18. "If there be among you a poor man, thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need." St Ambrose reasons well upon this head, if you do not assist your brother but for some advantage only you propose to yourself, if you do not lend to him but on the prospect or promise of usury and interest, what merit is there in the action, or what do you more than a mere heathen? Is it any instance of humanity to exact and draw from the poor, when thou wouldst be thought to relieve him? Or does it deserve to be called charity, when your only view in lending is to raise some profit to yourself? And complaining of some usurers in his time, who took advantage of the necessities of the poor, he adds, "Fœcundus etiam vobis est pauper ad quæstum; talis humanitas, ut spolietus etiam cum subvenitis." Ibid.

Ver. 10. *Lose thy money for thy brother, and thy friend, and let it not rust under a stone to be lost.*] Though a necessary caution is to be observed with respect to others, yet where a friend or brother is in necessity, and wants something of thee, give it him freely and generously, without any prospect or covenant of a return. "Amicorum omnia communia," and therefore thy friend claims a share with thee. If a friend or brother is taken here in a larger sense, as signifying any one of the Jewish race, or human species, it may then be considered as a piece of advice to be charitable in general. Ἀπόλεσον ἀργύριον is not strictly to be understood, for what is given in this manner, even though there are no hopes of a return, is improperly called losing it; on the contrary, it is employing our money so advantageously, that there is no gain under heaven equal to such a loss. It means rather, parting with what is valuable, and so it is used, Mat. x. 39. What follows, "Let it not rust under a stone to be lost," the Geneva version renders, "Let it not rust under a stone to thy destruction," εἰς ἀπώλειαν, for an account will be demanded of all treasure hid unprofitably in the earth, or wrapt up in a napkin. Several reasons are here assigned against hiding or hoarding up money, 1. It contracts rust. 2. It is liable to be lost, as not being known of perhaps by any other than the owner who may chance to die without discovering it. 3. It is of no use, and may as well be lost, and would be of great help and service to many necessitous persons, if given or lent to them. It seems from hence probable, that the Jews sometimes hid their money in the earth, see ch. xx. 30. and placed upon, or near it a stone for a mark; and there are instances in history of money being found under such stones accidently. See Paul. Diacon. Hist. Longobar. L. iii. c. 6.

Ver. 12. *Shut up alms in thy storehouses, and it shall deliver thee from all affliction.*] Mercy or charity shall befriend a man when he himself stands most in need of help; and when there is little hope of safety elsewhere, the good deeds which he has done shall rescue him from troubles or greatly alleviate them, and in the time of public danger shall be his shield and buckler. There is the like observation, ch. xl. 24. "Brethren and help are against the time of trouble, but alms shall deliver more than both." This and the foregoing verse are of the same import

with, and perhaps taken from Prov. xi. 4. "Riches profit not in the day of wrath, but righteousness delivereth from death," "nunquam memini," says St Jerom, "me legisse malâ morte defunctum qui libenter opera charitatis exhibuit, habet enim multos intercessores, & impossibile est multorum preces non exaudiri." The Psalmist confirms the same from his own observation, Psal. xxxvii. 25. The Vulg. renders, "Conclude eleemosynam in corde pauperis, & hæc pro te exorabit ab omni malo." And St Cyprian has the same reading, Test. adv. Jud. L. iii. And indeed this seems more agreeable to the context. The sense of the passage, according to our translation is, Let not thy storehouses or granaries be for thine own use only, but let the poor man have some comfortable share with thee, nourish, feed, clothe him, succour him in his necessity, and by that means you will lay up your treasure in a place of safety and security; or rather, you will lodge it in heaven before thee, to procure an entrance for thee. Salvian says, the good and charitable provide in this manner for an easier passage thither, "Expeditos se non putant ad sequendum Deum, nisi omnia prius carnalium sarcinarum impedimenta projecerint, simul ut more hominum commigrantium prius ad locum habitaculi sui res suas tranferunt quàm seipsos; scilicet ut cum universa quæ ad se pertinent transtulerint, tunc ipsi ad plenam ac refertam bonis immortalibus domum, præmissa rerum omnium facultate, commigrent." L. iv. cont. Avarit.

Ver. 14. *An honest man is surety for his neighbour.*] i. e. He will be bound for him, if his credit and security is wanted or insisted upon, and will be a means to settle affairs, and make his neighbour safe and easy. But great discretion is necessary to be used in such an office of kindness; it must be done only to persons of honour, and such as are deserving of the favour, whose soul is too noble and great to turn such an act of kindness to the damage or disadvantage of the sponsor. Solomon often condemns suretyship, Prov. vi. 1. xi. 15. xvii. 18. xx. 16. xxii. 26. by reason of the many inconveniencies and accidents which attend it, on account of the baseness and carelessness of many debtors in satisfying their creditors, and thereby sacrificing their friends, and involving them in much expence and trouble. Our author speaks more cautiously himself upon this head, ch. viii. 13. and reckons it as a thing certain, that he that engages for another's debt will be condemned at last to pay it: so that when he says here, that an honest or good man, ἀνὴρ ἀγαθὸς, will be surety for his neighbour, he must mean that the principles of religion, or, however, of humanity, are too strong with a tender-hearted charitable man, to suffer him to see one of his own species, and perhaps neighbourhood and acquaintance, dragged to prison, to be fast bound there in misery and iron, without such a sympathy and yearning of his bowels as will incline him to take pity on, and be a sponsor for such an unhappy object, even at his own peril, and perhaps against his own judgment, in point of prudence.

Ver. 15. *Forget not the friendship of thy surety, for he hath given his life for thee.*] There are securities or bails of two sorts; the one is personal, body for body, life for life, such as that mentioned, 1 Kings xx. 39. and that of Reuben answering for Benjamin, Gen. xliii. 9. And the like may be observed of some prisoners and condemned persons, upon whose escape there is an obligation, according to the laws of some states, upon their keepers, who engaged for their appearance, to undergo the punishment in their stead. This sort of security the author probably may mean, from that expression, "He hath given his life for thee," τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ. The other concerns money matters, and is the engaging for another's debt in a limited time, and thereby in effect taking it upon ourselves. This sort of bail may also be intended here; for by a *life*, in this writer, is often meant *victus*, or that sustenance which is chiefly necessary to it, see ver. 21, 22. And so of the poor widow in the gospel it is said, that she flung into the treasury, ὅλον τὸν βίον αὐτῆς, "totum victum suum," Vulg. Mark xii. 44. so that the meaning here may be, that the sponsor, by engaging in another's cause, pledges his own fortunes and substance, and makes them liable to the penalty of the debt. The *formula fidejussionis*, as used by the ancients, with respect to both these sorts, is extant in Ulpian, "Quantam pecuniam Titio credidero, fide tua esse jubes?" Do you answer for as much money as I shall lend Titius, and take all the danger upon yourself? says the creditor; to which the surety answered, "Fide mea jubeo," and was called *Præs*, i. e. *Sponsorum se præstans.* The form, with respect to life or liberty, was, "In quantum illum condemnari ex bona fide oportebit, tantum fide tua esse jubes?" and the answer was as before, "Fide mea jubeo." The surety in this case was called *Vas, quasi*

pro reo ad tribunal vadens. See Varro de Ling. Lat. L. v. Ausonius mentions and explains both these in the following verses:

Quis subit in pœnam capitali judicio? Vas.
Quis, cum lex fuerit nummaria, quis dabitur? Præs.

Ver. 19. *A wicked man transgressing the commandments of the Lord, shall fall into suretyship; and he that undertaketh and followeth other mens business for gain shall fall into suits.*] It is so great a misfortune and calamity to be bound for a thoughtless, ungrateful, and perhaps tricking debtor, who, when himself is secured, thinks no more of his friend, and overlooks all the kindness shewed him; for so Grotius understands ἀγαθὰ ἐγγύν, ver. 16: that the author may be excused for wishing this may be the portion of a sinner, only to chastise him. The words may be considered either as a wish, as Calmet takes them, or a denouncing of God's judgments, as Grotius and our translators understand them. According to the former acceptation, the sense is, May the plague of an ill-placed suretyship not fall to the lot of the friendly and well-meaning; but such as are themselves knavishly inclined have it for their scourge: May officious informers, restless promoters of law-suits, and busy intermeddlers in other affairs, barreters, and such as encourage and undertake scandalous causes, and infamous sorts of business, for mere filthy lucre, lose their ends, and suffer by such dishonest undertakings: May the charges occasioned through their villainy, fall upon them, and themselves be made public examples of disgrace and infamy. Let this particularly be the punishment of such who are sureties for, and engage to conduct any piece of knavery and wickedness; but such as are honest in their intention, and mean only the good and service of their neighbour, in what they undertake, or promise for, may such fall into no disaster, nor suffer for their generous acts of kindness. The next verse contains the conclusion of all that is here said about suretyship, and the advice at last is briefly this: Help your neighbour, as far as you can safely, out of any strait or difficulty; but beware that you be not ruined yourself by any rash engagement, or fall into the same circumstances, by endeavouring to oblige or rescue him. Neither pity nor friendship demands so much as to exchange condition with the person you relieve, and, in order to make another easy, to make one's self and family miserable. Such compliments as are inconsistent with self-preservation may well be dispensed with; and a denial, in this case, is the voice of nature and reason.

Ver. 21. *The chief thing for life is water, and bread, and cloathing, and an house to cover shame.*] The wise man here shews, that nature is content with a very little. The whole of what is necessary, if brought within proper bounds, is food, raiment, and a lodging to cover shame. These may perhaps seem to be transposed, as clothing more properly covers shame; but, if we attend to the context, the present reading may be justified, and a house be as well said to cover shame, as the want of a certain fixed dwelling exposes a man to disgrace; lodging, too, is as necessary to screen and guard, as clothing is to cover our nakedness. Jansenius says, that as *victus* is here described by water and bread, so *vestitus* includes rayment and lodging, both of which are necessary coverings; that as the simplicity of the former is designed to restrain luxury, so the bare mention of house and clothes was intended to prevent pride in apparel, or in stately and magnificent buildings. Grotius does not consider ἱμάτιον ἢ οἶκος as distinct particulars, but makes the latter exegetical of the former, as if the reading was, ἱμάτιον δὲ οἶκος καλύπτων ἀσχημοσύνην, "Vestimentum vero est domus (portatilis) obtegens ea quæ nuda dedecent." This exposition, it must be confessed, seems somewhat forced; but thus much must be acknowledged, that our author, in the enumeration of the necessaries of life, ch. xxxix. 26. omits this of lodging, as does St Paul, 1 Tim. vi. 8. Drusius's comment is, "Quædam domi honesta sunt, et eadem foris, aut sub dio turpia;" as if he referred to Deut. xxiii. 13. where, it must be confessed, the very phrase of this writer, καλύψει τὴν ἀσχημοσύνην, does occur, but the occasion is scarce of moment enough to be here inserted. Terence includes all the three particulars here mentioned, "Victus, vestitus, quo in tectum te receptes." Heauton. V. II. and Juvenal determines a sufficiency to be "in quantum sitis atque fames et frigora poscunt," Sat. xiv. where *frigora* alludes to both sorts of covering. Seneca has a passage still more pertinent and explicit, "Cibus famem sedet, potus sitim extinguat, vestis arceat frigus, domus munimentum sit adversus corpori infesta." Epist. 8.

Ver. 23. *Be it little or much, hold thee contented that thou hear not the reproach of thy house.*] ὀνειδισμὸν οἰκίας σου. The sense of which reading seems to be, If a man be contented with his

present condition, though it be but a mean one, he will not, through murmuring at it, disoblige his parents or relations, as if he was ashamed of them; nor through ambition or forwardness, as Drusius understands it, be the occasion that the meanness of his family and circumstances be known and reflected on. The Vulg. renders, "Et improperium peregrinationis non audies," which is more agreeable to the context. The true reading therefore probably is, ὀνειδισμὸν παροικίας ὐ μὴ ἀκούσῃς, i. e. You will not expose yourself to the reproach and insult of the rich and powerful, by thrusting yourself amongst them, when you can live in peace and comfort at home; and being satisfied with your own homely fare, you will avoid being reckoned a spunger and an intruder, nor be forced upon mean and servile compliances. The loss of liberty is too valuable an exchange for a false smile, or an accidental entertainment; and he that is of an unsettled temper, and dissatisfied with his own condition, though it be but ordinary and mean, will be a slave all his life. "Serviet æternum, qui parvo nesciet uti, Cui non conveniat sua res." Hor. Grotius understands by ὀνειδισμὸν παροικίας, travelling abroad, and leaving one's own country, and meeting with such sneers and affronts as sometimes happen to foreigners; but the former sense seems preferable. Solomon gives the like advice, and for the same reason, "Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee." Prov. xxv. 17. Phocyllides gives the like caution:

Μηδ' ἅλιν παρὰ δαιτὸς ἴδοις σκυδάλισμα τραπέζης,
Ἀλλ' ἀπὸ οἰκείων βιότων φαγέοις ἀνύοριστος.

Ver. 24. *It is a miserable life to go from house to house; for where thou art a stranger, thou darest not open thy mouth.*] i. e. To talk or complain, "De summis injuriis os suum aperire non posse." Syr. Calmet understands this of the poor and needy, who being in want of necessaries, go from house to house, asking for alms, and seeking a lodging, whose manner of life sufficiently speaks a variety of wretchedness. It is observable that the Psalmist, among other imprecations against the wicked and ungodly, adds this instance of misery and unhappiness: "Let his children be vagabonds, and beg their bread, let them seek it also out of desolate places," Ps. cix. 9. According to this interpretation the advice here is not very unlike that direction given by our Saviour, Luke x. 7. "Go not from house to house;" it being the life of vagrants and beggars, and a disgrace to persons of character, and therefore particularly improper for his apostles, who were so highly commissioned. But I would rather understand this observation of the wise man's, of retainers to great families, levee-hunters, and such as either have no house of their own, or seldom are at liberty to come near it, and prefer a splendid slavery to content and freedom within their own walls. Solomon aptly compares such to a bird that deserts its nest: "As a bird that wandereth from her nest, so is a man that wandereth from his place." The Greek is much stronger and closer to our purpose, Ὥσπερ ὅταν ὄρνεον καλαπελασθῇ ἐκ τῆς ἰδίας νοσσιᾶς, ὕτως ἄνθρωπος δυνᾶται ὅταν ἀποξενωσθῇ ἐκ τῶν ἰδίων τόπων. Prov. xxvii. 8.

Ver. 25. *Thou shalt entertain and feast, and have no thanks: Moreover thou shalt hear bitter words.*] ξενιεῖς ἢ ποτιεῖς εἰς ἀχάρισα. Grotius's conjecture here is very ingenious, ξενιεῖς ἢ ποτιεῖς εἰς ἄρισα, i. e. When you have fed them of the best, and made much of them in all respects, they will affront you. Some copies have ξενιεῖς ἢ ποτιεῖς ἀχαρίστους, which the Vulg. follows, and it affords a good sense, i. e. after all your trouble and expence you will find you have entertained such as will prove ungrateful, and shall hear something unhandsome or disagreeable from them, viz. what follows in the two next verses, or some such insult and rudeness. And thus the Geneva version, "Thou shalt lodge and feed unthankful men, and after shall have bitter words for the same, saying," &c. And so the Arab. I think the confusion will be lessened, if we read with the Vulg. in the third person, and understand this, and the two following verses, of the imperious master of the house, that he will entertain you, and give you to eat and drink of the best, and at the same time will reproach you in some bitter and affronting manner.

Ver. 26. *Come, thou stranger, and furnish a table, and feed me of that thou hast ready.*] Probably this is spoken by the lordly owner of the house, by way of insult and sneer, as knowing the incapacity of the stranger, called such by way of reproach, to give an entertainment: Or it may contain a real demand, to provide an entertainment for himself and friends, which seems probable from Prov. xxiii. 1, 2. In the ὁ, where the wise man reminds the guest at some great table, to observe what is set before him, and to prepare to make the like in return, Ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυνάστου, νοητῶς νόει τὰ παραθέμενά σοι . . . εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι.

The Arab. indeed takes it otherwise, "Recede a nobis ut mensam apponamus, tu vero inter manus tuas comede," intimating, that his presence was troublesome, that he stood in the way, should content himself with some fragments and be gone, as not worthy to make one among such company. But this comes too near the sense of the next verse. The term ἀφελθε in the beginning of this verse, may be considered as an expletive, rather as an ornament of speech, than of any real signification. See instances of this Josh. xviii. 17. Luke xii. 37. xvii. 7.

Ver. 27. *Give place, thou stranger, to an honourable man, my brother cometh to be lodged, and I have need of mine house.*] ἐξελθε, ἀφροικε, ἀπὸ προσώπου δόξης, i. e. Arise and be gone from before a person of figure and station, *a magnificentia convivarum*. Arab. I shall be ashamed to have such a one, of low birth and mean appearance, seen at my table among guests of great distinction and nice taste. Grotius fancies an allusion here, and makes the sense to be, Depart from my house, thou stranger, and profane it not by thy presence; thou shouldst no more be seen there than in the temple; to which strangers, according to Josephus and the Jewish writers, had no admittance. The opposition in this light is beautiful. The sense of the first part is much the same with that of St Luke, δὸς τόπον ἰνημοίερῳ σου. xiv. 9. and our translation of this passage is very like it. The author shuts up the chapter with the reflection, how very disagreeable and mortifying such contemptuous treatment must be to a man of understanding and real worth, who is neither fond to intrude himself like other impertinents, nor ignorant of the devoirs due to his superiors, as persons void of education are; nor thought unworthy by persons who esteem merit, though in a plain or unfashionable garb, to be admitted into the best company.

CHAP. XXX.

HE that loveth his son, causeth him oft to feel the rod, that he may have joy of him in the end.] See ch. xxii. 6. When the wise man here says, that he loveth his son, ὑδελεχήσει μάστιγας αὐτῷ, a due abatement must be made; for the meaning cannot be, that a loving father should be continually beating his son; our translators therefore have with great tenderness as well as judgment, rendered it by often chastising, and so the Syr. has it. Solomon has many passages to the same effect, Prov. xiii. 24. xxii. 15. xxiii. 13, 14. Nothing is of more importance, either for the interest of particular families, or the good of the state in general, than a right education of children; upon this depends the welfare and happiness of parents, and even that of the community. Plato L. ii. De Repub. Aristot. Polit. L. vi. Cic. de Offic. L. ii. But the education of children can never be rightly managed, nor happily executed without some severity towards them, to suppress their sallies, correct their faults, and keep them in their duty; and though the tender age of children demands some indulgence, yet as soon as the passions begin to appear, and the inclinations of nature to discover themselves in a dangerous and faulty manner, a parent should betimes subdue the growing evil, discountenance all ill habits or loose talk by reproof, threats, or even the discipline of stripes. For if prudence will not permit a parent too much to demean himself to childrens humours, or to suffer misbecoming freedoms, lest such a familiarity should abate of the reverence and submission due to them, much less should he be pleased with, or laugh at their vices, or reckon that as a sign of a promising genius, which indicates only an early rankness, and badness of the soil. The being thus strict, as to their conduct and behaviour, is the way to have joy of children in the end. Ἐπ' ἰσχάτῳ αὐτοῦ. Which the Vulg. Arab. and our version understand of the father's comfort in his old age from a child so brought up. The Syr. applies it to the child, and takes ἐπ' ἰσχάτῳ adverbially. But then the reading should be, ἵνα εὐφρανθῇ ἐπ' ἰσχάτῳ ἐπ' αὐτῷ, as it is expressed in the following verse.

Ver. 2. *He that chastiseth his son shall have joy of him.*] Παιδεύειν has two senses, either to teach, or to correct; the Vulg. renders in the former; we may understand it here in both senses, for teaching often is forwarded by correction, and a parent, who brings up a child under the apprehension of it, or the occasional use of it, shall bring him to more good, or have greater good by him, as the margin has it, than one who is overfond, and indulgent in all respects. The Vat. and Hæschelius have ὑπῆσθαι ἐπ' αὐτῷ, which seems preferable to the other reading, εὐφρανθῆσθαι ἐπ' αὐτῷ, as it prevents tautology, and the too quick repetition of the same phrase, and ὑπῆσθαι may be taken too in the sense of our version, for thus it is used, Philem. ver. 20. Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ, "Yea, brother, let me have joy of thee in the Lord,"

which makes it probable, that ὀνήσεται αὐτῷ is the better reading. Solomon expresses the sense of this verse, Prov. xxix. 17. "Correct thy son, and he shall give thee rest," ἀναπαύσει σε, i. e. refresh, and comfort thee. See Eccles. iii. 6. "And shall give delight unto thy soul." The Vulg. renders "laudabitur in eo," probably from a corrupt copy, which had αἰνήσεται, an easy alteration from ὀνήσεται; though even in that there is good sense, that people will compliment a father upon a hopeful son, whose acknowledged learning, prudent conduct, and happy disposition shew both the benefit of a good education, and the parents care and wisdom in bestowing it.

Ver. 3. *He that teacheth his son, grieveth the enemy, and before his friends he shall rejoice of him.*] Παραζηλώσει τὸν ἐχθρὸν, Shall be envied by his enemies, "inimici sui invidiam excitat." Syr. and the Tigurin version is to the same purpose. i. e. They shall be afraid, lest a son so wisely educated, and so well accomplished, should hereafter appear, to their disgrace, disappoint their malice, and scourge their wickedness, ver. 6. Of such children, whose spirit promises to redress their father's wrongs, and appear for his safety and glory, we are to understand the Psalmist when he says, "Happy is the man that hath his quiver full of them, they shall not be ashamed when they speak with their enemies in the gate." Ps. cxxvii. 6. On the contrary, their relations and friends triumph in persons of such worth, and place their safety and future fortune in them. The like is true of spiritual attainments: For the satisfaction and credit of the instructor rises in proportion to the catechumen's improvement, and his future reward will be accordingly. Thus St Paul says of his converts, his children in the Lord, brought up in his holy nurture and admonition, and improving under it unto all pleasing, that they are his crown, his glory, and his joy. 1 Thess. ii. 20. The gift of education, especially in the way of godliness, is above that of birth, and a natural father hath less to boast of, than a spiritual instructor. Seneca has some fine sentiments upon this subject; the following speech of a virtuous and deserving son to his father, can scarce be paralleled: "Non est bonum vivere, sed bene vivere. At bene vivo, sed potui & male, hoc tantum est tuum quod vivo. Si vitam imputes mihi per se nudam, egentem consiliis, & id ut magnum bonum jactas, cogita te mihi imputare muscarum ac vermium, bonum. Si bene vivo, in ipso beneficium majus quam quod dederas, recepisti: tu enim me mihi rudem & imperitum dedisti; ego tibi filium, qualem genuisse gauderes." L. iii. De Benef. c. 3.

Ver. 4. *Though his father die, yet he is as though he were not dead, for he hath left one behind that is like himself.*] ἐτελεύτησεν αὐτῷ ὁ πατὴρ, ᾗ ὡς οὐκ ἀπέθανεν. Literally, his father died, and is as though he was not dead. And so the Vulg. "Mortuus est pater, & quasi non est mortuus." But the rendering of the Arab. is more to be admired for the pretty turn, "Moritur iste, superstitem relinquens sui similem, imo non moritur, quia sui similem relinquit." It is a most sensible pleasure and comfort to a good father in his life time, to see his children daily copying him, treading in his steps, and transcribing his virtues; and when age reminds him of his mortality, he meets death through this pleasing prospect with calmness and composure: nor are his last moments disturbed and imbittered with any ungrateful reflection, about their future welfare, as knowing that he leaves behind him such as are heirs of his virtues, as well as his fortunes. He considers them as his image and representatives, as his own bowels, as living monuments of himself, nor need he be at any expence to perpetuate his memory. Such a father will never be forgotten, while the children continue to wear his likeness, nor will his friends and acquaintance scarce miss him, when he is gone. He talks with them in their looks, and instructs them still by their prudence and example. On the contrary, nothing is more afflicting than for a man to leave behind him degenerate children, and such as are vicious and ill-disposed; for a man, whose labour has been in wisdom, and in knowledge, and in equity, to leave his portion to one, who hath not, and will not labour therein, through the uncomfortable prospect of an unworthy and worthless offspring to succeed him, "His days are sorrows, and his travels grief." Ecclesiastes ii. 21. This and the two following verses are very beautiful, and shew the masterly pen of a second Solomon. See Prol.

Ver. 7. *He that maketh too much of his son, shall bind up his wounds, and his bowels will be troubled at every cry.*] The Vulg. renders "Pro animabus filiorum colligabit vulnera sua," following a (probably corrupt) copy, which had περὶ ψυχῶν υἱῶν, instead of περιψύχων in one word, which our translators follow. But περιψύχω signifying only *refrigero*, or, as Drusius would have it, *refocillo*, can scarcely be the true read-

ing here. Complut. and from thence Grabe prefer περιβόχω. Ψήχω, besides its primitive signification, means also φιλάνω, to court with gentle usage, which sense agrees with Syr. Arab. and Tigurin versions, as well as our English. If this sense be followed, *shall bind*, &c. must mean, shall have occasion to bind. Syr. has, His wounds shall be many, "Blande tractantis filium suum multa erunt vulnera," understanding the mischief as happening to the father; and so does the Arab. "Qui blanditur filio, multa patietur flagella;" both of them adding *many*, I presume, to make the sense clearer, and stronger, which is, That he that treats his son with too much indulgence and fondness, who gives him too much liberty, and lets him take his swing of pleasures, "qui voluptuarium facit filium suum," Syr. will repent of his ill-judged tenderness, shall have many things to grieve him, many inward wounds, to disturb his peace and quiet; his son's misconduct will give him fresh occasion of fear and trouble, and when he hears any noise or disturbance, he will be in pain for him, lest he be engaged in any fray, or have met with some accident. This paternal concern is finely worked up in the character of Micio:

Ego, quia non rediit filius, quæ cogito!
Quibus nunc sollicitor rebus, ne aut alserit,
Aut uspiam ceciderit, aut perfregerit
Aliquid! Ter.

There is also another sense favoured by Camerarius and Grotius, viz. that he that seasonably corrects his son, and keeps a strict hand over him, shall heal his wounds, i. e. prevent his following evil courses, and the mischief arising from them, and the concern which his ill-conduct would occasion him; and such an effect will the experience of his former severity have over him, that if his father speaks in a louder voice than ordinary, or has but the appearance of a passion, he is affrighted and trembles, which the Tigurin version expresses very naturally: "Ad omnem vocem expavescit medullitûs," and the Arab. yet more strongly, "Palpitatio cordis ejus ceu lima audietur." But it does not appear, that the verb denotes *correcting*, which, joined to other reasons, makes the first sense preferable.

Ver. 9. *Cocker thy child, and he shall make thee afraid; play with him, and he shall bring thee to heaviness.*] These words, though spoken imperatively, are not a command so to do; but rather a caution to avoid it, as that advice in Ecclesiastes, "Rejoice thou young men in thy youth," xi. 9. And that of our Saviour, to his disciples, "Sleep on now, and take your rest." Matth. xxvi. 45. See Ephes. iv. 26. Is. viii. 9, 10. Nah. iii. 14. So here the meaning is, shew not too much fondness to thy child, nor wink at ἁμαρτίας αὐτοῦ, his sins and follies, ver. 11. lest thou live to repent it, lest ἐκθαμβήσει σε, he quite astonish thee with his bad conduct, and wicked actions. Play not with him, lest too much familiarity lessen thy authority, and thou make him incorrigible, by making thyself contemptible. Lose not thy power over him, through too much easiness, but let thy sweetness, and good-nature be tempered with awe and gravity, that the fear of thee be kept up and preserved. *Qui præest*, says a learned moralist, "debet & arridens timeri, & iratus amari, ut enim nec nimia lætitia vilem reddat, nec immoderata severitas odiosum." Greg. Moral. L. xx. 3. As too much severity may seem unnatural, so the neglect of correction is faulty too, even upon the score of fondness. It is a just reflection of a modern writer: "If children are not to be won to goodness by kindness and indulgence, by exhortation and advice, they are to be compelled to it by severity and discipline, by threats and punishments. For as naturalists observe of young trees, that crooked and stubborn plants are not to be straightened but by fire, so wrong and perverse dispositions are often not to be amended but by warm and severe correction." Delany's Social Duties.

Ver. 12. *Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.*] The apostolical constitutions give the like advice about chastisement, μὴ αἰδεῖσθε αὐτοῖς ἐπιτιμῆσαι, κ. τ. λ. "Ne vereamini illos objurgare, & castigare cum severitate, non enim interficietis illos castigando, immo vero servabitis." L. iv. c. 11. It is said of Adonijah, the son of David, that his father had not displeased him at any time; but a learned prelate, who has discussed the subject of relative duties in the ablest manner, well observes, "That this is no example for other parents, unless their children behave themselves so as not to need reproof. Solomon was a great deal wiser than his father, and he advises parents never to regard the cries or pain of their children, when there was just occasion for it, or they were in danger of miscarriage. When parents see their children in hazard of falling into evil courses, they are not to consider whether what is most proper to re-

claim them, and prevent their misery, will grieve or anger them, but to venture that, and do their duty. They are to have regard to what they intend should, and what in all likelihood will follow, and that is amendment; and not to consider how it will be taken at their hands. The good of their children is what the parents ought to regard; and though the method of procuring that may stir up their wrathful spirits, yet it is not to be declined on that account. The reasonable hopes of its yielding the fruits of righteousness, and amendment to them that are exercised thereby, will justify what they do." Fleetwood's Rel. Dut. Disc. iv. The like may be observed of Eli's children, who, if their father had seasonably restrained, and severely punished them in time, would not have made themselves so vile, or brought that severe judgment upon themselves, and their father's house. Among the works of St Austin we have the following dreadful instance of a parent's negligence, and a son's unheard of villany occasioned by it: "Cyrillus filium, ut scitis, habebat, & eum unicum possidebat, & quia unicus erat, eum superflue diligebat, & super Deum. Ideo superfluo amore inebriatus, filium corrigere negligebat, dans etiam potestatem faciendi omnia quæ placita essent illi... Filius luxuriose vivendo consumpsit partem bonorum suorum: sed ecce ebrietatem perpessus, matrem prægnantem nequiter oppressit, sororem violare voluit, patrem occidit, & duas sorores vulneravit ad mortem." Serm. de Cyril. I must observe here, as before on ver. 1. that precepts of correction are not to be extended too far, nor understood too strictly and rigidly; this I thought proper to intimate, chiefly with regard to what our author has said on that head, lest injunctions, seemingly so harsh, should create an aversion in young minds to this wise and most valuable writer, who has delivered so many useful truths for their benefit and improvement.

Ver. 13. *Chastise thy son and hold him to labour, lest his lewd behaviour be an offence to thee.*] παίδευσον τὸν υἱόν σου, καὶ ἔργασαι ἐν αὐτῷ, is the same as ἔργασαι ἐν παιδείᾳ, ch. xxxiii. 25. Ἐργασαι ἐν αὐτῷ is not well translated, *hold him to labour*, it rather means, take pains with him to instruct him, and give him the advantage of a good education. The Tigurin version has, "Erudi filium, & elabora in hoc," as if the copy it followed had, ἔργασαι ἐν τούτῳ. The true reading of the next sentence is that of the Alex. MS. ἵνα μὴ ἐν τῇ ἀσχημοσύνῃ αὐτοῦ προσκόψῃς, lest you suffer through his disgrace, and be reflected on for your negligence of him, and his scandalous way of living. And thus Calmet, "Instruisez vôtre fils, de peur qu'il ne vous deshonore par sa vie honteuse." And the Arab. "Ne tu ob insipientiam ejus crucieris." Among other questions proposed by Ptolemy Philadelphus to the LXX interpreters for their determination, according to Aristeas's history of them, this was one, "Quæ sit maxima negligentia?" and the answer was, "Si quis filiorum negligens fuerit, eosque nulla in re erudiat." Our author is thought by many to be cotemporary with them, and by some to have been one of them. See Corn. a Lap. in loc.

Ver. 14. *Better is the poor being sound and strong of constitution, than a rich man that is afflicted in his body.*] μεμαστιγωμένος ἐις σῶμα αὐτοῦ. The wise man here gives the first place to health above all temporal blessings whatever; and this was the opinion of the greater part of the ancient philosophers. Thus also St Ambrose, "Prima sunt, quæ sunt animæ bona; secunda quæ corporis, salus, virtus, pulchritudo," &c. "Tertia sunt quæ accidunt, divitiæ, potestates, patria, amici, gloria." De Abraham. L. ii. Philo has the same division, ἐπὶ Ἀβραάμ. The Hellenists call all distempers μάστιγας, and there are frequent instances of this in the New Testament, Mark iii. 10. ver. 29, 34. ὕπαγε ἐις εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου, where ἐις is used for ἐν, as in the passage before us. And Luke vii. 21. νόσων καὶ μαστίγων are coupled together as synonymous. See Psal. xxxix. 10. 2 Macc. vi. 30. The perjured wretch in Juvenal maintains a contrary opinion from our author with regard to the blessing of health, when he says, that it is better to be sick with the rich, than poor and in good health; so he can have but money, he compounds for blindness, lameness, or any bodily infirmity: "Et phthisis, & vomicæ putres, & dimidium crus," are nothing with him, if attended with this, Sat. xiii. But neither is the poet of this opinion himself, whose wish and prayer is, *Mens sana in corpore sano.* Sat. x. nor any who have long known the want of health. Even a man with the rich gout would gladly, under a severe fit of it, change condition with one of his vassals, could he at the same time dispose of his pain.

Ver. 18. *Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.*] Riches locked up in a sick man's coffers are equally as useless to him, as victuals set upon a dead man's tomb for his repast. For to a

mouth shut up, as those of sick persons may in some sense be said to be, what signify the greatest rarities, or any niceties in store, either of wine or provisions, since a sick stomach cannot relish them? They are to one grievously afflicted either in body or in mind, as insignificant and useless, as if set before a mouth actually closed, or like those messes which the piety of the heathens set before their dead. The wise man here refers to the parental or sepulchral entertainments, which were anciently much in vogue in the eastern, and other countries, and particularly amongst idolaters, whose notion was, that the souls of the departed wandered about their sepulchres, and wanted a proper sustenance, and that it was a pious office to place bread and wine over their graves, for their support and refreshment. Varr. de Ling. Lat. L. v. The learned Spencer thinks that the Baalim, or Hero-Gods of the ancients, were designed to be honoured, and propitiated by dedications, or parentations of this kind, particularly Isis and Osiris. De Leg. Heb. See Deut. xxvi. 14. Epiphanius has a passage which expressly mentions this superstitious custom: The eatables, says he, they burn, and the wine they consume by way of libation; in this they do the deceased no good, and injure themselves. What he farther adds is very particular that when they bring these accommodations, they call upon the dead persons by name, for whom the feast is designed, ἀνάστα, ὁ δεῖνα, φάγε, καὶ πῖθι, καὶ εὐφράνθητι, arise such a one, eat, drink, and rejoice. In Ancorat. They were so extravagantly credulous as to believe the dead took pleasure in these repasts, and that the phantoms came to eat and drink voluptuously, whilst their relations feasted on the rest of the sacrifice, and eat it in common, sitting round the pit or hearth, discoursing of the virtues of the person they came to lament. Besides the eatables, and the cremony of pouring out the blood of the victims, it was customary at these solemnities to pour out wine, oil, honey, milk, or some other liquors in use, which sometimes they contented themselves with offering only, imagining their condition, as dead persons, would not so well admit of gross food. Such was the superstition among the heathen on this head. Among the Jews and first Christians, these repasts were only charity feasts, designed principally for the benefit of the poor. The faithful were convinced, that the dead could receive no advantage from, nor partake of these feasts, and continued them only for the service of the living poor, who came to the place of interment to be fed and refreshed. Mention is made of them ch. vii. 33. Tob. iv. 18. Bar. vi. 26. not as any superstitious custom, but as a laudable rite for the help and maintenance of the poor. This custom prevailed among the Phœnicians, and from them passed to the Carthaginians, and other people of Africa. One meets with the remains of it among the Christians there in the time of St Austin; but that father quite abolished this ancient custom for its abuse. Aug. de Mor. Eccl. c. xxxiv. Serm. xv.

Ver. 19. *What good doth the offering to an idol? for neither can it eat, nor smell; so is he that is persecuted of the Lord.*] As an idol cannot partake of the burnt offering (for so κάρπωσις, and κάρπωμα are used by this writer, xlv. 16. Lev. iv. 10, 18. xvi. 24. xxii. 22. equivalent to ὁλοκαύτωμα) so he who is encompassed with infirmities, and afflicted with sickness, as the margin has it, he whom God visiteth or chastiseth in his wrath with bodily evils, (the Vulg. adds, "portans mercedes iniquitatis," as if his sickness was brought upon him as a punishment for his wickedness,) cannot relish any good cheer, or fine entertainment, nor indeed taste any pleasure in life, ver. 17. He seeth the spread table, and the guests elegantly regaling themselves, and laments his loss of appetite, and weakness of stomach, as the eunuch does his impotency upon the sight of a fair object. Καὶ στενάζων, at the end of the comparison, ver. 20. I suspect to be an interpolation, as it occurs just before, and the sense is more compleat without it.

Ver. 23. *Sorrow hath killed many, and there is no profit therein.*] This is spoken by the figure *litotes*, for sorrow is not only not profitable, but actually hurtful, and the effects of it very dangerous, for sorrow has brought death upon many persons by the illnesses which it has occasioned: it has likewise ruined the souls of many through the despair which it has cast them into, and put them upon hurrying themselves by violence out of the world, through the disrelish of a bitter life. Nor will sorrow be found of any service with respect to the evils or pressures of it, for if they are present, it is to no purpose to grieve, since we can neither remove nor remedy them thereby; and if they are future, such as we apprehend are coming, sadness is still fruitless, since it has no power to prevent them, or keep them back; and perhaps they are imaginary evils only which are dread-

ed, and may never happen; and if real ones, the anticipating misfortunes, is making them double. Calmet well observes that there is but one species of sadness, which religion authorises, and is of service, and that is contrition, and sorrow for sin. To be sorry after a godly manner, or, as the margin has it, according to God, is profitable in the highest degree, for such a pious sorrow "worketh repentance to salvation not be repented of," 2 Cor. vii. 9, 10. but the sorrow of the world, arising from accidents and misfortunes, past, present, or future, is not only useless, but very injurious; and, according to the same inspired writer, "worketh death." The most sovereign remedy for sadness, which imbitters every man's cup more or less, is a good life, a pure conscience, and a firm and unshaken confidence in God. Some of the ancients have remarked, that sadness (not a religious one) is an enemy to the holy Spirit, and that the Spirit of prophecy in particular will not abide in a melancholy temper; and accordingly it is observable of the prophet Elisha, that he could not prophesy till a minstrel was brought to him, and the harmony of music had calmed his ruffled and disturbed mind, and had elevated his soul to a proper and becoming pitch. 2 Kings iii. 15.

Ver. 25. *A chearful and good heart will have a care of his meat and diet.*] To sadness, carefulness, envy, wrath, and other tormenting passions which destroy the health, hasten wrinkles, and occasion a premature old age, the wise man opposes a chearful and merry heart. The Hebrew expresses this by a *good heart*, and so it is generally rendered by the ο', Dent. xxviii. 47. Judg. xvi. 25. xviii. 20. xix. 6, 9. Ruth iii. 7. The sense here is, that a gay, open, and merry heart, instead of being subject to, and indulging perplexing cares, instead of falling into indolence, or carelessness, through grief or lowness of spirits, regales itself with good cheer, and pleasantry of discourse, amidst a circle of companions and friends; a person of such a temper has a continual feast, and thereby enjoys a better share of health, and consequently a longer term of life. According to Grotius the sense is, that one of an easy temper is satisfied with all before him, at his meals he minds nothing else; "animus est in patinis," all other thoughts and cares are then thrown aside and forgot. Bossuet thinks the wise man here advises to have a regard to what one eats, to observe a proper regimen in diet, which contributes greatly to health. The Syr. renders, "Cor bonum, multi sunt cibi ejus, & omne, quod comedit, ostendi super corpus ejus." That one of a merry heart has the keener appetite, and is the better for his eating, and shews it by his size and complexion, like that of Solomon, "A merry heart does good like a medicine." Prov. xvii. 22. There is a strange transposition of chapters and verses in the six following chapters in the several Greek copies, and the Vulg. nor has the latter part of this escaped the confusion. At chap. xxxvii. they agree again, and proceed regularly to the end.

CHAP. XXXI.

WATCHING for riches consumeth the flesh, and the care thereof driveth away sleep.] In the former chapter the author mentions several causes which injure health, such as sadness, anger, envy, cares, &c. Here he continues the same subject, and instances in covetousness, gluttony, and drunkenness, which are equal enemies to health, and opposes to them temperance, and a prudent and discreet use of the good things of this life, which are the proper means to preserve it, to procure content and satisfaction, and to prolong life. The observation of this writer upon the care and solicitude which attend the getting and keeping of riches, is very just. See James v. 3. where the apostle says, that "the rust of gold and silver shall be a witness against rich men, and shall eat their flesh as it were fire," ὁ ἰὸς αὐτῶν φάγεται τὰς σάρκας ὑμῶν, where ὁ ἰὸς, by a metonymy, signifieth a carking solicitous care of heaping up riches, and is described, as here, to consume and eat the flesh. And thus *ærugo* is used by Horace,—"Animos Ærugo, & cura peculi Cum semel imbuerit." And so Plutarch, Ὑπολαμβάνει τις τὸν πλοῦτον ἀγαθὸν εἶναι μέγιστον; τοῦτο τὸ ψεῦδος ἰὸν ἔχει, νέμεται τὴν ψυχήν. Περὶ δεισιδαίμον. In St Matthew, the deceitfulness of riches is compared to thorns which tear the flesh.

Ver. 2. *Watching care will not let a man slumber, as a sore disease breaketh sleep.*] μέριμνα ἀγρυπνίας ἀπαίδευσι νυσταγμόν, would be literally and more properly rendered, according to Calmet, Junius and Grotius, Care and watchfulness will demand or require sleep; but Grabe does not approve of this reading; the true one he says is, ἀπωθήσει, *avertit*. Prolegom. Tom. iii. c. 4. According to the sense of our version, the reading of the next sentence probably should be, ὁ ἀρρώστημα βαρὺ ἐκπέψει ὕπνον. And so Hœschelius says one MS actually has it. The Orient. Versions likewise confirm this, "Ægritudo gra-

vis somnum adimit." And the Vulg. favours it. Junius follows the common reading, and has, "Infirmitatem gravem elicit somnus," which affords a very good sense, viz. that sleep driveth away a sore disease, moderates the anguish and danger of it, as being the most simple and natural remedy for trouble, care, labour, and even sickness itself, according to that observation on Lazarus, John xi. 12. "If he sleepeth, he will do well." Sophocles calls sleep ἡδὺν πόνων. And Euripides, πόνου ἐπίκουρον. Curtius says of Alexander's soldiers, when he was very dangerously ill. "Non prius (a regia) recesserunt, quàm compertum est somno paulisper requiescere. Hinc certiorem spem salutis ejus in castra retulerunt."

Ver. 3. *The rich hath great labour in gathering riches together, and when he resteth, he is filled with his delicates.*] ἐν τῇ ἀναπαύσει is inaccurately rendered here "when he resteth," and by the Geneva version, "in his rest;" it meaneth, that, after his great labour in gathering riches together, he retireth from business, and leaves it off, to enjoy them, and ceaseth to labour and toil any more. And so the Orient. versions understand it, "Demum quiescit ad percipiendas delicias." And thus ἀνάπαυσις is taken, ch. xi. 19. and the rich man's finding rest, is explained by his eating from that time continually of, or enjoying his goods, see Luke xii. 19. where he who had much goods laid up for many years, sings at length this requiem to his soul, ἀναπαύου, φάγε, πίε, εὐφραίνου, and thus Ephraim, εὕρηκα ἀναψυχήν, i. e. ἀνάπαυσιν ἐμαυτῷ, Hos. xii. 9. And so the man in Plautus,—"Dehinc certum est otio me dare, satis partum habeo:" and Horace,

Hac mente laborem,
Sese ferre senes, ut in otia tuta recedant,
Aiunt, cum sibi sint congesta cibaria. Sat. L. i.

Ver. 4. *The poor laboureth in his poor estate, and when he leaveth off, he is still needy.*] ἐκπίανσι σίτων χὲς ἐν ἐλαττώσει βίου, i. e. In want of things necessary for life; so βίος frequently signifies in his book. See Prov. xxiii. 3. where deceitful meat is by the ℥ rendered ζωῆ ψευδοῦς. The rich and the poor both labour, but with different success: the rich takes pains to encrease his riches, and to put himself in a condition to enjoy with comfort, in the decline of life, what he has got, and to live on the fruits of his labours the remainder of his days: The poor labours for a bare subsistence, and cannot get forward so as to lay up a stock, or *viaticum*, for his future necessities; and when he is old, instead of tasting the sweets of repose, and living upon what he had before hand provided, he finds himself in the same state of poverty as he set out with, and is obliged to repeat his daily fatigue, though his strength almost faileth him, and he is but a shadow of his former self. Vatablus and Drusius understand this and the foregoing verse thus, There are some so lucky as to have success in every thing they undertake; and others who are always as unfortunate; the former heaps up riches, often unexpectedly, and wealth comes to them without their seeking; the other continue poor, though they take never so great pains; some misfortune or other pulls them back, and fixes them to their former wretchedness, ch. xi. 11, 12. This inequality in their states is the appointment of God's providence; his blessings upon a man's labour, or the want of it, makes the difference, ch. xi. 14. Prov. x. 22. Psal. cxxvi. 1, 2.

Ver. 5. *He that loveth gold shall not be justified.*] i. e. Will not be just, "Non erit justus," Jun. and the Syr. "Non erit insons." According to that of Solomon, "He that maketh haste to be rich, shall not be innocent," Prov. xxviii. 20. His eagerness to accumulate wealth will put him upon many acts of fraud, violence, and injustice.—"Nunquam pudor est properantis avari."

Ibid. *He that followeth corruption shall have enough thereof.*] ὁ διώκων διαφθορὰν, αὐτὸς πλησθήσεται. The copies vary here, some have ὕστος, others αὐτὰ, all of them, as I conceive, wrong; the true reading seems to be, αὐτῆς πλησθήσεται, which our translators follow, and so Dr Grabe, from conjecture, restores the place. Διαφθορὰ, which is here rendered *corruption*, by a figure means corruptible things, φθαρτὰ, as silver and gold, 1 Pet. i. 18. And the sense is, he that is too intent upon getting riches, shall be corrupted, seduced, and betrayed by them. *Per eadem seducetur*, Syr. Grotius conjectures the true reading of the Greek to be, ὁ διώκων διάφορον, ὕστος ὀλισθήσεται, i. e. He that loveth money shall fall, or will transgress often; διάφορον is used in this sense, ch. vii. 18. xxvii. 1. xlii. 5. 2 Macc. i. 35. iii. 6.

Ver. 6. *Gold hath been the ruin of many, and their destruction was present.*] πολλοὶ ἐδέθησαν εἰς πτῶμα. There are many fine sentiments in the heathen writings upon the immoderate, or unlawful pursuit of riches; but that short one of St Paul's, 1 Tim. vi. 10. is beyond all, ῥίζα πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία. Some copies read here, πολλοὶ ἐδέθησαν χάριν χρυσίου, which Junius follows, i. e. covetousness hath put many upon

stealing, and other crimes, which have been the occasion of their being imprisoned, and laid in irons. Thus Calmet, "Plusieurs ont été mis dans les liens à cause de l'or." Many also have suffered death for the crimes which they were drawn into by the charms of gold, and though their destruction was plainly before their face, ἐγνώθη ἀπώλεια αὐτῶν καὶα πρόσωπον αὐτῶν, and they knew their fate, yet they would run upon it for the sake of money.

Ver. 8. *Blessed is the rich that is found without blemish, and hath not gone after gold.*] ὃς ὀπίσω χρυσίου οὐκ ἐπορεύθη. This phrase is often used in Scripture, and generally in a bad sense, denoting the following, some idol, or using some idolatrous practice. In ver. 7. gold is called a stumbling block, or an abomination, and they that are too fond of it, are said there to sacrifice to it, as their idol. And by St Paul, Covetousness is expressly called idolatry, Col. iii. 5. The going after gold, means, the setting the heart upon it, and trusting in riches. And so the Vulg. expounds it, "Beatus (dives) qui post aurum non abiit, nec speravit in pecunia & thesauris." The temptations to sin, occasioned and administered by money, are so many and powerful, that nothing is more rare, or more worthy of commendation, than a man that is rich, and at the same time innocent, just, and humble. He that can possess abundance without being attached to his wealth, or puffed up by it, and can part with it without much regret and concern, is truly perfect. To be poor in spirit amidst a flow of riches, to be humble in a high estate, to be in the midst of fire without burning, in the midst of flatterers without being exalted with pride, and in the thickest of temptations without falling by any of them; to have the power of doing evil, even with impunity, and not to make use of it to any bad purpose,—of such a behaviour a man may justly glory, ἔστω εἰς καύχησιν let him have his due praise. As such instances of a just carriage and superior virtue are very rarely to be met with, in an over-grown fortune, well may the wise man ask in the next verse, who, or where is the unblemished rich man? And we will call him blessed, for he is a sort of miracle, and has performed wonders.

Ver. 10. *Who hath been tried thereby and found perfect? then let him glory. Who might offend, and hath not offended? and done evil, and hath not done it?*] This is not spoken of human frailty in general, but of men's propensity to sin in money-matters only, and so St Austin confines it; he interprets this passage of concealing or with-holding what is another man's right. "If you have, says he, restored to your neighbour his own, when no body but you two were together at the delivery of it, and God only was witness,—if you have restored to the son after the death of his father, what he had deposited with you, and the son knew nothing of it,—or if you have met with a purse of money accidentally upon the road, and no body saw you take it up, and delivered it to the right owner, as soon as you could discover, or overtake him, then this elogium of the honest and perfect man belongs to you." Comm. in Tit. We find many such cases put and determined in the writings of moralists, and several instances occur of heathens, whom no law bound, but that of natural conscience, who have acted disinterestedly upon such occasions, and from a principle of honesty, have nobly withstood an advantage they might have made. When an ignorant or needy person hath offered things to sale for less than the value, they have generously corrected the mistake, shewed the real worth, and paid the full price. Vit. Isid. ap. Phot. Cod.

Ver. 12. *If thou sit at a beautiful table, be not greedy upon it, and say not, There is much meat on it.*] Literally the translation is, Dost thou sit at a great table? open not thy throat upon it, i. e. Do not shew thyself greedy or voracious of what is set before thee, by eating too much because thou seest such plenty. We have the like advice Prov. xxiii. 1, 2, 3. Or the sense may be, Do not shew thyself an epicure or glutton, by talking too much about victuals, or commending too savourily and lusciously what is before thee on the table. For though it may be an instance of civility and politeness to seem pleased with the entertainment in general, yet to dwell upon the pleasures of eating, the charms of a well spread table, and the regaling the appetite; to enlarge upon the excellency of this dish, and the delicacy and rarity of that, and the great satisfaction arising from tickling the palate by such a pleasing variety, betrays rather gluttony, than any useful knowledge, or valuable accomplishment. Or if with Calmet we suppose a Hebraism here, and understand πολλά γε in the sense of too much, as רב (*multum*) is used Numb. xvi. 7. Deut. i. 6. ii. 3. the meaning then will be, Do not, when you see the quantity of victuals, and variety of dishes on the table, exclaim and find fault, that too much is

provided, which shews either covetousness, or jealousy in you; it looks as if you expected or dreaded the like expence, that you are vexed, as apprehending an equal obligation upon you to make the like provision in your turn; or that you are jealous and envious at the other's superior fortune, and grander way of living, and therefore condemn the entertainment for its profusion and prodigality, as not being able to give the like yourself, or unwilling, through want of spirit. Whether it be jealousy or avarice that occasions your reflections, nothing can be more disagreeable than such a temper. In the following verse it is called a wicked, or an evil eye, and so the Hebrews term it. See ch. xiv. 8, 9. Prov. xxiii. 6. Matt. xx. 15. One cannot have a stronger instance of an evil, or covetous eye, grudging, and exclaiming against every appearance of expence, as so much waste and profusion, than in the traitor Judas, who had indignation against the pious disciple, for anointing the feet of Jesus with costly ointment, "Why was this waste of the ointment made?—Why was it not sold for three hundred pence, and given to the poor?" Not that he cared for the poor, but was an envious thief, John xii. 5, 6. His eye was evil, because she was so hospitable and good. Athenæus remarks, that the Egyptians did not set their dishes upon the table, as is the modern custom, but they were carried round the company, that the guests might help themselves, l. iv. c. 13. Our author wrote this book in Egypt, but it is manifest from this verse, and the context, that he refers to the manner of sitting at table, and serving up dishes on it, according to the custom of the Greeks, who in the time of this writer were masters of Egypt, and had introduced their customs into it.

Ver. 13. *Remember that a wicked eye is an evil thing, and what is created more wicked than an eye, therefore it weepeth upon every occasion.*] διὰ τοῦτο ἀπὸ παντὸς προσώπου δακρύει. This cannot be true, spoken of the eye in general, nothing being more excellent in its kind, it must therefore mean an evil, or niggardly eye. The sense is, what is more wicked than such an eye, or rather, as the Bishop's Bible has it, "What thing created is worse than a wicked eye?" Syr. and Arab. add, that God hates such an eye, probably because he hates every thing that is evil. The next sentence, "Therefore it weepeth upon every occasion," is far more obscure: προσωπον, it is certain is applied to things inanimate: Grotius says, "Omne id quod exterius spectatur, aut indicium præbet, vocant Hebræi Panim, Græci προσωπον." Com. in loc. See Leigh's Crit. Sac. in voc. Thus the shew-bread, because it was to be set before the face, or in the presence of the Lord continually, in Hebrew is called the "bread of faces," or of presence. And by the ὁ, ἄρτος ἐνώπιος, Exod. xxv. 30. Now if προσωπον be taken in this larger sense, the marginal reading, "before every thing that is presented," will afford a plain and natural sense, viz. what is more wicked than an eye which lusteth so to gratify a gluttonous appetite in eating of every dainty which is set before it, that it will even weep, if it imagines it shall not be satisfied? This sense seems confirmed from Prov. xxiii. 1. where παραβλήματά σου, i. e. "What is set before thee," as our version has it, in the Heb. is אשר לפנך, "Quod ad facies tuas," as Pagnin renders. Mess. of Port Royal apply this passage to the master of the feast himself, that being a covetous, jealous, and suspicious person, he is so affected with the countenance and behaviour of the guests whom he has invited, that he cries, or is ready to cry, whether they eat too much, or too little, are too free, or too sparing, too merry, or too sad. Grotius likewise expounds it of a covetous entertainer, who weeps at every thought or appearance of expence, "Ab omni conspectu," *sc.* impendii. Or may we not understand this verse of the lust of the eye in the first transgression; that, as a natural punishment for its *then* wickedness, tears flow from every face; or, putting ἐπὶ for ἀπὸ, that every eye sheds tears: μνησθῇ seems to point to some fatal time, and what time have we so much cause to remember?

Ver. 14. *Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.*] ὃ ἐὰν ἐπιβλέψῃ, μὴ ἐκτείνῃς χεῖρά σου, καὶ μὴ συνθλίβου αὐτῷ ἐν τρυβλίῳ. The rendering of the Bishop's Bible is more explicit and plain, "Laye not thine hand upon every thing that thine eye seeth," probably following a copy which had ὃ ἐὰν ἐπιβλέψῃ, which may seem to be countenanced by αὐτῷ in the next sentence. συνθλίβεσθαι is not to thrust, as we translate it, and as the Syriac also has it, but to be squeezed, or pressed; or, taking it in the middle voice, to squeeze, or press. Perhaps the author means, that persons should not be so eager as to press their hands one against another in the dish. But how are we then to understand αὐτῷ? Vulg. omits it, and some copies instead of it read ἐν τῷ τρυβλίῳ, which gives an easy sense. Our translators render *with him*; but who is the person intend-

ed by *him? Neighbour* is mentioned in the following verse, but not before. Arab. puts *socios* for it, which has a good meaning; but the best way, as I conceive, of settling the difficulty, will be to join αὐτοῦ with τρυβλίῳ, and then the sense will be, Do not scramble, or croud hands in the very dish, which shews, not only great rudeness, but voraciousness. The advice, as contained in the whole verse, seems to be this, Cast not your eyes on the nicest dishes, nor long after the best morsels therein, nor rudely seize on what pleases you most; but, with regard to eating, restrain both your right hand, and right eye; for even in this sense of curbing the appetite, the learned Spanhemius understands that precept of the gospel. Grotius expounds the passage of contending, or striving with others for a place at table, which too is rude, vulgar, and shews the want of true taste and breeding.

Ver. 15. *Judge of thy neighbour by thyself, and be discreet in every point.*] Νόει τὰ τῦ πλησίον ἐκ σεαυτῦ, ἐν ἐπὶ πασὶ μέτροις διακεῖ. This maxim, as it is of excellent use, ἐν πασὶ μέτροις, in every thing, or upon all occasions, and of great moment in the conduct of life, so is it no less serviceable when applied to eating, of which, from the context, it must be understood. And in this light the sense is, as you would not like to see another greedy and voracious, and seizing at your own table what is most delicate, or to his goût, so from hence form your own conduct, not to offend in the like particular, nor take the same indecent liberty; as you do not approve of such freedoms in others, so imagine they will condemn the like in you. Thus Junius, "Ex teipso de aliis judica, qui nolles ab altero patinam exhauriri." And the Arab. "Scias portionem sociorum tuorum parem esse tuæ, idemque eos velle ac te." If I should take it ill,—"Positum ante mea quia pullum in parte catini Sustulit esuriens." I should not snatch at any rarity from another's plate. And if I should be displeased at another's taking before me, or from me, what pleases his taste most, I ought not to be so selfish as to take what is most nice for my own palate.

Ver. 16. *Eat as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.*] The Vulg. adds very properly, "Frugi, utere quasi homo frugi his quæ tibi apponuntur," i. e. Use with temperance, or as a temperate man should, what is set before thee. Though the sense of the present rendering may very well be justified, i. e. Eat as a man should, with decency and moderation, and devour not like a beast of prey, which seizes on every thing before it. A sober and discreet person eats to satisfy nature only, an intemperate one to pamper and inflame. When Socrates one day invited a number of friends to dine with him, his wife was concerned how she should entertain them, and provide for them suitably to their rank: If they are temperate and modest, says the philosopher, there is enough; if they are not so, they are not worth troubling ourselves about them. Ap. Laert. L. ii. This reply was proper from one whose maxim it was, that a man should eat only to live, not live *only* to eat. St Austin laments the great power of the sensitive appetite, even over himself, and his impotency to subdue it, and says, that the victory over it is truly praiseworthy, and the effect only of God's grace. "Certo quotidie contra concupiscentiam manducandi & bibendi.... et quis est, Domine, qui non rapiatur aliquantulum extra metas necessitatis? Quisquis est, magnus est, magnificet nomen tuum." Confess. L. x. c. xxxi.

Ver. 17. *Leave off first for manners sake, and be not unsatiable, lest thou offend.*] Either the master of the feast, or his guests through voraciousness. As it is not expected or required, that you should cease eating as soon almost as you are set down, which may be a sort of silent rebuke to the rest of the company, as if they eat too much, and interpreted, as if you was not pleased with what was provided, so neither shouldst thou make thyself remarkable by eating more, or longer than others, which is yet more unpolite; Modesty and a respect for the company demand this. Thus the Tigurin and Orient. versions, "Modestiæ causa desiste primus." To have done last, or help one's self first, equally offends against decorum and good-breeding. True politeness is always attended with a decent modesty, and such as betray a want of this virtue through self-indulgence, and a contempt of others, can never be thought perfectly well bred, or thoroughly accomplished. Clemens Alex. spends a whole chapter in laying down rules for temperance and sobriety, and has intermixed some which regard decency and politeness, and particularly instances in intemperance, as a breach both of duty and good manners. Pædag. L. ii. c. ii. Ovid's advice is not very unlike that of this wise man's,

Neve diu præsume dapes, sed desine citra,
Et capias paulo, quam cupis esse, minus.

Ver. 20. *Sound sleep cometh of moderate eat-*

ing, he riseth early, and his wits are with him; but the pain of watching, and choler, and pangs of the belly, are with an insatiable man.] ὕπνος ὑγείας, the sleep of health, *Somnus salubris*, as the Syr. has it. Horace's description of the temperate man is, that after his being refreshed by sleep,—"Vegetus præscripta ad munia surgit." Sat. L. ii. 2. Where he mentions the very same inconveniences attending luxury, as the wise man here does, and the contrast is most beautifully drawn. Pliny mentions as the consequence of too much, or too high feeding, "Furiales somni, inquies nocturna." Porphyry's comparison is very just, that a full meal is like Sisera's banquet, at the end of which there is a nail struck into a man's temples. A philosopher's treat, therefore, says Plato, is preferable to that of any other person, because there is no remembrance of it after in the head, whatever there may be in the memory, and the guests even enjoy it the next day, by perceiving no bad consequences from it. Nothing is more frequent in the heathen moralists, than to advise their friends not only to practise temperance, but to be able and willing to bear even hunger and thirst, because such a habit wonderfully advances a man in the study and practice of wisdom; for the mind is then best enlightened when it is free from the burden of meat; and to pamper and regale the body, is but to make the prison of the soul the stronger. "No man, says a pious prelate, ever repented that he rose from the table sober, healthful, and with his wits about him; but many have repented that they sat so long, and continued that bad custom, till their health, their understanding, their virtue, and their God departed from them." Bishop Taylor's Serm. And to finish the character, the Epicure, after his full meal, ἀσθμαίνει, pants for breath, a prelude of what is coming upon him, and is on a sudden surprised with a stroke of an apoplexy, or found dead in his bed.

Ver. 21. *And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.*] εἰ βιασθὴς ἐν ἐδέσμασιν, ἀνάστα μεσοποῶν. If you have been constrained or over-persuaded to eat, and through the importunity of others have overcharged your stomach, and find it out of order, rise from the midst of the company the very first opportunity you can with decency. The wise man, in the foregoing verses, had in the strongest manner recommended sobriety and temperance; but as it may sometimes happen, even to the most regular persons, to be engaged unawares in some sort of excess through inadvertency, too much complaisance, or the influence of example, here he advises instantly to unload the stomach upon such an occasion; but he neither approves of the excess, nor of the unseemly way to remove it, but only by way of physic and necessity; he thinks it more adviseable to avoid illness by easing the stomach privately, than to keep in what may not only be disagreeable and troublesome, but dangerous and hurtful; not to attempt to cure indigestion by a free glass, but to remove the mischief from intemperance by a timely discharge. Debauches always hurt the constitution, and therefore it is better to prevent them altogether, by abstaining from that excess, which cannot be indulged without danger, nor cured but by a remedy, which carries something disagreeable or shameful in it. Calmet observes, that ἔμπροσθεν is not in the Vat. nor some other editions, which he thinks the copyists might drop, as carrying in its notion something unseemly; but if this was their reason, they were too nice and delicate; even the Scripture, which is remarkable for its care in this respect, scruples not occasionally to mention it, Prov. xxiii. 8. Isai. xxviii. 8. Nor is the mention of the remedy to be condemned, which upon such an accident is allowed to be highly proper, but the occasion, the eating and drinking to excess, which is so faulty. The advice, according to the Orient. versions, is, to retire from company, to go to bed, and sleep off the debauch.

Ver. 22. *In all thy works be quick, so shall there no sickness come unto thee.*] Whenever thou findest thy stomach disordered through intemperance, follow instantly the prescription above advised, so shalt thou escape sickness, or some bad consequence that might have fallen upon thee. The context necessarily requires this, as the primary sense. It may indeed mean in general, Be active and diligent in all thy undertakings. See the like expression, Prov. xxii. 29. so shall thy work succeed better, and thou shalt even improve thy health thereby; or if, with the generality of expositors, we understand this purely of bodily exercise, the observation will be just in the following sense, Be active, athletic, and laborious; let exercise be your physic, and you shall escape thereby a number of diseases. For in reality the greatest part of men's illness arises either from intemperance, spoken of before, or from indolence, which may be supposed to be condemned here: where both these, viz. temperance and exercise, are joined together, we have reason to expect

health, and there is a comfortable prospect of a vigorous old age.

Ver. 23. *Whoso is liberal of his meat, men shall speak well of him, and the report of his good house-keeping shall be believed.*] The Psalmist says, "So long as thou dost well unto thyself, men will speak well of thee;" but it is no less true, what the wise man here observes, that he that does good unto others shall have their praise and commendation, Ps. xlix. 18. As the liberal man is called λαμπρὸς ἐπ' ἄρτοις, so the same metaphor is continued in χαλλονὴ, which means *beneficence*, and by St Ambrose is rendered *bonitas*. To this is opposed σπυρὰ in the following verse; which means *sordidness* and *covetousness*, as it does ver. 13. above. By ἄρτος, here rendered *bread* simply, we are to understand victuals or provisions in general, and so it is often used, as in that description of Joseph's entertainment of his brethren, it is said, "He ordered to set on bread," Gen. xliii. 31. And in that petition of the Lord's prayer, "Give us this day our daily bread." Solomon expresses himself in the same manner, and upon the like occasion, "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor," Prov. xxii. 9. The sense of the whole verse is, that the good, beneficent, and charitable man, who dealeth his bread to the hungry, and takes all opportunities of helping and obliging others, will have many advocates; men will always be disposed to believe and report every thing to his advantage. There are so many instances of his goodness, and so many known proofs of his generosity and kindness, that his credit is firmly established, and his name will be always mentioned with honour. Whereas niggardliness will ascertainly disgrace a person; his hard heart and mean actions shall raise him many enemies. Nothing can be said of the miser so bad but will be believed and propagated; and many things shall be aggravated or invented, to make him appear still worse and more pinching than he really is.

Ver. 25. *Shew not thy valiantness in wine.*] Value not thyself upon a strong head, much less affect the character of a hard drinker, nor pride thyself in being able to bear much liquor without being disordered or disguised; provoke not others on that account, *mero certare*, to drink with you, by challenging them to trials of that sort; for the account of temperance is not to be taken from the strength of a man's head, but from the measures of religion; and though men may not force their understanding, nor disorder themselves by very plentiful draughts, and, by a particular strength, I will not call it happiness of constitution, be able to talk still and transact business, and the affairs of the world, yet may they be intemperate notwithstanding, as not being fitted for the things of the Spirit, nor the work and business of God; and though they offend not in the mere act, they are devoid of the spirit of sobriety. We may properly distinguish between the drunkard and the hard drinker; the former drowns his senses in his cups, and does it often; he loses all that distinguishes the man, his reason, his speech, his erect posture, and often his sense of duty and religion. This, indeed, may sometimes happen through a head naturally weak, or made so by repeated debauches, but still it is drunkenness; for it is not the quantity of intoxicating liquor, but the being disordered, and the habit and custom of it, that denominates the drunkard; he is not such merely from an accidental slip, for even good men, such as Noah, have been so surprised, but from indulging and continuing in a known infirmity, and not prudently guarding the weak part, where he is sensible his failing lies, and thereby is the oftener exposed to disgrace and sin. The hard drinker, on the contrary, is one who sits long, and drinks deep; he gives and receives challenges, and comes off conqueror; he is fond of a round of company, and is the last to break it up: One shall perceive little or no alteration in him, after a hard service, no want of reason or memory, no faultering in his voice, no doubtful or uncertain steps; he seems comparatively cool and unconcerned, is scarce warm or elevated, and yet, considering thequantity consumed, and the time lost at it, such a one deserves not to be called a temperate person, as he is immoderate in the use of those good things, which God intended only for refreshments; and though he be so fortunate, through the advantage of a strong head, not to appear a drunkard, yet he will scarce escape censure and reflection, nor the woe denounced by the prophet upon such as "are mighty to drink, and men of strength, to mingle strong drink," Is. v. 11, 22.

Ver. 26. *The furnace proveth the edge by dipping, so doth wine the hearts of the proud by drunkenness.*] According to Jansenius, the sense is, that as the plate is proved by dipping, and contracts more toughness thereby, so the hearts of men, by being drenched in liquor, "fiunt ad nocendum promptiora," become more quarrelsome, and inclined to mischief. But the mean-

ing, I conceive, rather is, As the fire proves the temper of the blade, and the smith easily distinguishes, upon trial, the goodness of the steel, so does wine, immoderately taken, lay open men's hearts, and discover their temper and humour without disguise. The common reading of the Gr. in almost all the copies is, κάμινος δοκιμάζει σίδηρον ἐν βαφῇ, οὕτως οἶνος καρδίας ἐν μάχῃ ὑπερηφάνων, but the true reading seems to be, κάμινος δοκιμάζει σίδηρον ἐν βαφῇ, οὕτως οἶνος καρδίας ὑπερηφάνων ἐν μέθῃ, for (besides that Clem. Alex. quoting this passage, omits the words ἐν μάχῃ) quarrelling, that certain attendant upon drinking, is mentioned ver. 29. and so is needless here. The Vulg. seems to have followed a copy that read in this manner, "Vinum corda superborum arguet in ebrietate potatum," which Junius and our translators follow, and thus Calmet takes it, "Le Forgeron distingue aisément une bonne arme, & un bon trenchant par le feu, et par le trempe; ainsi le vin decouvre le cœur des superbes dans l'yvresse." The old adage says, "In vino veritas;" but experience shews that men at that time do not always speak the truth, but often exceed it; their conceit of themselves is much raised, and they are apt then, through self-sufficiency, to boast of imaginary accomplishments, and to deliver themselves, not only with freedom and boldness, but often with rudeness and insolence; and therefore the author, not without good reason, inserted καρδίας ὑπερηφάνων. Of all the poets, Theoginus comes nearest this writer on the subject, who uses the very same simile to shew, that wine discovers the thoughts even of the most cautious and wise, Γνωμ. 499.

Ver. 29. *Wine, drunken with excess, maketh bitterness of the mind, with brawling and quarrelling*, &c.] See Prov. xx. 1. xxiii. 29. Hor. Carm. L. i. 18. And thus Philo, ἰδεῖν μέντοι ἔστι τοὺς ἐπαποδυομένους πολυοινίᾳ, κ. τ. λ. "Videmus istos qui quotidie descendunt in certamen temulentiæ, & hoc agunt solum ut vini plurimum in ventrem ingerant, symbolas conferre tanquam in aliquid utile, mulctari tandem rebus omnibus, opibus, corpore, anima. Hæc enim conferentes, & rem familiarem minuunt, & corporis vires per delicatum victum frangunt, atque molliunt, & animas, hiberni torrentis in morem, immodicis epulis inundatas, demergunt in barathrum." Περὶ μέθης. St Chrysostom observes very justly, that men are afraid of natural death, and yet they ought to fear that less than a death which happens to them by intemperance: The former strikes by an inevitable necessity, the latter is hastened by a voluntary corruption; the one is by the appointment of God, the other through the instigation of the devil; the former is a separation of soul and body, the latter a shameful destruction both of the one and the other; by the former, the soul being disengaged from the body, becomes more free, and, if righteous, approaches to the likeness of angels; in the latter, the soul is wholly immersed, sunk, and lost in the irregularities and disorder of the body; its reason is clouded, its will enslaved, and the soul abandons itself to anger, pride, lust, and other criminal passions. See Hom. xxix. in Gen. ch. ix.

Ver. 31. *Rebuke not thy neighbour at the wine, and despise him not in his mirth; give him no despiteful words, and press not upon him with urging him (to drink.)*] The observation is the same with that of Solomon, that there is a time for all things, which reason can best discover, and discretion knows how to use and apply; for example, it is impertinent to propose business and matters of consequence, at a time when people are met for pure refreshment, and relaxation; it is also improper to dispute with, or attempt to rebuke persons in drink, when they are least able and disposed to attend to any argument or remonstrance. Advice then is not only useless, but it is often dangerous to give it; and much more it is so to oppose or contradict one in that condition, especially a passionate, proud, or powerful person. The fate of Clitus and Callisthenes, the favourites of Alexander, who put them to death for contradicting him in his cups, should in prudence discourage such an attempt. And if bare opposition will give offence, much more will opprobrious words, and ill-timed reflections upon a man's disorderly and loose way of living be sure to irritate him. The last particular is, "press not upon him with urging him to drink," *i. e.* Take not the advantage of the condition you find him in, to urge him to drink more, much less force it upon him; think it not any addition to thy honour, wisdom, or goodness to impose upon one who cannot help or judge for himself, or to have contrived and completed his downfall. Thereby thou makest thyself a partaker of his sin, and art answerable for all evil consequences that may happen. The Vulg. renders, "Ne premas illum in repetendo," *i. e.* Entice him not to drink by any artful means, as by proposing, says Calmet, some favourite healths to him, which you know he cannot withstand, and thereby engaging him

to pledge you; which, though a common, is an insidious way of gaining an advantage over another, and cheating him under the mask of friendship. It was a commendable decree at Ahasuerus's royal feast, and worthy to be introduced into all company, that none should be compelled to drink, but every man should do according to his own pleasure, Esth. i. 8. and to prevent disorders of this kind, was part of the business of the Architriclinus, who is mentioned in the beginning of the next chapter.

CHAP. XXXII.

IF thou be made the master of a feast, lift not thyself up.] The literal rendering of the Greek is, Have they made thee a ruler or master? And thus the Vulg. "Rectorem te posuerunt? noli extolli." The wise man seems to continue here the subject of feasts and entertainments, and alludes to a very ancient custom among the Greeks and Romans, and, as it should seem, among the Persians also, from Ahasuerus's banquet, Est. i. which, was to appoint a ruler of the feast, ὁ συμποσιάρχης, *Rex vini*, as Horace, or *Dominus convivii*, as Varro calls him, who should have the care of every thing and person, and prescribe what each should drink. The author of this book, though he wrote in Egypt, speaks here according to the custom of the Greeks, which ruled over it at that time. The king, ruler, or master of these feasts, for by all these names he is called, was appointed either by casting lots, to which Horace refers, "nec regna vini sortierre talis," or by the choice of those who were met at the entertainment together. This is not to be understood of such feasts, where company came together by a set invitation, but of such, where each person contributed his *symbolum*, or *share* towards the common expence, and had a vote to appoint the *architriclinus* or *president*. The grave Cato seems pleased with their rules, or *leges convivales*, and expresses his satisfaction at the appointment of such an overseer. "Me vero & magisteria delectant a majoribus instituta; & is sermo, qui more majorum summo adhibetur magistro in poculis." De Senect. Orat. v. in Verr. At these feasts every thing was conducted with the greatest decorum, without any irregularity or excess; so that men of letters, philosophers, old men, as well as the younger sort, did not scruple to attend them: And their agreeable conversation, and improving discourse were not less entertaining, than the music which accompanied them. Plut. Sympos. L. i. Athen. Deipnos. The master, who had the care and conduct of the whole, acquainted each person when it was a proper time to retire, and thereby prevented any quarrels or disturbance. The wise man, in the latter part of the verse, advises the ruler himself, not to be exalted upon the honour done him; but to study rather to content, and please his guests, than to feast and regale himself, and to consider himself rather as their steward for the time, than as their superior. Plutarch gives the same advice upon the like occasion, nor is it very different from that of our Saviour, ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Luke xxii. 26.

Ver. 2. *And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.*] Ἵνα εὐφρανθῇς δι' αὐτούς, καὶ εὐκοσμίας χάριν, λάβῃς στέφανον. Literally the rendering is, that you may rejoice on their account, "ut lætetis propter ipsos." Vulg. when you see them pleased with what you have done and provided, and may receive a garland or crown by way of ornament. Not only the guests were crowned with flowers, Wisd. ch. ii. but the master of the feast likewise, and sometimes he was created by this ceremony only, which Plautus intimates, "Do hanc tibi florentem florenti, tu sic eris Dictatrix nobis." In Pers. The Greek does not necessarily confine this to feasting, though the Vulg. and our translation does. It is applicable to any persons in a public post, who have the care of others committed to them, and have discharged their trust with sufficiency and credit. Bossuet, and Mess. of Port Royal apply this and the former verse to the rulers and governors of the church; the latter have this fine reflection, no man must intrude himself into the pastoral office, without being regularly chosen, and lawfully appointed thereto; nor must he be puffed up on account of the charge he is entrusted with, but be humble, even among those that are under his care, and live with, and among them, as one of them. For a minister of Jesus Christ ought to consider, not the dignity which distinguishes him above others, but his own condition, as a man, and as a sinner, which equals him to others. He ought to consider, that he is appointed, not so much to rule over men, as over vice and sin, and to place his joy and satisfaction, not in the rank which raises him above his brethren, but in the welfare of the souls committed to him; not in the power, state, or pomp, which sur-

rounds him, but in acting up to his character, and discharging the whole of his duty. And having faithfully dispensed the word of truth, and fed his flock with spiritual food at the holy table, he will be praised by Jesus Christ, the founder of that spiritual repast, and by all the guests likewise that partake of it, being at present a father and physician to such as under his direction and charge, as they will be hereafter in the presence of God, and at his coming both his glory and joy.

Ver. 4. *Pour not out words where there is a musician, and shew not forth wisdom out of time*] Ὅπου ἀκρόαμα, μὴ ἐκχέῃς λαλιάν. Ἀκρόαμα signifies a concert or symphony of music, not only among the Greeks, but even among the Latins, who borrowed it from them, as appears by its use in Cicero, Macrobius, and other writers. The Vulgate renders, "Ubi auditus non est, non effundus sermonem," as if ἀκρόασις had been the reading; which affords a good sense, likewise, and agrees well with the latter clause, viz. Do not lavish your discourse before persons not disposed to hear, or to attend to it; know first the taste of the company, and adapt your subject accordingly. But that of our translators seems preferable, that even an elder, to whom the compliment was paid to speak first, and whose observations at all other times were so welcome and valuable, should defer his harangue, when the company is listening to, and intent upon music, for that the best things, the most serious and important reflections, lose their beauty and grace, when ill-timed; should consider, that discourse and music have both their times, and often make part of the same entertainment; that as music itself would be ungrateful and unseasonable in the midst of the former, so neither should the pleasure and harmony of the latter be disturbed and interrupted by any morose cynic, or conceited philosopher, who should officiously stand up, and expect to be heard, when the ears of the company are otherwise engaged.

Ver. 5. *A concert of music in a banquet of wine, is as a signet of carbuncle set in gold.*] By a banquet of wine is meant a festival day, a day of rejoicing and indulgence; for on common days, and at their ordinary meals, they drank no wine. That the ancients had a great regard for music, and used it at their feasts, see Quintil. L. i. Hor. L. iii. 11. where he says, "Divitum mensis & amica templis, testudo." It is certain, that, after the entertainment, a harp was brought in to, and presented to each of the company, who played on it in their turns. Thus Tully, "Ille mos fuit, ut in conviviis post cœnam circumferretur Lyra, quam ex ordine pulsarent convivæ." Tuscul, Quæst. L. i. At first the company sang together a hymn, in honour of Bacchus, Plut. Sympos. L. 1. afterwards the guests repeated, and sang verses in honour of famous men, heroes, and benefactors. See chap. xliv. "Carmina in epulis a singulis convivis esse cantata de clarorum virorum laudibus, in Originibus scriptum reliquit Cato." Cic. in Brut. According to Varro, some modest and ingenious youths were appointed to chant the praises of their ancestors to music. This was the practice among the heathens. As to the Jews, they at their great feasts sang hymns in praise of the Lord, Matt. xxvi. 30. and they began and ended them with these, as is evident from the practice of our Saviour, who sang a hymn with his apostles after his last supper. Philo, describing the customs of the Therapeutæ on their festival days, and particularly on the seventh day of the week, when they always met together, says, that before they sat down to table to their repast, they lifted up their hands, and eyes to heaven, to implore the blessing of God upon what was before them; (see ver. 13.) and afterwards they sat down in order. The elders, as it became them, had the chief of the discourse, and resolved such doubts and questions, as were proposed to them, with great gravity and discretion; after the repast they all rose up, and the person who presided at the ceremony, began a hymn, either a new one of his own making, or one composed by some prophet, or bard, in honour of God. For there were a number of such ancient hymns, which were sung with music before the altar, some as they stood without motion, and others as they modestly danced, with a different pitch and modulation of voice. As soon as the president began to sing, and had set the tune, all the rest followed in a lower voice. At the conclusion, they all united, and sang together with a loud voice, men and women, without distinction, forming a melodious harmony, by the mixture of deep and shrill notes. Such was the order observed by the Therapeutæ at their public repasts, nor did they scruple the use of music, upon such occasions, composed of instruments and voices, though they were reckoned persons of the most strictness, seriousness, and wisdom among the Jews. De Vit. Contempl. see chap. xl. 20. xlix. 2. Is. v. 11, 12. Amos vi. 5, 6.

where, though the ill uses, only made by the wicked Israelites of their music in their banquets of wine, are mentioned by these prophets, yet are they nevertheless good proofs, how much it was in vogue among them.

Ver. 7. *Speak, young man, if there be need of thee, and yet, scarcely, when thou art twice asked.*] There are several senses of this verse, according as it is pointed 1. Λάλησον, νεανίσκε, ἐν χρείᾳ σε, μόλις. And so the Vulg. Loquere, "adolescens, in causa tua vix." 2. Λάλησον, νεανίσκε, ἐν χρείᾳ σε, μόλις δὶς, ἐὰν ἐπερωτηθῇς. 3. Λάλησον, νεανίσκε, ἐν χρείᾳ σε, μόλις, δὶς ἐὰν ἐπερωτηθῇς. Which is followed in our version. 4. Λάλησον, νεανίσκε, ἐν χρείᾳ σε, μόλις. δὶς ἐὰν ἐπερωτηθῇς, κεφαλαίωσον λόγον. which takes in the first words of the next sentence, "Si bis interrogatus fueris, habeat caput responsum tuum," but renders it very inaccurately, which means only speaking succinctly and briefly. The whole of the advice here given to young men, necessary to suppress their known and great forwardness, is, when in company with persons of age, merit, and distinction, to speak little, and only when they are asked or pressed to it, and then to comprize much in a little. For as silence makes none, so little talk makes the fewer slips. I shall hence take occasion to correct the rendering in Psal. lxii. 11. where our version is, "God spake once and twice, I have also heard the same: That power belongeth unto God." The Geneva Bible has, "God spake; once or twice I have heard it;" nor is Coverdale's more correct. The true rendering is, God spake once, viz. at the delivery of the law, and I have learnt two things from thence, viz. His omnipotence and mercy, that power belongeth unto God, and that he is also merciful. And thus the Vulgate, "Semel locutus est Deus, et duo hæc audivi, quia potestas Dei est, et tibi, Domine, misericordia;" which Jansenius has well paraphrased, "Duo ab eo audivi, nempe quod solius Dei sit potentia, quæ possit omnia quæ vult; et quod tibi, Domine, sit summa clementia, quâ, quæ potes, etiam velis." And thus the ὁ, ἅπαξ ἐλάλησεν ὁ Θεὸς, δύο ταῦτα ἤκουσα, ὅτι τὸ κράτος τοῦ Θεοῦ, καὶ σοῦ, Κύριε, τὸ ἔλεος. κ. τ. λ. And so the Targum, "Legem unam locutus est, & hæc duo audivi, Deo inesse robur, et misericordiam."

Ver. 9. *If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.*] Have a deference to great men, and a reverence for ancient ones, if thou comest where they are; the quality of the former demands the one, and the wisdom of the latter, the other; think yourself happy in having an opportunity of hearing and learning from them some moral or religious truths. The Son of God himself seems to have followed the advice in the latter clause, when, at the age of twelve years, he chose to be in the midst of the doctors; it is not said of him, that he attempted to teach or instruct them, as he might, being the wisdom of the Father, but, as he had rather appear a pattern to others, in what he then did, that he heard and listened to them, and asked them questions, as if he himself would learn of them. The Vat. Drusius, and Hæschelius follow a different reading of this clause, viz. ᾧ ἑτέρου λέγοντος, μὴ πολλὰ ἀδολέσχει, i. e. When another is speaking, be not thou talkative; which too is a good piece of advice, and necessary to be inculcated, especially to young persons, who are not the best judges of decorum; but the Vulg. Orient. and Tigurin versions follow the reading, and sense of our translators. See note on ch. vii. 14. where there is the like advice.

Ver. 10. *Before the thunder goeth lightning, and before a shamefaced man shall go favour.*] Καλαστράπτει ἀστραπὴ, i. e. lightning hasteneth or fleeth before the thunder, and so Junius, "Ante tonitru celer præit fulgur." Our version does not reach the force of the Greek. The sense is, as lightning is seen some time before the thunder is heard, so modesty in a person before he begins to speak recommends him the more to the favour and good opinion of others. When the speaker appears in some sort of confusion at first setting out, it shews a diffidence of himself, and a regard for the audience, which generally engages them in his favour, and will help to excuse some accidental faults; but when a confident person begins to open, who seems by his air and looks to demand attention, and to be secure of applause, his conceit raises a prejudice against him, and takes off from his merit, if real. The like is true of carriage, a modest, decent, and respectful behaviour before persons of gravity and figure, recommends young persons greatly to their esteem and notice, it prepossesses them in their interest, and is often more successful, than a forward intrusion, or clamorous importunity.

Ver. 11. *Rise up betimes, and be not the last, but get thee home without delay.* Ver. 12. *There take thy pastime, and do what thou wilt, but sin not by proud speech.*] ἐν ὥρᾳ ἐξεγέρου would be better rendered, rise up in good time before the rest of the company, or before you have drank too much, for sobriety and temperance are as great

recommendations of youth, as modesty; and when you return home, use some diversion or moderate exercise for health sake, and to digest a full meal, and be not disputatious, or quarrelsome, angry, or touchy with thy family, or any about thee, through conceit of thyself, raised and occasioned by the fumes of wine. As reserve before superiors at table, and elsewhere, is always becoming, so the wise man advises at certain seasons, and especially after an entertainment, some innocent amusement, by way of health and relaxation. Young minds are neither to be discouraged by too much application, nor made effeminate by indolence, or a constant succession of pleasures.

Ver. 13. *And for these things bless him that made thee, and replenished thee with his good things.*] After the entertainment is over, fail not to return thanks to God for the blessings there received. The custom of praying to God at rising from table, or in other words, saying grace, is a dictate of natural religion, and practised by all civilized people, not only among Jews and Christians, but even among the heathens. St Paul mentions it, 1 Tim. iii. 4, 5. when he says, "God hath created meats to be received with thanksgiving of them which believe, and know the truth: for every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God, and prayer." It may also be inferred from Deut. viii. 10. Philo mentions it as a custom among the Therapeutæ. De vit. Contempl. and it is certain it was practised by the Jews; for in some of their writings the following form is preserved; the master of the house, or some principal person among the guests, holding a cup filled with wine, says, "Gratias agamus Deo nostro, quia edimus de suo;" to which the guests replied, "Sit laudatus Deus noster, de cujus bonis comedimus, cujusque benignitate vivimus." After which they joined in repeating, Psal. xxxiv. 9, 10. "O fear the Lord ye that are his saints, for they that fear him lack nothing: the lions do lack, and suffer hunger, but they who seek the Lord shall want no manner of thing that is good." And when the person that began the thanksgiving has added, "Benedictus sis tu, Domine Deus noster, Rex mundi, qui creas fructum vitis," he just tastes the cup, and distributes it to all the guests to drink of it; which custom seems followed by our Saviour at his last supper, Luke xxii. 17. and at the conclusion of it a hymn was sung by him and his apostles, supposed by the learned to be, according to Jewish tradition, Psal. cxiii. to the end of Psal. cxviii. St Chrysostom makes the following useful reflection upon Hannah, the mother of Samuel, returning thanks after eating: "Hoc igitur a fœmina lucri consecuti sumus, ut sciamus & post convivium orare. Quisquis enim ad hoc præparatus fuerit, nunquam in ebrietatem incidet, nunquam edacitate distendetur: sed quoniam expectationem precationis habet, fræno imposito animo, conveniente mensura attinget ex omnibus quæ fuerint apposita, multaque benedictione tum animam tum corpus implebit. Siquidem convivium quod a precatione cœptum in precationem desinit, nunquam deficiet, sed quovis fonte uberius nobis omnia afferet bona—proinde oportet tum in initio, tum in fine convivii gratias agere Deo, ob hanc præcipue causam, quod haud facile prolabemur in ebrietatem, si nos ipsos in venerandam adeo consuetudinem constituerimus. Quin si quando surrexeris crapula potuque gravatus, ne sic quidem abjicias consuetudinem." It was also in use both in the Greek and Latin church, as appears from the former's Horologium, and from the Roman breviary.

Ver. 14. *He that feareth the Lord will receive his discipline, and they that seek him early shall find favour.*] ἐκδέξεται παιδείαν. "Accipiet doctrinam ejus." Vulg. shall receive instruction from him, or wisdom as his gift, ch. vi. 36, 37. And thus Calmet, "Recevra de lui instruction;" οἱ ὀρθρίζοντες are such as are early at their prayers. Grot. "Qui mane surgunt ad orandum Deum," these shall obtain his favour, or be blessed by him, "Seront benis de lui," as Calmet renders; and so the Geneva version, "They that rise early to seek him shall find favour." The author expresses himself exactly in the same manner, ch. xxxix. 1, 5, 6. "He that giveth his mind to the law of the most High, and is occupied in the meditation thereof ... will give his heart, ὀρθρίσαι πρὸς Κύριον, "Ad vigilandum diluculo ad Dominum," Vulg. "And will pray before the most High, and make supplication for his sins, and he shall be filled with the spirit of understanding." The moral of the Israelites being obliged to gather the manna before the sun rising, was, according to the excellent author of the Book of Wisdom, that we should be hence instructed, to prevent the sun in giving God thanks, and at the day spring pray unto him, ch. xvi. 28. to bless God early each morning, as for his other benefits, so par-

ticularly for the safety of the night past, and the sweet refreshment of beloved sleep. See Note in loc.

Ver. 16. *They that fear the Lord shall find judgment, and shall kindle justice as a light.*] Syr. "Reverentes Dominum sapient in judiciis ejus." They shall not only be filled with the knowledge of the law, ver. 15. but shall do what is right, and their good deeds shall be as a burning light, shall shine far and near, or, in the words of the Psalmist, "They shall bring forth righteousness as the light, and judgment as the noon-day." Psal. xxxvii. 6. According to Calmet, the sense is, they shall be enlightened by God, and shall receive from him justice and judgment, which shall shine like a glory round them. According to that of Solomon, which this writer probably alludes to, "The path of the just is as the shining light, that shineth more and more unto the perfect day; but the way of the wicked is as darkness, they know not at what they stumble." Prov. iv. 18, 19.

Ver. 17. *A sinful man will not be reproved, but findeth an excuse according to his will.*] i. e. They hate to be reformed, according to that description of the ungodly, Psal. l. 17. and that of our Saviour, "Every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii. 20. But the sincere and well-disposed person will esteem it as a favour done him, to be admonished of his faults; thus David wishes, according to the Old Translation, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head," Psal. cxli. 5. The wise man adds, as a farther instance of the perverseness of the wicked, καὶ τὸ θέλημα ἐξευρίσκει σύγκριμα, i. e. he will find some pretext, or excuse, or example, to authorise and justify what he has done, or some explanation, softening, or evasion of the law, according to his mind. Or, as Calmet expounds it, the sinner is so wilful and opinionated, that he will listen to no instruction, he will be directed by none but himself, "Ejus vitæ institutum est propriæ voluntatis consectatio." Arab. And as he chose to pursue death in the ways of his own seeking, like the hypocrite, ver. 15. he shall be exposed and brought to condign punishment, and shall receive σύγκριμα, condemnation; "Trouvera la condemnation, comme il a voulu." Bossuet and Junius understand by σύγκριμα καὶ τὸ θέλημα, "Judicium sibi conveniens," that the sinner, instead of coming near those who will reprove him, and set before him the things which he has done, seeks out such as agree with him in opinion, who are of his mind, and for his purpose, and will flatter and encourage him in his wickedness. A sinner, says St Austin, hates the truth because it condemns him; he flies from true physicians, and useful remedies, because he loves his disease, and will not be cured; he is fond to be deceived, and there are enough to do it. He cares not to be told that his soul is dangerously sick and wounded, and he finds persons who assure him that it is quite well and safe, though these are like guides, who lead a man to a precipice.

Ver. 19. *Do nothing without advice, and when thou hast once done, repent not.*] There is no one precept which this wise man has delivered so often, and pressed so strongly, as that a man should not depend upon himself, or trust to his own understanding; but consult others who are able to advise him, and give him their opinion and assistance: that none but a proud and self-opiniated person, or one that is a stranger in the school of humility, and unacquainted with that virtue, would venture to act otherwise, τὸ ποιῆσαι μεθ' ἑαυτοῦ ἄνευ βουλῆς, as it is expressed ver. 18. But Grotius thinks that sentence an interpolation, or corruption, arising from some of the like words in this verse. The advice here given is like that of Salust, "Priusquam aliquid facias, consulto; ubi consulueris, maturè facto opus est." If thou actest in this prudent and cautious manner, repent not, i. e. thou wilt not repent, like that, *This do and live*, i. e. thou shalt live. And thus the Vulg. "Sine consilio nihil facias, & post factum non pœnitebis." Grotius says, the true reading is, ἢ μετὰ τὸ ποιῆσαι ἄνευ βουλῆς, μετάμελῳ, and if you do any thing inconsiderately and rashly, without advice, repent of it, or you will have cause to repent of it.

Ver. 20. *Go not in a way wherein thou mayest fall, and stumble not among the stones.* Ver. 21. *Be not confident in a plain way.*] i. e. Be not rash, or attempt such things as are attended with danger, lest you come to some harm, or mischief; as those are most likely to get a fall, or accident, who chuse to walk in rugged and stony ways; and, on the other hand, be not over confident in things or persons which seem to promise most security, as it is possible, even in a seemingly level and smooth way, to meet with a slip, or hurt, or some unforeseen mischief

from persons one least suspects; beware and guard against both these extremes; The Greek is, μὴ πιστεύσῃς ἐν ὁδῷ ἀπροσκόπτῳ, but the copy which our translators follow read, ἀπροσκόπῳ. Grotius dislikes both these, and proposes a third, viz. ἀπροσκοπεῖῳ, "Viæ non bene exploratæ," i. e. Trust not thyself in a way that is unknown to thee, or that thou hast not tried, nor enquired after.

Ver. 22. *And beware of thine own children.*] This is a consequence of the former verse, as expounded of not being too confident in things, or persons, which seem to promise most security, for even amongst the nearest relations there may be unnatural treachery, and a man's "worst foes may be those of his own household," as the Vulg. here inserts, from Matth. x. 36. Grotius understands the passage, of a father taking a prudent care that his children do not ruin him by extravagance, but this is pardonable where it happens, in comparison of what others have done, who, though obliged by the ties of nature, and those of duty and gratitude to please, honour, and preserve their parents, have, notwithstanding, been their betrayers; and, through ambition, or some resentment, been the instruments of their deaths: As Sennacherib was slain at a time, and by those he least suspected, even by his own sons, when he was worshipping in the house of his false god, 2 Kings xix. 37. Very remarkable to this purpose is the advice, Mic. vii. 5, 6. "Trust ye not in a friend, put not confidence in a guide, keep the doors of thy mouth from her that lieth in thy bosom; for the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against the mother-in-law. A man's enemies are the men of his own house." And much to the same effect is that of Jerem. ix. 4. "Take ye heed every one of his neighbour, and trust ye not in any brother, for every brother will utterly supplant, and every neighbour will walk with slanders." See Ecclus. ch. xxxiii. 19. The wise man's advice here seems very incoherent and abrupt, without being connected in some such manner, and illustrated by the context.

Ver. 23. *In every good work trust thy own soul, for this is the keeping of the commandments.*] ἐν παντὶ ἔργῳ ἀγαθῷ πίστευε τῇ ψυχῇ σου. Grotius says, the true reading is, ἐν παντὶ ἔργῳ Θεῷ πίστευε τῇ ψυχῇ σου, i. e. in every action trust in God with thy whole heart; he that thus trusts in him, will be careful to keep his commandments. A very learned writer thinks it would be agreeable to the author's meaning to translate the passage thus, Believe with thy soul, for this is the keeping of the commandments; and has the following useful reflection; "What is it that "the wise man would have us believe with the soul? that the thing is good which we intend to work? but unless it be such in itself before it be intended by us, it will sooner make our belief bad, than become any ways the better by our believing it to be good. For to trust our own soul, or to believe that that is good, which in its nature is either bad, or not good in such a degree as we imagine, is to believe an untruth; and even to do that which in its own nature is good, with doubt or scruple that it is evil, is to sin against our conscience. But there is no need of any casuistry in this case, for the author here pre-supposes the works he speaks of to be good in themselves, and acknowledged for such by all. But then we are to observe, that it is one thing to do that which is unquestionably right and good, and another to do it rightly and well; for it is not every performance of what is good, but the performing of it constantly and discreetly, as knowing it to be good, and delighting therefore in the practice of it, which denominates a man to be good, or a keeper of the commandments. The commandments, according to our author, are the total object, or complete rule of righteousness, and to believe with the soul does not here mean naked faith, or bare assent, but such a complete and practical knowledge of good and evil, as to incline the faculties of our souls to avoid the one, and chuse the other. And this is explained in what follows by way of an exegetical repetition in the last verse of this chapter, and the first of the next. .... The expression here is not much unlike that of St Paul, Rom. x. 10. "With the heart man believeth unto righteousness." St John, it is observable, takes the belief in Christ, and keeping God's commandments, as terms reciprocal, or actually inferring one another." 1 John iv. 23, 24. Jackson's Works, Tom. i. p. 729, &c.

CHAP. XXXIII.

THERE shall no evil happen to him that feareth the Lord, but in temptation even again he will deliver him.] Providence takes a particular care of good men to preserve them from evil, especially to avert the harm that wicked men intend them; or, if God permits them to fall into some misfortune or disgrace, it is only to

prove their constancy and fidelity, and to reward them with a far more exceeding weight of glory. St Paul says the same, Rom. viii. 28. "We know that all things work together for good to those that love God." See Prov. xii. 21. Tob. xii. 7. the sentiments of the Roman orator are very fine on this head, and much to be admired, "Nunquam viro bono quicquam mali eveniro potest, nec vivo, nec mortuo, nec unquam ejus res a Diis immortalibus neglegentur." Badwell points the Greek thus, τῷ φοβουμένῳ τὸν κύριον οὐκ ἀπαντήσει κακὸν, ἀλλὰ ἐν πειρασμῷ, i. e. no evil shall happen to one that feareth the Lord, except in temptation, or by way of proof and trial, Syr. "Nisi per modum tentationis," but at length, after having proved their faith and patience, he delivers them out of their troubles, and this he will do often, and as they stand in need of help, for so ἐν πάλιν should be rendered. In one edition the reading is ἀλλ' ἐν πειρασμῷ ἐν πάλιν ἐξαιρεῖται αὐτὸν, i. e. he will deliver him under his trials and conflicts, "in tentatione & lucta eripiet illum."

Ver. 2. *A wise man hateth not the law, but he that is an hypocrite therein, is as a ship in a storm.*] See ch. xxxii. 15. The good man, if afflictions or temptations assault him, is stedfast and immoveable, not tossed to and fro with fear and uncertainty, nor halting with divided affections betwixt God and mammon, his heart is fixed, trusting in the Lord. He is like the house built upon a rock, against which the floods and tempests beat to no purpose. Whereas the hypocrite, the dissembler with God, who serveth him not in sincerity and truth, or the wicked man, as Syr. and Arab. render, hath no hope nor comfort, is under perpetual anxiety, and in danger of suffering shipwreck; for want of an anchor in his soul, sure and stedfast, he is like a wave of the sea driven with the wind, and tossed; nothing is more frequent than to express an uncertainty, or bad state of mind, by this comparison. In ver. 5. his thoughts are compared to a rolling axle-tree, i. e. they are vagae and unsettled, pursuing no proper object. He has no steady principle within him to act by, nor any fixed rule of prudence, justice, and truth to proceed upon, but is carried about by every new opinion or doctrine that offers, changing his own, according to the inclinations and sentiments of those he converses with. St James describes the double-minded man in like manner, as unstable in all his ways. i. 8. Some copies instead of ὡς ἐν καλαγίδι ψυχῶν, have ὡς ἐν καλαγίδι πολλῶν, i. e. is as in a tempest, or hurricane of many winds and waves. And thus Junius, "Versatur ut in procella multorum fluctuum."

Ver. 3. *A man of understanding trusteth in the law, and the law is faithful unto him as an oracle.*] I conceive it would be better rendered, *as the oracle*, i. e. of Urim; for all oracles were not to be depended upon. In the Old Testament we find, that when people had occasion and a desire to know the mind of God in any difficult or doubtful case, they went to the high-priest, who asking counsel for them after the judgment of Urim before the Lord, Num. xxvii. 21. the Lord was pleased to give them such answers, as clearly discovered his will in the case propounded, which were therefore called his oracles. It is with relation to this oracle that the Hebrews called the sanctuary, the house of counsel. Some corrupt copies read, ὡς ἐρώτημα δῆλον, others, δηλῶν, or δικαίων, but the true reading undoubtedly is, ὡς ἐρώτημα δήλων, for by it the ὑ always rendered the oracle of Urim. The marginal reading accordingly is, "As the asking of Urim, i. e. to consult the law, which is a complete rule, extending to all needful cases, is as certain a direction, as consulting the judgment of Urim, and the promises made in the law are as much to be depended on, as that infallible answer." And therefore David might well say, "Thy law is the truth," Psal. cxix. 142. alluding probably to this oracle, which was also called ἀλήθεια. A late learned writer has an ingenious conjecture, that *Thummim* was a copy of the moral law put into the pectoral, a copy written in some roll, or engraven in some stone, (accordingly the royal prophet says, "the law is perfect." Psal. xix. 7.) And that our author here opposes the law to the oracle, the *Thummim* to the *Urim*, saying in effect, The law laid up in the ark is as certain a rule to go by, in the moral course of a man's life, as the oracle from above the ark, where the Urim was an appendage of God's Shechinah, was a direction in extraordinary cases, Temison of Idol. p. 364. Scaliger takes in both these, and renders this passage, "Tanquam Urim & Thummim." De Emendat. Temp. p. 654.

Ver. 6. *A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.*] i. e. He seems pleased with his rider, whoever he be, but is thinking on his own gratification. He neighs not to entertain him, but to express his own satisfaction and wantonness. In like manner the false friend, who imposes upon all those who put any confidence

in him, is always obliging and complaisant to such as entertain him, or advise with him, not out of respect to them, or to do them any real service, but the better to serve himself, and to carry on his own selfish views. He forms his speech and answers, according to the humours and dispositions of those who consult him, and changes them again, as theirs chance to vary. Like the parasite in Terence, "Negat quis, nego; aiunt, aio." Calmet understands by a mocking friend, one "Qui captat risus hominum, formamque dicacis," who has a fling at every one that comes in his way, and will sacrifice even his friend to his joke, as Horace truly describes him, Sat. 1. i. Clemens Alex. uses the same simile, and calls a noted adulterer, ἵππος εἰς ὀχείαν, whose unbridled lust, unwarrantable freedoms, and wicked attempts justify the comparison.

Ver. 7. *Why doth one day excel another, when as all the light of every day in the year is of the sun?* This does not respect the inequality between the days of summer and winter, or the variety of weather attending those seasons; the question proposed by the wise man seems principally to be, whence the difference betwixt holy days, and working days, and whence the institution of the sabbatical year, and year of jubilee, with respect to common years? for so the Vulg. "Quare dies diem superat, & iterum lux lucem, & annus annum?" has not the same God equally established them all, does not the same sun enlighten all, and every day in common enjoy the privilege and benefit of his light? whence then the observable difference? one can give no other reason for this distinction, but the will, the decree, (for so Grotius understands γνῶσις here,) and the wisdom of God, who has so appointed it. There is none in nature for the difference between days, nor have particular days originally any peculiar merit of their own, antecedently to positive appointment. The choice and distinction which God has made, seems purely arbitrary, and to be resolved into his mere pleasure, who, as he thought proper to diversify seasons, so may be presumed not without reason to have established festivals, and made them different from other days: for so I chuse to render ἀλλοίωσιν in the following verse, and so it is used by our translators, ver. 11. upon an occasion not very unlike.

Ver. 9. *Some of them hath he made high days and hallowed them, and some of them he hath made ordinary days.*] ἐξ αὐτῶν ἔθηκεν εἰς ἀριθμὸν ἡμερῶν, i. e. Some of them he hath put into the number of common days, and others he has set apart for his own use, as peculiar days, and of greater solemnity. He appointed religious seasons and feasts for the more regular, uniform, and solemn performance of his worship, and to affect the minds of men with a greater awe and reverence for his divine majesty, by setting peculiar marks of distinction upon special and appointed times for his service. Hence the original of the institution of the Jewish Sabbath, which he appointed to be observed in memory of his resting from the works of the creation: hence that of the passover, and other Jewish festivals. And such in the Christian church are the days of our Saviour's nativity, passion, resurrection, ascension, and the descent of the Holy Ghost, which have been hallowed from the earliest times, and carry their own reason with them for being observed. Seneca has assigned a civil reason also for the distinction of days, "Legum conditores Festos dies instituerunt, ut ad hilaritatem homines publice cogerentur, tanquam necessarium laboribus interponentes temperamentum." De tranquil. cap. ult. which is also intimated Deut. v. 14.

Ver. 10. *And all men are from the ground, and Adam was created of earth.* Ver. 11. *In much knowledge the Lord hath divided them, and made their ways divers.* Ver. 12. *Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed, and brought low, and turned out of their places.*] There is a fine chain of reasoning from ver. 7. to ver. 15. the argument proceeds in the following manner: as amongst days, though all are enlightened by the same sun, and are all equal in that respect, some are nevertheless preferred before others, God by his knowledge and decree having separated them, and has himself made the distinction, by consecrating some days as festivals, and continuing others, as ordinary days only; so all men by nature, and the condition of their creation, are equal; all were created of earth, and taken from the same matter or clay, from whence Adam himself was taken, "Omnes ex terra, unde creatus est Adam," Vulg. and all are partakers of, and infected with his sin and corruption; and yet what a difference is to be observed betwixt men? what a variety of conditions, ranks, qualities, employments, tempers, and of good and evil fortune among them? God by his wisdom put this difference between them, the condition of each is according to his appointment, and they are such, because he

has so determined it. In the beginning of the world God chose Seth and his posterity; at the deluge, Noah and his family; from the descendants of Shem, Abraham and his family; among the children of Abraham, Isaac; and among those of Isaac, Jacob; and out of Jacob's family, Levi and Aaron, and their posterity: on the contrary he cursed the race of Canaan, and cast them out of the Holy Land, whilst he poured his favours with great profusion on the Israelites: he took away the priesthood from the family of Eli, and translated it from Abiathar to Zadoc, 1 Kings ii. 27, 35. he rejected the family of Saul, and exalted and glorified the house of David. As he drove Shebna from his station and dignity, and called Eliakim in his stead, whom he clothed with his robe, and strengthened with his girdle, Isai. xxii. 19, 20, 21. Again, God graciously conducts and leads some in the ways of godliness, and permits others to wander in ignorance, and to commit wickedness with greediness; the former he blesses and sanctifies, and keeps always steady in his service, through the mighty succour of his grace; the other he leaves to follow their own corrupt will, and continues them under the curse. They may each of them be considered as clay in the hand of the potter; he makes the former vessels unto honour; and the other vessels unto dishonour, to display his mercy in the one, and his justice in the other. And God is equally worthy to be revered, both by men and angels, whether his bounty is pleased to remit, or his justice to demand, his due. There is nothing in this or the following verse to countenance the doctrine of predestination, or reprobation, as some interpreters would represent them. It seems more proper to understand the wise man, as speaking of God's universal providence over all beings, and particularly over mankind, without descending to particulars; or of the absolute power which he exercises over his creatures, tempered, at the same time, with infinite wisdom and justice.

Ver. 14. *Good is set against evil, and life against death; so is the godly against the sinner, and the sinner against the godly.* Ver. 15. *So look upon all the works of the most High, and there are two and two, one against another.*] It was the general opinion of the ancient philosophers, that the world was made up of contraries. It is wonderful to consider, says St Austin, how that contrariety and opposition happens, which is observable in all the works of God, and which indeed adds to the beauty and order of the universe: There are orders of good angels, friends of God and men; there are other orders of evil and proud spirits, professed enemies to them both; and these two kinds are always divided against each other. The like is observable upon earth; there is an assembly of saints, which is the body of Jesus Christ, and an assembly of the wicked, which is the body of Satan, and these two are contrary the one to the other, and are at continual variance. There is moreover in every man, and particularly in every one which serves God, two surprizing contrarieties: For the true Christian resembles the angels by the purity and goodness of his life; but he resembles the brutes in the animal life, which his body leads. His soul, as to its superior part, is as a heaven where God dwells; but in its lower faculties, where concupiscence and the other passions lodge, it is as a hell, actuated and influenced by suggestions and impressions from the devil. Eternity and time, light and darkness, good and evil, strength and weakness, joy and sorrow, peace and war, life and death, are discoverable in man; all these contrarieties subsist in the same mortal subject, and cease only with life, when the soul, being disengaged from the chains of the body, which kept up this war, and free from self-love, shall be happily and eternally swallowed up in the contemplation, and love, and enjoyment of God. What is here observed of man in particular, is true of the creation in general: Every thing in nature has its contrary; and from this observation, as before from the difference between days, the wise man means to illustrate the different proceeding of God with mankind, either with respect to their natural state, as prospering some, and humbling and abasing others; or their moral state, as blessing some, and cursing others. But in this variety consists the beauty of nature: The opposition between contraries helps to illustrate it, as the obscurity of the night makes us the more perceive and admire the beauty of the day. The contrarieties observable in the universe are like antitheses in a discourse; they not only surprize, but please us, and as these add greatly to the beauty of an oration, so the infinite wisdom of the Creator is displayed in the disposition of the world, though made up of contraries, and is more to be admired for a contrast, so justly mixed, and so happily tempered. De Civit. Dei. L. ii. c. 18.

Ver. 16. *I awaked up last of all, as one that gathereth after the grape-gatherers; by the blessing of the Lord I profited, and filled my wine-*

press like a gatherer of grapes.] The wise man does not say that he was the last of all the prophets, or that prophecy was intermitted for a long time, and revived again in him, as some have weakly and industriously expounded it; but he represents himself as the last of all those of his nation that had made collections of moral sentences or proverbs; or the least of all that had gone before him in this sort of undertaking, as St Paul calls himself, with a true spirit of humility, the "least of all the apostles," upon another occasion; that he only gleaned after them, as his design was not an original or wholly new work, but rather a collection of scattered and fugitive pieces, which being too few to fill a book of themselves, and so liable to be lost, were incorporated with his own, and together composed this larger work of the same kind: See the first Prol. Solomon, we read, spake three thousand proverbs, 1 Kings iv. 32. out of which were either collected such as were most useful by the men of Hezekiah, which seems most probable, or they added some of their own, which passed under the name of Solomon, which are comprized from Prov. ch. xxv. to the end of ch. xxix. Out of the works also of Agur, who wrote many memorable sayings, were those weighty sentences collected which occur, Prov. xxx. to the end of the book. In like manner, this writer compiled his work from some valuable materials and collections of others; nor is it at all improbable, that many wise maxims were added by the last Jesus to his translation of his grandfather's Works. See Pref.

Ver. 19. *Give not thy son and wife, and thy brother and friend power over thee while thou livest: and give not thy goods to another, lest it repent thee, and thou entreat for the same again.*] The advice here, and in the four following verses, may either respect parents, or rulers, and persons in authority. To the former the advice is, not to strip themselves of their substance in favour of their children, lest by leaving themselves too bare, through an inclination to gratify them, they hereafter be necessitated to ask and entreat for that again, which they parted with too soon and hastily, or be obliged, perhaps, to sue to them for relief. It is putting too great a confidence in them, which is often abused, and forfeiting their power and authority. It is preposterous, as well as shameful, for a father to be a suppliant to his children, or to cringe and crouch in their presence; and therefore, ver. 23. the advice is, not to part with so much of their fortunes and substance in their lifetime, as to reduce themselves, but to dispose of their effects by will, and appoint a distribution at their death. The like may be observed of the other relations here mentioned, viz. a wife, brother, or friend, who, though dear, are not to be complimented at the expence of a man's authority, character, and fortunes. Nor ought such grants to be expected, or engagements insisted on, as to hurt a man's circumstances, or endanger his own freedom and liberty. As addressed to magistrates, and persons in public posts and employments, the advice is, to govern freely and independently, not to be swayed by interest or affection, nor to give too much authority and influence to relations, friends, or domestics, that none may be able to reproach them, with betraying their honour, or abusing their power, through partiality, or any servile compliance; nor themselves be exposed to the inconveniencies, and disgrace of being under the influence and direction of favourites. For thereby a person in authority is liable to be made the tool of their ambition, avarice, or resentment; to have all faults and grievances charged upon him, whilst others have the credit of doing all the service, and the advantage of gaining themselves friends or fortunes. For, as Calmet very justly observes, it is generally believed, that more is owing to the person that procures the favour to be done through his power and interest, than to him who actually confers the favour; the former does the business in reality, the other only lends his name.

Ver. 25. *If thou set thy servant to labour, thou shalt find rest; but if thou let him go idle, he shall seek liberty.*] In the remainder of the chapter the wise man lays down rules for the right management of slaves, for so Calmet understands the context, rather than of servants. The condition of slaves was, and is, very different from that of servants; the latter are equally free as their masters, and serve only because they themselves chuse it; they limit the time and nature of their service, and agree for a certain proportion of wages. Slaves, on the contrary, belonged to their master, were his property, had no time or liberty of their own, nor power, even over their own bodies. They were born slaves, and generally died so; as their masters bought them, so they could sell them again at pleasure. The author advises, that slaves should not want three things especially, 1. Bread; by which we are to understand food, a certain and sufficient allowance for every day: 2. Correction for any great fault; if they have

been, for instance, malicious, wicked, unfaithful, rebellious, or fugitives; but not to be rigorous, or excessive, ver. 29. for every transgression. There are numberless tragical instances of mischief done by slaves, driven to despair through the cruelty of their masters: nor has there been any where a *bellum servile*, but the hard treatment of slaves was a chief occasion of it. Punishments proportionable to their faults are both allowable and necessary, as slaves have no generous principle, nor any other motive to act by, than their fear. 3. Labour; nothing being more dangerous, or of worse consequence to a slave, than idleness. If not employed, and set to work, he will contrive to do some mischief, or take the opportunity to run away, and get his liberty. It is wisely observed, "Nulla major vel nequissimi hominis custodia, quam operis exactio." Columel. L. i. c. viii. The ancients who speak of the management of slaves, express themselves upon the subject like our author, and give the same directions. Aristotle enjoins the very same particulars, ἔργα, κόλασιν, καὶ τροφήν, and observes, that if they are well fed, without work, or seasonable correction, they will grow insolent and unruly: and if hard worked, and often corrected, and not fed and maintained, it is not only an instance of cruelty, and a great discouragement to them, but that such severe treatment not only puts them upon making their escape, but even sets them at liberty.

Ver. 30. *If thou have a servant, let him be unto thee as thyself.*] Hitherto the wise man has spoken of bad slaves, he comes now to speak of good ones, which may be extended to servants likewise, and accordingly the Vulg. with great propriety inserts *fidelis*: "si est tibi servus fidelis." When a person lays out his whole time and care in his master's service, and makes it the study and business of his life to consult his good and promote his interest, how can such a servant be too much encouraged, or rather, how can he be rewarded enough? a dutiful and faithful servant has been by some writers considered in the next degree to a child, and even before a child that was undutiful? And this probably is Solomon's meaning, "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren," Prov. xvii. 2. The Romans by a term of respect called such, *familiares*. Seneca makes the like observation, "Ne illud quidem videtis, quam omnem invidiam majores nostri dominis, omnem contumeliam servis detraxerint? Dominum, patrem familiæ appellaverunt; servos, familiares. Epist. xlvii. Nor can any thing nearer resemble the advice in the beginning of ver. 31. than when he says, "Vive cum servo clementer, in iter quoque & in sermonem admitte, & in consilium, & in convictum."

Ibid. *Because thou hast bought him with a price.*] Ἐν αἵματι, *Periculo vitæ tuæ*. Grot. alluding to captives, or slaves taken in war, and got with the hazard of life. The sense, according to him, and Calmet, is, If among the prisoners you meet with a slave, who proves faithful and deserving, regard such a one as a treasure. Consider that you might have been his captive, as he is now yours, for nothing is more precarious than the chance of war. Behave therefore to him, as you would have wished and expected yourself, upon an exchange of conditions. Castellio renders, "Quoniam consanguineum eum comparasti," as if he had read ἐκ αἵματος, in the sense of ἐξ ἑνὸς αἵματος, Acts xvii. 26. The Syr. too, "Ne pugnes in sanguinem tui ipsius," seems also to favour this sense. Drusius's conjecture is very ingenious, and probably right, that the Greek translator mistook the meaning of the original word דמים, which is commonly *blood*, but in the *Targumists*, as well as *Rabbins*, it signifies also *a price*, as our version rightly has it; perhaps originally, the price of blood, the price at which life was redeemed, and thence more generally any price; and mistaking this, he might as probably translate it αἵματι, as αἵματα, the true rendering. For ὁ translate דמים sometimes by a singular, as 1 Chron. xxii. 8. and elsewhere. דם also signifies likeness. May it not therefore be translated, Thou possessest one in thy likeness, and as such, he deserves to be used mercifully, though a slave. Junius says, that as the wise man reasoned before *ab utili*, so he does here from the rights and ties of humanity. Mess. of Port Royal conclude this chapter with the following useful reflection, If the slave, who is faithful and diligent, ought to be as dear to us as our life, and to be respected as a brother, how much more ought we to express our tenderness and kindness towards those who serve us with faithfulness and affection, and whose condition is so different from that of slaves? for we ought to consider them, not only as partaking of the same nature with us; but as redeemed and purchased by the same blood of God, and called and appointed to the same state of glory. For which reason we ought not to treat them with severity or threats, as know-

ing that we are all servants of the same common master, who is in heaven, and has no respect of persons.

CHAP. XXXIV.

DREAMS lift up fools.] Ἀναπτεροῦσιν ἄφρονας. i. e. Dreams elevate or buoy up with hopes, as it were with wings, silly credulous people. The poets give wings to dreams, to denote their uncertain and fleeting nature; and such as are weak enough to give attention to them, are properly described in the next verse, as catching at shadows, and pursuing after the wind. They have no foundation or reality in nature, but are the sport of imagination, and the reveries of weak and superstitious people, for none else are capable of building their hopes, or fixing a dependance upon them. And therefore nothing is more ridiculous than the art of oneiro-critics, which pretends to interpret dreams, and predict future events, and dispose of the precarious gifts of fortune from thence. Such pretenders can have no certain rules to proceed by, as there are in other sciences; nor such as go to, and confide in them, any reasonable grounds for their faith in them. And how indeed should dreams have any certain power or influence upon men's actions, which are arbitrary, and depend often upon the agency of second causes, and owe their own original to a distempered fancy, or the fumes of indigestion, or some indisposition or humours of the body, and are always observed to be most frequent and wild in sick persons?

Ver. 3. *The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.*] Dreams are only a fantastical, though lively, representation of things real, as the likeness of a natural face in a mirror; there is no more reality in one than the other. The visage represented in a glass is nothing, and what the imagination paints at random in a dream, has no more truth in it. Turn away from the glass, and there are no remains or traces in it of what appeared there before, and when one awakes, often nothing at all is remembered, and generally but imperfect images, resembling those that appear in a false glass, which represents things distorted and confused. We sometimes dream of things which are monstrous and inconsistent, and have no originals in nature, and sometimes we can perceive a distant relation in them, to something that has before passed. We can discover a resemblance in them, to thoughts that we have indulged, or to some incidents in company or conversation. It is well known by experience, and confirmed by the wise man's observation, Ecclesiastes v. 3. That a multitude of business, which a man has been doing or thinking of, shall occasion him to dream about it at night, and his dreams will have some resemblance to his waking thoughts; and thus Macrobius, "Cura oppressi animi, vel corporis, sive fortunæ, qualis vigilantem fatigaverat, talem se ingerit dormienti," L. i. c. iii. Scipio has the same observation upon the appearance of Africanus to him in a dream. See Somn. Scip.

Ver. 5. *Divinations, and soothsayings, and dreams are vain; and the heart fancieth, as a woman's heart in travail.*] The rendering of the Vulg. is very observable, and expressed in the strongest terms of abhorrence, "Divinatio erroris, & auguria mendacia, & somnia male facientium, vanitas est." By *vain* we are to understand lying and deceitful; and so the scripture, which condemns these arts calls them. Our author observes of them, that they are as chimerical and absurd, as the vain imaginations, and unaccountable longings of a woman with child. Persons that listen to them, or fix any dependance upon them, conceive strange fancies, are big with hopes, without foundation, are restless, and travail with pain, fearing the event, and at length either miscarry or bring forth only wind. The Romans had this vain superstitious custom in most of their enterprizes, to conjecture before-hand of the event, by certain tokens which they noted in the flight of birds, or in the entrails of beasts, or by other the like frivolous divinations: from whence as oft as they could receive any sign, which they took to be favourable, it gave them such hopes, as if their gods had made them more than half a promise of success. In which conceit, though they manifestly erred, yet this notion, says the learned Hooker, was many times the chief cause that they did prevail; and being persons strongly fanciful and fondly superstitious, it gave them courage for all adventures. L. v. Eccl. Polit. Tully has exposed these arts, and the whims of his credulous countrymen, with much strength of reasoning, and great humour and facetiousness, De Divin. L. ii.

Ver. 6. *If they be not sent from the most High in thy visitation, set not thy heart upon them.*] Though dreams, generally speaking, were idle and false, and the reliance upon them a piece of fond credulity, yet were there some true ones, that claimed a regard, as being supernatural in-

tions of some great event to be fulfilled in its season. Such were all those prophetical ones in scripture, whose completion attested their veracity and original. The heathens acknowledged in like manner two sorts of dreams, the one true, proceeding from God; the other false and deceitful. Homer accordingly supposes two gates, from which these issued; the first came from Jupiter, through the Porta Cornea; the other through that of ivory. Odyss. L. xix. Lactantius has the same observation, De Opif. Dei, c. xviii. But what way is there, it may be asked, to distinguish mere natural dreams, the effect of fancy and imagination, from such as are really supernatural and divine? it may properly and safely be observed, that such dreams, as were sent by God, had generally distinguishing marks of their divine authority and truth; as either the importance of the subject matter of them, the time when they happened, or the being sent to persons of particular note and eminence, or their having unusual and preternatural circumstances attending them. It was an opinion generally received in the early ages of the world, that dreams, so confirmed and attested, were sent purposely from heaven. See Gen. xxviii. 12. xxxi. 11. xli. 8. Job iv. 12. xxxiii. 14, 15. Dan. ii. 19. Homer speaks the general sense of his own age, when he says, ἐκ γὰρ τ' ὄναρ ἐκ Διός ἐστιν. The principal dreams, which we meet with in sacred and profane history, are such as have happened to persons of the first rank and character, either to patriarchs, prophets, saints, or other holy persons, as Moses, Jacob, St Paul, &c. or to kings, princes, and judges, as Pharaoh, Abimelech, Solomon, Cyrus, Joseph, &c. who may be considered as the deputies, and vicegerents of providence. And the subject of their dreams has been of the greatest moment; for either they had respect to the church, as in that celebrated dream of Alexander the Great, Jos. Antiq. L. ii. c. 8. and that no less famous one of Nebuchadnezzar; or else they regarded the state, as the dreams of Pharaoh in particular, admonishing him betimes to provide for his country, that the seven years of plenty might relieve the seven succeeding years of famine; or lastly, they had an auspicious aspect upon both, as in the case of Gideon, and most of the Jewish wars before the coming of Christ. But remarkable, more particularly were the dreams of Joseph, which were so many presages of his future surprizing greatness, at that time not to be expected, and at a great distance, taking their rise from the very ill and undeserved treatment, which he had met with from his brethren. And it may be further observed of dreams, that they have been often vouchsafed to the faithful in their distress, and struggling under some great pressure, in the way of mystery and comfort, of which Jacob's ladder is a pregnant instance; and the like is discernible in the history of Polycarp. See Cave's Lives, Vol. i. p. 118.

Ver. 7. *For dreams have deceived many, and they have failed that put their trust in them.*] This is a natural consequence of the observation, ver. 2. If such, as regard dreams, catch at shadows, and follow after the wind, no wonder that such as trust in them, find themselves disappointed. But this is not the worst that happens to them, for they who regard, or, as the marginal reading is, "have their minds upon dreams," seldom escape Satanical illusions. The devil deceives them with an appearance of truth, to win their assent, and to gain their confidence the more, and then often plunges them into grievous errors, and great misfortunes. He abuses their credulity and superstition with equivocal answers, with specious and promising appearances, and prepares them for some worse and greater deceit. Such who have the weakness to believe, or trust in dreams, will proceed to more ungodliness, their temper will incline them to apply to forbidden arts, to consult magic, divination, sorcery, and all sorts of lying vanities, which are the invention and artifice of the spirit of darkness and error.

Ver. 8. *The law shall be found perfect without lies, and wisdom is perfection to a faithful mouth.*] Ἄνευ ψεύδους συντελεσθήσεται νόμος, καὶ σοφία στόματι πιστῷ τελείωσις. As the law threatens those with the heavy wrath of God, who listen to, and go after diviners, and such as practise curious and magical arts, Levit. xix. 26. Deut. xiii. 1, 5. xviii. 10. so we may be assured that those threats will be executed in their utmost rigour. The law shall be fulfilled συντελεσθήσεται in all its predictions, and denunciations, without any equivocation or deceit, which the heathen oracles abounded with. And thus the Geneva version, and that of Coverdale, "the law shall be fulfilled without lies." If you desire to know the truth, and the best rules for your conduct and actions, consult not magicians or conjurors, but wise and holy men, who are conversant, and well versed in the law of God; they will teach you in sincerity the word of truth, and conduct you in the right paths; and wisdom in a faithful mouth, such as theirs (for so from the authority of the Vulg. I

would render the Greek) is perfection, or may be depended upon as an oracle, or as the oracle, properly so called. The sense is not unlike that ch. xxxiii. 3. see note. Or with Calmet we may consider this verse, as an answer to an objection, you will say, if I apply not myself to such as make it their business to interpret dreams, and to foretel future events, how shall I know what I ought to do, or in what manner to proceed in many cases, or how distinguish a true from a false dream, and act with safety, and to my content and satisfaction? God's law, says this wise man, is the best rule for your conduct, it is alone sufficient to satisfy all proper and reasonable enquiries; and you will find among the teachers and interpreters of it, many persons of great knowledge, as well as of known candour and sincerity, who will give you better and more certain instruction, than you can possibly draw from wizards and diviners. To the law and to the testimony—there is the only infallible direction. such as speak not according to this word, are deceivers; there is no light in them, nor illumination, or comfort to be expected from them.

Ver. 9. *A man that hath travelled knoweth many things, and he that hath much experience will declare wisdom.*] If with some copies we read ὁ πεπαιδευμένος, which the Orient. versions favour, the sense then is like that, Matt. xiii. 52. "Every scribe, which is instructed unto the kingdom of heaven," is so well furnished, as to be able to bring forth "out of his treasure things new and old;" and then this will conclude the whole upon dreams; if we read πεπλανημένος, which our translators follow, a new subject then will begin here, which contains the advantages of travelling, and of experience and knowledge in worldly affairs. The wise man's observation here is, that he that has not seen the world, or hath not travelled for that purpose, and thereby had an opportunity of knowing mankind, knows nothing in comparison. A mere speculative knowledge, such as is acquired by reading, signifies but little alone. To form an accomplished person, one capable of shining in public business, the knowledge of men is requisite, as well as of books, and nothing is of more service in this respect than travelling. By this the great names of antiquity rendered themselves so famous, and gained their learning, and improvement. It was thus Ulysses obtained the character of one of the wisest, and most experienced princes in the world; and Pythagoras and Plato arrived to that pitch of knowledge, which so justly recommended them. The like may be observed of Socrates, who, out of his great love of wisdom, and from the hopes and prospect of improvement, submitted to learn of every great master he could hear of at a distance. Nor need we after this wonder, that a renowned queen, who had a thirst for knowledge, should herself travel as far as from Shebah to Jerusalem, to hear the wisdom of Solomon, and be improved by it. Matt. xii. 42.

Ver. 12. *I was oft-times in danger of death: Yet I was delivered because of these things.*] τούτων χάριν, i. e. By means of the experience and knowledge which I had acquired in my travels. And thus the Arab. very expressly, "Propter experientiam evasi." The Vulg. joins τούτων χάριν to the first sentence, "Aliquoties usque ad mortem periclitatus sum horum causa: & liberatus sum gratia Dei;" as if in his travels, like St Paul, who was in journeyings often, he had been in frequent danger of death, by "perils in the sea, by perils of robbers, by perils in the wilderness," &c. 2 Cor. xi. 26. But none of the Greek copies countenance this sense. Junius carries τούτων χάριν forward, and begins the next verse with it, but there is no necessity or authority for this. To his own happy experience of God's loving kindness in his travels, and the dangers attending them, the wise man subjoins a fine reflection in the five following verses, that God will take equal care of all that fear him, and put their trust in his mercy; his providence will watch over them, and protect them, as it did his favourite Israelites in the wilderness. This holy assurance, that the Lord will never fail them that seek him, is the hope and stay of the righteous in their distress, and is indeed a consequence of the fear of the Lord. For the fear of the Lord includes in it a well-grounded hope and confidence in him. Solomon, accordingly, represents a holy trust in God, as naturally flowing from this religious fear, Prov. xiv. 26.

Ver. 18. *He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.*] The wise man expresses here the great abomination of gifts or sacrifices, accompanied with injustice, and the dislike which God has to them, according to his own declaration, "I the Lord love judgment, I hate robbery for burnt-offering," Isa. lxi. 8. i. e. such as are so presumptuous and wicked, as to think that they can propitiate Almighty God, by offering him part of what they have got by deceit or violence. Such of-

ferings are rather mockeries, than any real tokens of regard or duty, as the Vulg. and marginal reading have it, from a copy, probably, which had either μωκήματα or μωμήματα, instead of δωρήματα which is followed by our translators. Liberality and charity, to be acceptable to God and have their perfect work, must be done without the least violation of equity and justice; for a man cannot in any sense be said to be good, or perform a good action, when it is accompanied with some evil at the same time. Good actions, with respect to both God and man, are at all times seasonable, and instances of our love to both, but they are not to be performed to either at the expence of what is just and right. This cannot be better explained than by the instance of Saul, who spared the best of the sheep and of the oxen of the Amalekites, and the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord in Gilgal, which was sin unto him, and severely punished as such. When God commands any act of justice to be done, or forbids any act of injustice, the rejecting the word of the Lord, or the disobeying him in that instance, under the pretence of serving him in another, is styled stubbornness and rebellion. Samuel hath well determined this case, when he says, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey, is better than sacrifice; and to hearken, than the fat of rams." 1 Sam. xv. 21, 22, 23. If David would not offer a burnt-offering of that which only cost him nothing, until he had made it his own by a valuable and just price; and if the prophet condemns the offering the blind, and the lame, and the sick for sacrifice, because it ought to be perfect, and without blemish, Mal. i. 8. how much more are goods unjustly gotten, the wages and fruit of iniquity, to be looked upon as affronts and desecrations, if offered unto the Lord? It is in the language of the same prophet, Offering polluted bread upon the altar, ver. 7. and cursed is that deceiver, which hath in his flock a male, i. e. something that is right, and against which there lies no objection, and yet voweth and sacrificeth unto the Lord a corrupt thing, ver. 14. which is sure to displease him.

Ver. 20. *Whoso bringeth an offering of the goods of the poor, doth as one that killeth the son before the father's eyes.*] God is the father and protector of the poor, whose bread in the next verse is said to be his life; to take this away, or by any act of violence to diminish his little substance, is in some sort to take away his life. To offer to God, or to his use and service, what has been by oppression and an unwarrantable stretch of power, taken from the needy, is here, by a most apt and beautiful metaphor, compared to that shocking instance of inhumanity and cruelty, the spilling of the blood of a son in the sight of a fond and tender father. The best actions, even though intended for God's honour, yet if they are founded in injuries, in wrong and robbery, are but such sacrifices, as were offered in Tophet, where murder was the oblation. They are a sort of Thyestean feast, according to profane history, or inviting the father to partake of an unnatural repast upon his own son. Or it may not unaptly be illustrated by the ewe lamb, in sacred history, which the poor man had brought up and nourished with his children, and had such a tenderness for, that it lay in his bosom, and was unto him as a daughter; and yet, dear as this was to him, the rich oppressor could spare his own numerous flocks and herds, to seize upon this, and offer it to his guests for their entertainment. 2 Sam. xii. 3, 4. In the primitive church neither the unjust publican, nor the usurer, nor the extortioner were thought worthy of the honour of being admitted to the offertory, though permitted to enjoy the other privileges of religion. Apost. Constit. L. iv. c. 5. nor would they accept of an estate given to pious uses, which was known to be got by injustice and extortion, nor allow any to enrich the Corban, or even to endow a church, with the spoils of the poor. This desecrated the good design; it was, in the language of the prophet, "to build up Zion with blood, and Jerusalem with iniquity." Micah iii. 10.

Ver. 21. *The bread of the needy is their life; he that defraudeth him thereof is a man of blood.*] This is more clearly expressed in the next verse, "He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a blood-shedder." The Vulgate rendering of which is strong and remarkable: "Qui effundit sanguinem, et qui fraudem facit mercenario, fratres sunt." As the wages of the hired servant are his bread, and the support of his life, to take away or with-hold his subsistance, whereby he should comfort and maintain life, is *interpretativè* to take away the very life itself, or to shed his blood. The wise man's design is to press the great duty of equity and compassion to the poor and needy, and to

enforce that precept, Deut. xxiv. 14. "Thou shalt not oppress a hired servant, that is poor and needy;" where the Targum has, "Thou shalt not oppressingly with-hold, nor diminish his wages." See also Jam v. 4. And the reason of this prohibition is, lest such oppressions should tempt them to do some desperate and wicked thing; to expose, perhaps, or kill their children, when not able to maintain them, after the cruel manner of the Heathens, who were frequently guilty of this inhumanity, and thought it no crime, when their poverty lay hard upon them, and as it were constrained them to it. Many melancholy instances of which are to be met with both in the Greek and Roman history. Those, therefore, who by injustice or oppressions drive the poor to such extremities, are not improperly called men of blood, which is a Hebraism, and denotes blood-shedders. This piece of common justice due to the hireling, seems implied in that precept which forbade the muzzling of the ox which trod out the corn, Deut. xxv. 4. which does not merely respect the care and preservation of that useful and laborious beast, for, as St Paul argues, "Does God take care of oxen?" But its true design, no doubt, was to instruct a dull and carnal people, that they ought not to injure or defraud the labourer of his hire. Nay, the law was so strict in this particular, as to appoint it to be paid at the very time it was due; for thus the command runs, "At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor and setteth his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee." Deut. xxiv. 15. And here especially that rule of the Civilians obtains, "Minus solvit, qui tempore minus solvit;" i. e. He pays less than he ought, who pays not in due time, or when he ought to do it.

Ver. 23. *When one buildeth, and another pulleth down, what profit have they then but labour?* Ver. 24. *When one prayeth, and another curseth, whose voice will the Lord hear?*] This may be considered in two views, either as it stands connected with what goes before, or with what follows. In the former, it may be explained thus, "If you offer to God victims unworthy of him, such as are any ways lame or imperfect, or the sacrifice of oppression and injustice, viz. such as were got by robbery or violence, what advantage will it be to you? it will be like the labour of him who builds with one hand, and pulls down with the other. In the latter, it may be understood thus, As doing and undoing in words or actions is lost labour, and as a man's purifying himself after some defilement is fruitless, if he pollutes himself again by a fresh approach to the unclean thing; so, after expiating one crime, if a man commits another, or repeats the same, if out of the same mouth proceed blessing and cursing, what is this but dissembling with God, and repairing the breach with untempered mortar? If you would prevail with God, and expiate your sins thoroughly, and offer to your Creator a sacrifice well pleasing to him, it must be seasoned with justice, and accompanied with a sincere and uniform piety, which is the subject of the next chapter. Grotius applies these texts to the religious disputes between different sects, whose petitions to God are as different as their respective opinions. The success or establishment which one prays for, the other deprecates; the trophies which one erects, the other is for pulling down; the rites which one extols, the other abhors and condemns; and what one blesses, as primitive and apostolical, the other curses, as superstitious and profane. Whose voice of these shall God hear? and, amidst such a variety of jarring opinions, may we not with Pilate inquire, What is truth? Truth, we are sure, is but one, though errors be almost infinite. Truth is not such an arbitrary and precarious thing as men's interest and passions make it: Truth cannot go beyond the word of the Lord, nor is it in Balaam's power to alter it; "that only which God blesseth, is blessed; and that only which he curseth, is cursed."

Ver. 25. *He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? so is it with a man that fasteth for his sins, and goeth again and doth the same. Who will hear his prayer? or what doth his humbling profit him?*] With respect to the dead, we meet with three sorts of washings, 1. Βαπτισμὸς τῶν νεκρῶν, washing the dead corpse itself. Acts ix. 37. 2. Βαπτισμὸς ὑπὲρ τῶν νεκρῶν, a baptisation for the dead, 1 Cor. xv. 29. 3. Βαπτισμὸς ἀπὸ νεκρῶν, which is meant in this place, and signifies a washing from the pollution contracted by the touch of the dead corpse. Some carried this farther, and maintained, that even going among the sepulchres, or touching a bone, or standing too near persons that are breathing their last, was such a pollution, as was to be washed away by a legal and ceremonial lustration. The force of the author's reasoning is to the following effect, As the water of separation, and the ashes of the heifer sprinkling the unclean, sanc-

tifieth to very little purpose towards purifying the flesh, if the person so purified contracted a fresh defilement, by going near to, or touching another dead body; so it is equally fruitless for a man to hope, by an outward and formal repentance, to expiate his sins, if he is not circumspect and careful not to offend, in the like particular again. For then the unclean spirit returns with more violence and power upon him, and brings with him "seven other spirits more wicked than himself; and his last state will be worse than the first," Matt. xii. 45. This fine reflection of the wise man is equally applicable to national sins, which cannot be expiated by the mere appointment of solemn days of humiliation and fasting, except a general reformation succeeds, and the old leaven of wickedness be purged away.

CHAP. XXXV.

HE that keepeth the law, bringeth offerings enough; he that taketh head to the commandments, offereth a peace-offering.] i. e. He that is mindful of the commandments of God, and careful to perform them, serves God more acceptably, than he that offers to him a multitude of vain oblations. For it is not the number of men's offerings, but the integrity of their lives; not their incense, but their obedience, which God delights to be honoured by. Outward sacrifices are only holy when they are joined with the inward sacrifice of the heart; and he no otherwise regards the outward religious works of piety, than as they are visible marks of that spiritual and invisible worship, which he claims as his due, and is the very essence of true religion, John iv. 23. it is evident that the Old Testament gives two different representations of religion, the one respecting the mere outward ceremonial performance, the other the spiritual design of the law. The holy patriarchs and prophets, and other eminent persons among the Jews, regarded chiefly the spiritual and moral sense, the true meaning and spirit of the law, as does this writer; and from many passages in the law and the prophets, it is evident, that the moral law was chiefly regarded and insisted on, and the observance of this was what gave a value to the other positive rites, and was indeed the substance of those Mosaical shadows.

Ver. 2. *He that requiteth a good turn, offereth fine flour; and he that giveth alms, sacrificeth praise.*] The sense generally given of the first part of this verse is, that the sacrifice of a grateful heart is more acceptable to God than that of beasts, or any oblation; and thus Junius and our translators understand it: but, I think, charity may here be meant as well as gratitude, and ὁ ἀνταποδιδοὺς χάριν be one that returns charity for the blessings himself hath received of God. And thus both parts of the verse will agree, for in these sapiential books the latter clause is generally exegetical of the former. Χάρις seems to be taken in this sense, Acts ii. 46, 47 where, according to some critics, the meaning is, that they did eat their bread ἐν ἁπλότητι, in liberality and openness of heart, ἔχοντες χάριν, doing acts of charity unto all the people. And when the apostle bids the judaizing Christians to offer the sacrifice of praise to God continually, Heb. xiii. 15. the advice, according to a very learned prelate, is, that they should make their offering of alms (instead of the fruits of their herds and flocks) joined with praises and thanksgivings to God, in token of their gratitude, and because with such sacrifices God was well pleased, as it follows in the next verse. This seems exactly answerable to that of the Psalmist, "Offer unto God thanksgiving, and pay thy vows to the most High." Psal. l. 14. i. e. A truly thankful heart, gratefully acknowledging God's benefits, is the most acceptable sacrifice to him, and above all the peace-offerings thou canst bring. Bishop Patrick's Mens. Myst. p. 307. and De Muis in loc. The ὁ render here Θύσον τῷ Θεῷ θυσίαν αἰνέσεως, and the Vulg. "Immola Deo sacrificium laudis," which are agreeable to the phrase, Θυσιάζων αἰνέσεως in this writer. And in this sense we are to understand the prophet, when he says, "We will render the calves of our lips," i. e. instead of the sacrifices of calves, or bullocks, we will offer to thee the sacrifice of praise and thanksgiving, which is the fruit of our lips, καρπὸν χειλέων ἡμῶν, as the ὁ have it, Hos. xiv. 2. It may be proper to observe, that these and such like expressions, though spoken simply, are to be understood comparatively, and when we say, "That God doth chiefly respect the inward disposition of the heart, we must beware that we do not hereupon so worship him in spirit only, as to take away all outward worship and honour from him." Hooker's Eccl. Pol. L. vii. The good and charitable man may also in this farther sense be said to sacrifice praise, as in doing alms, he offers a tribute of thanksgiving; for alms are to be considered under the notion of a Lord's rent, which God justly challenges from men, as their acknowledgment to him, as their great Lord and Proprietor.

Ver. 4. *Thou shalt not appear empty before the Lord.* Ver. 5. *For all these things (are to be done) because of the commandment.*] This is what Moses appointed in the law, Exod. xxiii. 15. Deut. xvi. 16. The wise man here explains the precept, and gives the true design and meaning of it. The command is general, nor were the poor, and such as were in ordinary circumstances, excused from bringing gifts, and making their offering. God indeed respects chiefly the moral proofs of men's love and regard for him, such as fidelity in his service, obedience to his will, and a grateful acknowledgment of his goodness; these are the sacrifices which he most delights in, as it is the heart which he principally regards. Not that sacrifices were hereby abolished, or the obligation among the Jews to offer them, taken away; God still expected the outward service and offerings to be made in his temple by all the poor, as well as the rich, and herein has condescended to their necessities, in not prescribing or insisting on the quantity or value of them; that if any was unable to sacrifice a sheep, he might bring a lamb, and if a lamb was too much, he might offer corn or fine flour: and if these two were wanting, God was pleased with vows of obedience and adoration solely. These were never to be dispensed with; but the other, the ritual part, was not to be left undone, where there was an ability and power, because of God's appointment and command. These gifts and oblations were continued in the Christian church, and called *sacrifices*; whence St Cyprian chides some of the rich, that they threw nothing into the Corban, and came into God's house *sine sacrificio*, or empty. De Op. Elem. These always made a part of the eucharist, and a perfect communion was called κοινωνία μέλα προσφορᾶς. And as it was accounted a favour to be admitted to the offertory, so was it a punishment to communicate χωρὶς προσφορᾶς.

Ver. 6. *The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the Lord.*] Virtue and goodness are the best recommendations of any sacrifice; the mere outward performance is ineffectual to reconciliation, and the obtaining the favour of God. As expiation, atonement, and propitiating the offended Deity was the end of all material sacrifices, so were they more or less acceptable and effectual, according to the inward sense, qualifications, and dispositions of those who offered them. Or the meaning may be, that he that is a truly good man will always give to God of the best. It appears from many instances and precedents under the old law, that such as had the most unfeigned regard to God and religion, were always the most forward to bestow upon God that which was most perfect. Thus, when Abel presented God with an offering, it was the fattest of all the lambs in the whole flock; he honoured him not only out of his substance, but with the very chiefest thereof; of Cain it is only said that he brought simply an offering. We see herein the difference between a true and a false, a sincere and a hypocritical heart: they both offer, the one bringeth his gift of the fattest and best which he hath, and in the zeal of his soul wishes it much better; the other thinketh any thing good enough, the blind or the lame, the scabbed or the rotten: and herein he is a representative and father of all such sacrilegious ones in later times, who either rob God of his offerings, or serve him only with the refuse, which they would not offer to their governor. Mal. i. 8. From this behaviour of Cain, St Chrysostom raises this fine reflection, εἰ ἀνθρώπους τὰς ὁμοφύλους οἱ τιμᾶν βουλόμενοι, κ. τ. λ. "Si nostri generis hominibus quos veneramur, prima & præcipua damus, illaque offerre maxime volumus, quæ præ omnibus illis digna videntur; quomodo hominem offerentem Deo non oportebit Deo pretiosiora, & magis eximia offerre?" Hom. xxvi. tom. ii.

Ver. 8. *Give the Lord his honour with a good eye, and diminish not the first fruits of thine hands.*] Gifts, sacrifices, and offerings were of an honorary nature. For as it was thought anciently an affront for any to make a solemn approach unto a king without some present, especially when any favour was asked or expected, so was it counted dishonourable to God, for any to wait upon him in his solemn worship empty handed. Exod. xxiii. 15. For the true God, as well as the false deities, was supposed to be appeased and delighted with the honour of gifts and offerings, especially when those who brought them were duly purified. The sense here is, that we are not only to worship God with our lips, and give him praises with our tongues, but he has farther required, that we should give him an active honour, i. e. worship him with our substance. The Psalmist describes this plainly, Psal. xcvi. 8. "Give unto the Lord the honour due unto his name;" and what that honour is, the next words shew, "bring presents, or an offering, and come into his courts." This too must be done with a good

eye, i. e. generously, without any mixture of covetousness, and uprightly, without any diminution; and the present must be of the best, and most excellent in its kind. Exod. xxii. 29, 30. Numb. xviii. 26, 29, 30. Prov. iii. 9. Ἀπαρχὴ, or the first fruits, was commanded to be given of the very best; hence it became a term for the choicest things, and in this sense the ℓ always use it. The Jews distinguished offerings into two sorts, one of which they called *righteousness*, or what was strictly and exactly according to the proportion required by the law; and the other they called *mercy*, or bounty, being above the proportion fixed. According to which notion he that performed the first sort was named a just man, and he that exceeded it, was called a good man. The sense therefore of this verse may be, Do not only do what is necessary and strictly legal, but make some free-will offering, as a voluntary oblation to the honour of God; or more briefly, do not stint yourself to a mere legal righteousness, in giving thy first fruits to God, or his receiver the priest.

Ver. 9. *In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.*] ἐν εὐφροσύνῃ ἁγίασον δεκάτην. To *sanctify*, according to the Jewish sense of it, means to apply, or appropriate to some religious use; as the first fruits and tenths were set apart for the maintenance of the priests and Levites, the repairs of the temple, and for providing the daily sacrifice. The vowing or dedicating tithes was very ancient. Jacob promises, that of all which God should give him, he would give the tenth unto him, Gen. xxviii. 22. It was likewise customary, even among some heathen nations, to dedicate tithes to the deity whom they adored. Among the Jews the payment of them was established, the priests lived upon them, as God's alms, and he assigned unto them a great part of that maintenance, which the Jews brought to him. See Numb. xviii. 22. Deut. xviii. 4 where the law requires, that they should give the first fruits of their land unto the priest, but does not determine the quantity, yet because Ezekiel says, ch. xlv. 13. that they should offer the sixth part of an ephah of an homer, their wise men concluded that they were bound to bring at least a sixtieth part to God for his ministers. But notwithstanding this, they accounted him but a covetous man that brought no more, and they called this a terumah, or the heave-offering of an evil eye. For thus Maimonides, A good eye, i. e. a liberal person brings one part of forty; a mean eye, i. e. a man that hath some, but a less degree of goodness, one of fifty; and an evil eye, i. e. a niggard, one of sixty; less than which it was not lawful to give. See Patrick's Mens. Myst. p. 164. Seld. Hist. Tyth. c. ii. Ainsw. on Num. xviii. 12. This may also be applied to charity, which is a gift to God, and its value is enhanced according to the alacrity and readiness expressed in it. Thus St Chrysostom, μέγεθος γὰρ ἐν τῷ πλήθει, κ. τ. λ. "Magnitudo eleemosynæ non in multitudine opum sita est, sed ex alacritate dantium judicatur. Propter hoc & qui potum frigidæ dedit acceptus est; ut discamus, quod ubique rectam mentem requirit universorum Dominus. Fieri potest ut qui parum habet, liberalis admodum sit propter alacritatem; & qui multa possidet, minor videatur his qui parum habent, propter sordidi animi tenacitatem. Tom. ii. Hom. lvi.

Ver. 10. *Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.*] This may be understood either of the payment of tithes, or of charity in general; either of which may be considered as a tribute, or an acknowledgment to God for what he has bestowed, and as a likely means to procure his farther blessing; and therefore should be cheerfully given, in proportion to men's circumstances and fortune. Tobit has well determined this, "Be merciful after thy power; if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity, iv. 7, 8, 9. Psal. xli. 1. Prov. xix. 17. 2 Cor. ix. 6, 7. 1 Tim. vi. 17, 18, 19. Heb. vi. 10. xiii. 16. Καθεύρεμα χειρὸς, which is the reading in all the Greek copies, I conceive should be κατ' εὕρεμα χειρὸς, and so the Alex. MS. alone has it. It means, Give cheerfully according to the gain of thy hands, (for so εὕρεμα is used, and should be understood in this book. See note on ch. xxix. 4.) give according to thy stock and substance, whether it be ox, calf, kid, or lamb; let thy liberality be as God has prospered thee, nor fear to be made poor thyself by such acts of goodness, nor let avarice or private interest suggest any such excuse to you. To make any gift or sacrifice acceptable, it must be done in a manner likewise worthy of God; it must be done with a willing heart, and with such a satisfaction as may even shew itself upon the very countenance.

And so the command is to the children of Israel, Exod. xxxv. 5. "Whoso is of a willing heart, let him bring his offering unto the Lord; and every one whose heart stirred him up, and whom his spirit made willing, brought accordingly the Lord's offering to the work of the tabernacle," ver. 21. And in that great offering of David and the people, towards building the temple, mention is particularly made of their ready and cheerful heart, "that the people rejoiced, because with a perfect heart they offered willingly unto the Lord," 1 Chron. xxix. 9. And in his solemn thanksgiving David, who rejoiced also with them with great joy, says, "I thank thee, O God, that I should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee," ver. 14. It is therefore an instance of unspeakable goodness in God, to receive and reckon it as a gift, when we return to him but an inconsiderable part of what he has given us, and not only to promise seven-fold for a reward of our gratitude, as is mentioned here, but, as the gospel assures us, a hundred fold, both in this world and the other. Of so great consequence and moment is cheerfulness, and a hearty concurrence in all gifts, duties, and offerings made to God; and so true is that reflection of St Austin, "Nemo invitus benefacit, etiamsi quod bonum est facit." Confess. L. i. c. 12.

Ver. 12. *Do not think to corrupt with gifts, for such he will not receive.*] Μὴ δωροκόπει, ὁ γὰρ προσδέξεται. Grotius understands it in the sense of our translators of hoping to bribe or corrupt God by gifts, which mean and wicked attempt the scripture condemns in many places. But δωροκοπέω is more generally, and would be better rendered, *De donis reseco.* Agreeable to which is the marginal reading, "Diminish nothing of thy offerings;" which Junius and Jansenius follow; the latter has, *Ne decurtes munera.* The Tigurin version understands it of goods unjustly gotten, "Ne offeras parta sordibus munera," and the Vulg. probably of such as are blemished and imperfect. However the determinate sense of the word be, to offend in any of these instances is to affront God, nor will the magnificence, state, glory, or reputation of a man make any difference. God neither regards the person nor sacrifice itself so much, as a pure intention, and a heart truly devoted to him.

Ver. 15. *Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?*] See Luke xviii. 3. where the parable is proposed under the person of a widow rather than of a poor man, to make it the more affecting, as that sex is more exposed to injuries, and widows generally above others. Quintilian observes, "Per se imbecilla est fœmina, & affert infirmitati naturali non leve pondus, quod vidua est." Such as are used with violence, and forced to undergo uncommon hardships and oppressions, are said to cry to heaven for vengeance. Gen. iv. 10. Exod. ii. 23. 2 Macc. viii. 3. Luke xviii. 7. James v. 4. and thus the martyrs cry, ἕως πότε . . . . ὁ κρίνεις; Apoc. vi. 10. God has declared himself the protector of the widow, and the father of the orphan, he places his greatness in being the support of the weak, as well as in ruling the mighty, and in particular, he is the defence of those that are poor in spirit, to whom earth is as a place of banishment, and heaven the habitation longed for. By the *widow* here we may either understand, according to the Port Royal Comment, the church, when under a state of persecution, or such pious afflicted souls, as cry day and night unto God to avenge them speedily; and when they are reduced to such an extremity, as seemingly to be past all help and recovery, then it is that God appears in their behalf, and makes bare his arm in their defence, and heaven interests itself in their quarrel.

Ver. 17. *The prayer of the humble pierceth the clouds; and till it come nigh, he will not be comforted.*] Humility, or a mean and low opinion of ourselves, when we address the great and incomprehensible majesty of God, is a necessary qualification for acceptance. As it relates to prayer, it consists in disclaiming all right or pretence of merit to the bounty and munificence of God; and in submitting ourselves entirely to his wisdom and providence, both with respect to the benefit itself petitioned for, and likewise the time and measure of it; and lastly, that we should consider ourselves, not only as dependent creatures, but also as sinful and unworthy creatures. The wise man here takes notice of three particulars, or effects of the prayer of the humble: 1. That it is so effectual as to pierce the clouds. 2. That it is so persevering as not to desist, till it reaches to, and is presented before the throne of God. 3. That it is so importunate and fervent, as not to return back, till it hath obtained its request. All virtues and graces exalt us towards heaven, say Mess. of Port-Royal, and as it were knock at its gate for admittance; but it is humility that effectually opens it, and brings us to

the throne of him, who ascended not thither, till after he had demeaned, and emptied himself, and would not enter into his glory, till he was made perfect through humility and sufferings.

Ver. 18. *For the Lord will not be slack, neither will the mighty be patient towards them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous.*] Μακροθυμία, patience, or long-suffering, signifies slackness in punishing, and so the sense may either be, that the Almighty will not delay to do justice to them, viz. to the humble or afflicted, or will not be slack to execute justice upon them, viz. the unmerciful, or the heathen, to whom ἐπ' αὐτοῖς seems to refer. This place cannot be better illustrated than by comparing it with Luke xviii. 7. "Shall not God avenge his own elect, which cry day and night unto him; and will he be slack towards them, or forbear long to punish their enemies: καὶ μακροθυμῶν ἐπ' αὐτοῖς; for so the words should be pointed, and rendered, and then the next sentence is better connected, "I tell you, he will avenge them speedily." The author seems here to hint at the Greeks, Syrians, and such to whom the Jews were at this time in subjection in Judea, Syria, and Egypt, and to intend comfort to his countrymen, by assuring them, that their enemies should feel the weight of God's arm, and experience his mighty vengeance, if they continued to oppress them, as in former time he poured forth his wrath upon the Egyptians, Canaanites, Chaldeans, and other nations, for the cruelties used to his chosen. But as it does not often happen that God appears so openly, and so instantly in the behalf of his oppressed servants, as to punish such as afflict them, by some remarkable judgment in this life, we may properly understand this place of the last great day, to which he will reserve the complete avenging of his suffering members; when he will break the sceptre or power of the proud, or ungodly, and overthrow all that is great in this world, that will presume to oppose or exalt itself against him.

CHAP. XXXVI.

HAVE mercy upon us, O Lord God of all, and behold us; Ver. 2. *And send thy fear upon all the nations that seek not after thee.* Ver. 3. *Lift up thy hand against the strange nations, and let them see thy power.*] The author having spoken in the conclusion of the former chapter, of the mighty force and energy of prayer to succour the humble and afflicted, and to procure help for them against their enemies and oppressors, begins this with a set prayer to God, that he would be pleased, favourably to look upon, and assist his scattered and distressed people, who, at the time when this work was composed, were dispersed in Egypt, Syria, and all the provinces of the east, and beyond the Euphrates, and those that remained in Judea and Jerusalem, were sometimes subject to the kings of Syria, sometimes to those of Egypt, and in their turns victims of their power and ambition. This so low and mortifying a state afflicted the good Israelites, they fervently beseeched God to have mercy upon, and to restore tranquillity to his people, and either to convert the hearts of the idolatrous nations, strangers to his fear and worship, or to lift up his hand against them, and destroy them with a mighty destruction; or to deliver his chosen from them with a mighty and stretched out arm, as he formerly delivered their ancestors in the time, and under the conduct of Moses. The things the wise man here prays for, are the very same the Jews continued to expect in our Saviour's time, by, and under the Messias, viz. the conversion of the Gentiles to the one true God, the destruction of certain nations, their enemies, the restoration of all their tribes, and the working of miracles; in both ages they prayed that God would hasten the accomplishment. See note on c. 1. ver. 23. and Bishop Chandler's Def. of Christianity, pag. 42.

Ver. 4. *As thou wast sanctified in us before them, so be thou magnified among them before us.* Ver. 5. *And let them know thee, as we have known thee, that there is no God, but only thou, O God.*] The former verse will admit of a double sense, which may either be, As thou hast made thine anger visible and conspicuous, in punishing us, thy chosen, with so much rigour, before the heathen, so use them, in like manner, before our eyes; pour thy vengeance upon them in our sight, and let us in our turns be witnesses of their ruin and overthrow. Or thus, as in ancient times, thou madest thy power to appear, by bringing thy chosen out of Egypt, in the sight of the heathen, and against their will; so do the same wonders for us, their children, before these our oppressors, and shew thy great mercy, by delivering us from the bondage and slavery we labour under, that we may be

witnesses of thy marvellous works, as our fathers were of those thou didst for them in the land of Egypt, and at the Red Sea. In this prayer we find the most pressing motives that can be made use of, to incline the Almighty to favour his people, and to engage him in their behalf and assistance. The author here urges every inducement, and neglects nothing that can be persuasive; and when he doubts the sufficiency of his own reasons, for the obtaining his petition, he has recourse to God himself, and enforces his plea from the honour of the Divine nature, engages God to interpose, for his own glory's sake, and not to give up his people finally into the hands of their enemies, who would not only come into his inheritance, but insult him, their only God and king, for deserting them, Ps. lxxix. 9. 10, 11. which is the substance likewise of some other psalms. This part of the prayer seems pretty much the same with that of Esther, for her people, "O Lord, give not thy sceptre to them that be nothing, and let them not laugh at our fall: remember, O Lord; make thyself known in the time of our afflictions, O king of the nations, and Lord of all power: for they have stricken hands with their idols, that they will destroy thine inheritance, and quench the glory of thy house, and of thine altar." chap. xiv. 9, 11, 12.

Ver. 6. *Shew new signs, and make other strange wonders.*] i. e. Ἐξκαίνισον σημεῖα, Renew the miracles which thou didst under Moses, against Pharaoh and the Egyptians, and by Joshua against the Canaanites; and add new ones to them, that foreign nations may discern thy infinite power, exerted in wrath against the enemies of thy people Israel: and let the heathens know, and be convinced by the power of thy miracles, that thou only art God, that their idols are lying vanities, their kings but weak mortals, whose life and death are in thy hand, that, urged by the dread of thy omnipotency, they may cease to oppress thy chosen.

Ver. 8. *Make the time short, remember the covenant.*] The Greek copies vary here in their reading, some have μνήσθητι ὀργῆς, others μνήσθηθι ὁρκωμοσίας. *memento finis.* as the Vulg. has it; others μνήσθηθι ὁρκωμοσίας, which our translators follow. God's oath or covenant, and the assurances given them by the prophets, were the ground of hope of the blessings expected by the Jews, both before, and in our Saviour's time. What this oath was, is fully explained, Ecclus. xliv. 21, 22. it was the blessing of all men, and the covenant assured by an oath to Abraham, and established with Isaac: it was the covenant of kings, that he made with David, to exalt his horn for ever:—His mercy, whereby he promised a "remnant unto Jacob, and a root unto David, or a Messias to come out of his loins," Ecclus. xlvii. 11, 22. as the Jews understand the words of Isaiah there alluded to. See Bishop Chandler's Def. p. 43. And thus the holy men in the Old Testament, in their prayers, frequently remind God of his covenant, and promise, Psal. cxix. 49. 2 Chron. vi. 42. and make mention of his servant David, or Abraham, or Isaac, or Israel, for whom they knew he had an especial kindness, thereby to move his regard and compassion. Some understand the wise man, when he says, "make the time short," as if he prayed that God would hasten to their succour, and let the calamities that shall come upon their enemies, make haste. Deut. xxxii. 35. But this petition may be considered in a higher sense, as a prayer for the speedy coming of the Messiah. All the saints, who lived before the appearance of Christ, have beseeched God in the same importunate manner, to hasten the time of his advent. On this account St Bernard piously laments, that, when the holy patriarchs and prophets waited for this blessing, with so much impatience, and prayed for it with so much warmth and earnestness, Christians should at length receive it with so much coldness and indifference, and be so little affected with the mighty mercy of his coming.

Ver. 10. *Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.*] This probably refers to Psal. cx. 5, 6. where it is prophesied of the Messiah, "That he shall wound even kings in the day of his wrath; that he shall judge among the heathen, and fill the places with the dead bodies, and smite in sunder the heads over divers countries." The author seems to mean here the kings of Syria and Egypt, chiefly the former, (for the Ptolemies, kings of Egypt, were on many occasions kind to the Jews,) and among these, the character suits best with Antiochus Epiphanes, who, if he did not affect divine honours himself, hindered the paying them to the true God. His blasphemies are expressly foretold, Dan. vii. 25. viii. 25. xi. 36 and his history, as recorded in the books of Maccabees, shews, that he was an enemy to all religion, and even defied God; and that the end of this cruel oppressor was as miserable as his life had been wicked. The

Vulg. renders, "Contere caput principum inimicorum," following a copy which had, ἐχθρῶν instead of ἐθνῶν. This, and the foregoing verses, shew the vindictive temper of the Jewish people.

Ver. 11. *Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.*] When this author wrote, the far greater number of the Jews was dispersed in different provinces of the east, in Greece, Africa, and in the isles: It was a common and settled form of their prayer, to beg of God to recall the several tribes that were dispersed, such of them as were not yet returned into Judea, but were the outcasts of Israel. We have several instances in the book of Psalms of this devout request. See Psal. cvi. 45. cxxvi. 5. See Ecclus. xlviii. 10. where Elias is said to be "ordained to restore the tribes of Jacob." To which agrees Matth. xvii. 11. which refers to this tradition. This restoration the Jews promised themselves before, or at the coming of their Messiah. Grotius observes, that καὶ κληρονομεῖν is here to be taken in *forma hiphil*, as it is used by this writer, ch. xliv. 21. and then the sense will be, Cause thou them again to inherit, *Fac iterum terras possideant*, the countries which thou hast given them, as they did in the days of David and Solomon; and thus Junius, "Tribue hæreditatem ipsis, sicut principio."

Ver. 12. *O Lord, have mercy upon the people that is called by thy name.*] i. e. Have pity upon that people, λαὸν, who are known by the name of the people of the Lord; thou art their father, their husband, their master, their king; and art pleased to style thyself the God of Abraham, and of Israel. The Hellenist Jews love to call the Israelites Λαὸν, the better to distinguish them from the heathen, who were called Ἀλλόφυλοι, and Ἐθνικοί. And so Λαὸς and ἔθνη are opposed, Acts xv. 14. where, speaking of the profane, or Gentile nations called to the gospel, God is said to have got Λαὸν ἐξ Ἐθνῶν. Bishop Fell observes, that St Cyprian accordingly chuses to call the faithful, *plebem*, and not *populum*, and condemns Tertullian for inaccuracy in using so general a term. Not. in L. i. Testim. adv. Jud.

Ibid. *And upon Israel, whom thou hast named thy first-born.*] This term not only signifies the order of birth or generation, but the degree of love and favour with Almighty God. Exod. iv. 22. Psal. lxxxviii. 28. in *i*, and particularly 2 Esdr. vi. 55, 56, 57, 58. They looked upon themselves to be the peculiar people of God, as being the posterity of Abraham, and pretended that God owned them alone for his children and favourites, and that for their own and forefathers merit, he would never forsake them. They prided themselves also in their holy city, where God, they imagined, fixed his abode, as in the capitol of his kingdom, and in their temple, where the Schechinah dwelt, which they thought God, for his own sake, would not fail to preserve. All others, who were not favoured with the like privilege of descent, or with such visible tokens of God's presence, they called unclean, Is. xxxv. 8. and looked on them as no better than dogs, disregarded and neglected by God; and this common phrase among the Jews our Saviour is thought to allude to, Matth. xv. 26. It has been observed of the Jewish writers, that they are naturally given to magnify their own nation and privileges, more than any other people living, which appears no where more clearly than in the Apocryphal writings, where frequent instances occur of this vanity, even in the times of persecution and distress.

Ver. 14. *Fill Sion with thine unspeakable oracles, and thy people with thy glory.*] The Geneva version has, "Fill Sion, that it may magnify thine oracles;" which is the marginal reading, and seems more agreeable to the Greek: Or, Fill Sion with thy favours, with the effects of thy mercy and loving-kindness, by fulfilling thy oracles, and making good thy promises, that it may celebrate thy praises, and thy people may have fresh occasion to publish and display thy glory. Or, Fill Sion with thy presence, *Majestate tua*, Arab. and let tokens of it appear there as formerly. The Orient. versions have, "Et templum tuum gloria tua redundet," i. e. Let the glory of the Schechinah adorn thy temple; following a copy, which probably had ναὸν σὺ, instead of λαὸν, which is in all the present editions.

Ver. 15. *Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.*] The sense is pretty much the same, whether we read κλήμασι, or κλίσμασι, προφήτας or προφητείας. i. e. Give unto Israel, whom thou hast chosen for such a number of ages past, and to whom thou hast vouchsafed so many proofs of thy love, fresh testimonies of thy regard, and notice: remember the ancient predictions in their favour, and fulfil the promises, which the prophets have made in thy name, that thou wouldest not cast off thy chosen, when they call upon thee in their distress. ἔγειρον προφήτας does not relate to the coming of new prophets, as some have understood it, nor is it

to be considered as a wish of that sort, for when the prophets had prepared the way for the reception of the Messiah, by pointing out the several material circumstances relating to his coming, the gift of prophecy ceased; neither was there any public succession of prophets for the space of 400 years together before the coming of Christ, on purpose to raise in mens minds a more earnest expectation of that happy advent. It is rather a wish, that God would accomplish and fulfil the former prophecies in his name. And so the Heb. word is rendered by the ו, 1 Sam. iii. 11, 12. And thus the Syr. and Arab. versions, "Affirma testimonia servorum tuorum, & adveniant vaticinia Prophetarum tuorum, qui nomine tuo locuti sunt." See Bishop Chandler's Def. p. 42.

Ver. 16. *Reward them that wait for thee, and let thy prophets be found faithful.*] Reward the patience and holy trust of thy people, who, notwithstanding their many calamities, revolutions, and reproaches, have continued true and faithful in thy service, and have not, since their captivity, lapsed again into idolatry, as their ancestors did under their kings before. Or, comfort them that live in hopes of the completion of thy promises, with the happy accomplishment of the predictions, that thy prophets may be found true and faithful in what they foretold. The author seems to insinuate here, that the Jews, at this time, waited for the Messiah, or that prophet, by way of eminence, foretold and promised, Deut. xviii. 15. and by all the successive prophets. And accordingly by the coming of the Messiah all the oracles and prophecies were fulfilled, and the faith of his saints, who had waited for him with so much eagerness and constancy, was blessed and rewarded; and by it God filled his people with those spiritual and true blessings, of which that of Aaron was only a figure, and shewed himself the eternal God, the Lord of ages, by bringing to pass, ἐν συντελείᾳ τῶν αἰώνος, what he had foretold and promised 4000 years before.

Ver. 17. *O Lord, hear the prayer of thy servants, according to the blessing of Aaron, over thy people.*] i. e. Let us mercifully partake of those blessings, and reap the benefit of that solemn form, which thou hast appointed the high-priest to pronounce, and may the full force of the benediction, Num. vi. 24, 25, 26. light upon thy suppliants; ἱκετῶν σῶν, as the margin has it, and Grabe prefers to ἀκεστῶν, the common reading. According to Bossuet, the author here requests of God, that the true regular and lineal priesthood in the family of Aaron may continue, and not such a corrupt and venal one, as was under Antiochus Epiphanes, purchased with money by Jason and Menelaus, to the manifest wrong and injury of Onias, the regular and true high priest. 2 Maccab. iv. 8, 23. However that be, this passage certainly contains a very particular commendation of the established ministry, its usefulness and efficacy. For God could give, if it pleased him, his gracious favours to his people, without the priest's intercession, but he on purpose appoints him to be the ministerial asker, and to be the means to derive upon his people his designed goodness. He could not more effectually grace and distinguish his servants, than by declaring, that what they should beg, he would the more readily give. Thus confirming and recommending their ministry and service to all true members of the church. If this was more attended to, the contempt of the ministry, and of church power, would be less complained of: in health men would regard the priest's prayers, as the stated means to draw down God's blessing; and in time of sickness would apply to him, as the people did to Samuel, "Pray for thy servants unto the Lord thy God, that we die not." 1 Sam. xii. 19.

Ver. 18. *The belly devoureth all meats, yet is one meat better than another.* Ver. 19. *As the palate tasteth divers kinds of venison, so doth an heart of understanding false speeches.*] This and what follows is very improperly connected with the foregoing prayer, but so it is in all the versions and editions. The sense seems to be, as the stomach promiscuously receives all sorts of food, but all do not digest alike, nor are equally wholesome, so the mind receives all sorts of thoughts, though not equally profitable and good; and as the will has various affections and desires, but the objects of them are not equally innocent, so the mind is capable of different sorts of knowledge, but they are not alike useful; for the knowledge of the law of God, and of religious truths, is of most importance, and preferable to all science whatsoever. Epiphanius has exactly the same sentiment, νῆς μὲν ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται. Or thus, as the palate distinguishes venison from common and ordinary meat, so does an understanding heart separate between flattery and real friendship, true and false reasoning, profitable and evil discourse. But as the mouth should be kept clean, that the taste may be more quick and exquisite, so the mind, in order to form a right judgment, should be free from prejudice, and prepossession.

Ver. 20. *A froward heart causeth heaviness;*

but a man of experience will recompense him.] Ἀνταποδώσει αὐτῷ. Drusius prefers αὐτῇ, to agree with καρδία, or λύπη, and so the Geneva version, "A froward heart bringeth grief, but a man of experience will resist it." By a *froward heart* is meant a wicked and deceitful person; who often takes the unwary in his snares, and involves them in mischief; but a man of prudence and experience will beware of, and find out his artifice and designs, will oppose, and punish him according to his deserts. For so ἀνταποδίδωμι is often used by our translators.

Ver. 21. *A woman will receive every man, yet is one daughter better than another.*] Various are the senses of this place; but a good one, I conceive, may be given of it, without any such reflection upon the modesty of the sex, as Grotius, and some other expositors, have thrown upon them. May not therefore the meaning either be, that every woman will receive addresses, but there are some among the sex, who deserve a preference before others? Or, that women are not nice and scrupulous, when addresses are made to them, about the mere person, or beauty of a man; but a regard is not undeservedly had to the beauty of a woman, which is a perfection that distinguishes them from one another, and is engaging in the eyes of the other sex. But I take the true meaning of the author to be, that if in marriage, regard is only had to the propagation of the species, it is but of little consequence, where the choice falls; but if happiness be the thing proposed, and you would have a valuable companion, an agreeable and accomplished partner for life, regard then ought chiefly to be had to virtue, and good qualities.

Ver. 23. *If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men.*] If to her beauty a wife adds such engaging qualities, as strict virtue, and modesty, prudent œconomy, obliging behaviour, and such good sense and address, as by her winning carriage, and agreeable manner, to sooth the passions and cares of her husband, and double occasionally his joys; if she is not haughty and imperious with her beauty, and places not her merit in her person, she cannot fail of crowning his utmost wishes. Possessed of such a treasure, he should bless his choice, and set a just value upon his happiness, which has made him even an object of envy. "Non est vir ejus humanæ conditionis," as Castalio well expresses his good fortune; his lot is above that of common mortals, it resembles that of the blessed above, where love and harmony reign triumphant.

Ver. 24. *He that getteth a wife, beginneth a possession, a help like himself, and a pillar of rest.*] Ὁ κλώμενος γυναῖκα, ἐνάρχεται κλήσεως, βοηθὸν καὶ αὐτὸν ᾧ στύλον ἀναπαύσεως. The Vulg. with great judgment inserts, "bonam, qui possidet mulierem bonam." i. e. He that has a good wife in all respects, has laid the best foundation of his house, has the surest grounds to build his hopes of happiness upon, and of raising a family to his mind. Junius transposes the words here, and renders, "Qui comparat mulierem adjumentum simile sibe & columnam requietis, incipit possessionem constituere," which is clearer and more explicit than our version. According to Grotius, ἐνάρχεσθαι means *facere imperare*, and is to be understood in *forma hiphil*, as βασιλεύειν is sometimes taken, i. e. He that takes a wife, sets over his house and fortunes a help mate, and an assistant, equal to himself, that will divide his cares, and in whose prudent management and œconomy he may safely confide, and will be to him a pillar of security, as well as of agreeable rest. According to this sense, the pointing of the Greek should be, ὁ κλώμενος γυναῖκα, ἐνάρχεται κλήσεως βοηθὸν καὶ αὐτὸν, ᾧ στύλον ἀναπαύσεως. The Orient. versions give this by way of advice, and such as rally the matrimonial state, or indulge themselve in criminal liberties in celibacy, would do well to remember it, "Inter præcipuas possessiones tuas posside uxorem bonam, adjumentum enim est tibi simile."

Ver. 25. *Where no hedge is, there the possession is spoiled; and he that hath no wife, will wander up and down mourning.*] As by the breaking down the fence of a vineyard, all they that go by, pluck off the grapes, and the wild boar out of the wood doth root it up, and the wild beasts of the field devour it; so fares it with his house, who is without a proper help-mate, to order and direct his domestic concerns; all things are in confusion for want of management, and without a careful superintending eye his substance is in danger of being devoured by strangers. And thus the Syr. "Ubi non adest sepes, racemabuntur vineæ; & ubi non adest uxor, omnia detecta sunt ac dilapidata." A man so solitary and alone, is obliged either to leave all things at random, or to trust wholly to servants, whose fidelity is not always to be depended on. But in a well regulated family, where a prudent woman presides, such inconveniencies and disorders are prevented. Whilst

her husband is abroad, and attending public business, and providing what is necessary in his sphere, she discreetly orders affairs at home, and looketh so well to the ways of her household, that the heart of her husband can safely trust in her without any apprehension of waste or spoil.

Ver. 26. *Who will trust a thief well appointed, that skippeth from city to city? So who will believe* [*trust*] *a man that hath no house, and lodgeth wheresoever the night taketh him?*] i. e. An unmarried man, being always unsettled, is esteemed but little better than a vagrant; as he hath no wife, no little family to engage him to be at home, and to endear him to it, he is vague, and often wandering abroad, in danger of falling into loose company, of being tempted to incontinence, and, which has sometimes happened, injuring the honour of the family he is admitted into. The advice therefore here is, say Mess. of Port Royal, that such, for prevention sake, should marry, as St Paul advises those, οἱ οὐκ ἐγκρατεύονται, who do not contain, (for so the words should be rendered) "qui non se continent." Vulg. for it is better to enter into that holy state with chaste intentions, than to be exposed to the dangers, and criminal liberties which usually attend a wandering and unsettled life. The question here proposed, supposes such, who treacherously attempt by private intrigues, to injure the honour of others, to be at least as bad, and detestable as thieves, who lie in wait for their prey, and are always ready to seize upon another's property on every occasion that presents itself. And indeed the Orient. versions instead of νεανίς put *Adolescens cœlebs*. It may not be amiss to observe, that in ancient times, such as had no wife or family, no fixed dwelling, or certain way of life, were looked upon as loose and disorderly persons, as suspicious vagabonds or strollers, not fit to be trusted, lying where or with whom they could, and therefore spoken of in terms of great reproach, especially among the Jews, all of whom married at a proper age, and thought it both to their credit and advantage, to be settled in that state.

CHAP. XXXVII.

EVERY friend saith, I am his friend also: but there is a friend which is only a friend in name.] Aristotle has well defined friendship to be, "Medietas inter assentationem & inimicitiam." The true friend, who appears such in all his actions, makes not loud or reiterated profession of his friendship, nor indeed has he any occasion: the loss of such a one, whether by death, or some unhappy misunderstanding, is a misfortune that affects a man in the most sensible part: the flatterer attempts to gain your affections by pretending to be your real friend, or admirer, though he is only so in appearance, and for his own ends; his favour and continuance is precarious. Adversity shews the cheat. "In adversitate ad mortem usque non persistit." Arab. As if the copy, which those translators used, read ver. 2. οὐκ ἐν λύπῃ μένει ἕως θανάτου. Even an open enemy is preferable to one, who, under the mask of friendship, lies in wait to do hurt, and while his words are smoother than oil, has mischief and war in his heart.

Ver. 3. *O wicked imagination! Whence camest thou in to cover the earth with deceit?*] i. e. O dire and wicked hypocrisy! from what cursed origin didst thou spring, from what infernal region camest thou up to sow discord and mischief among mankind? This exclamation seems forced from this writer, either by what he personally suffered from some pretended friend; or was, as some conjecture, occasioned by the persecution of the Jews, under Ptolemy Lagi, who was once, seemingly, their great friend. Or it might arise from a reflection, how general the vice of hypocrisy was become, even so general as to cover the earth, and infect all the habitable parts of it.

Ver. 5. *There is a companion which helpeth his friend for the belly.*] Φίλῳ συμπονεῖ. Will labour with, or for his friend. Drusius understands it in the sense of grieving, that he will be concerned, or at least seem so, upon any accident which happens to his friend. And so the Vulg. "Sodalis amico condolet," sympathises, or takes part in his grief or sufferings; but his concern is for himself, and his own interest; his fears and apprehensions are not for his friend, but for his own support and subsistence; it is his table, more than the man himself, that he is really concerned for. Grotius renders, "Collaborat in iis quæ ad ventrem pertinent," that the parasite spares no pains to provide for, and feed his belly.

Ibid. *And taketh up the buckler against the enemy.*] This seems the character of a true friend, and so the Syr. makes it, "Bonus est amicus, qui pugnat contra inimicum, & tenet clypeum;" but as this sense suits not with the former part of the verse, nor with the preceding one, which is the counterpart of this, Grotius prefers a quite contrary one, viz. Such a coun-

terfeit will not take the buckler in his friend's behalf, nor stand by, or protect him in the time of danger. There is also another sense of this place, that when the enemy is present, which is the marginal reading, he will take up the buckler to fight against him whom he formerly followed for his own convenience and advantage. This is prefered by Drusius, which Camerarius favours in his rendering, " Scutum sumet pro hoste," i. e. He will take his buckler to assist the enemy.

Ver. 6. *Forget not thy friend in thy mind.*] Drusius thinks the original reading was, forget not a friend after thine own heart, or one according to thine own mind, and that the grandson probably mistook כ for ב, and so rendered *in thy mind*, instead of, *according to thy mind*. Or the sense may be, Forget not thy friend in thy prosperity, when things go according to thy mind, " dans la joye de vôtre ame," says Calmet.

Ver. 7. *Every counsellor extolleth counsel, but there is some that counselleth for himself.* Ver. 8. *Beware of a counsellor, and know before what need he hath .... lest he cast the lot upon thee.*] A false friend extolleth his own counsel, will boast of his ability and inclination to serve you, whereas his advice aims only at his own interest. Consider what selfish ends he may have in view, and that his forwardness to advise you, may not be owing to any sincere regard for you, but to make a prey of you, and to draw you into some mischief. The Syriac rendering is more explicit, " A consiliario iniquo cave tibi, & nosce prius quid requirat, ne dolo malo te circumveniat," μήποτε βάλῃ ἐπὶ σοι σκῆπτον. Grotius ingeniously conjectures, that the true reading here is σκληρὸν, " durum aliquid," which Dr Grabe likewise prefers, and it is confirmed by the Vulgate, " Ne forte mittat sudem in terram," i. e. lest he throw some impediment, or stumbling block in the way, and encourage thee to go on in it, in order to entrap thee, and then laugh at thy fall and disgrace.

Ver. 10. *Consult not with one that suspecteth thee: And hide thy counsel from such as envy thee.*] i. e. Ask not counsel of thy enemy, nor communicate any secret to such as do not wish you well. And thus the Arab. " Ne consilium petas ab inimico tuo ulla in re, & cela eum arcanum tuum." One would think this piece of advice was almost needless, and that there could be no occasion to admonish any not to consult with an enemy, or such as do not bear them goodwill: But there are persons who are too unwary in this respect, and because they intend no harm themselves, are not willing to suspect any from other people; and others who make confidents of all they meet with, without considering whom they trust, or what may be the consequence. The caution therefore of the wise man here is very necessary, neither to consult with, nor open your mind to others, without being assured of their fidelity, and likewise of their respect and regard for you, lest by an imprudent application to improper persons, who perhaps through some jealousy inwardly hate you, you put yourself in the power of such, as will never promote your interest, and will make an ill-natured use of what you have communicated, the first opportunity.

Ver. 11. *Neither consult with a woman, touching her of whom she is jealous.*] See ch. xxvi. 6. i. e. with a wife, for so Grotius understands γυνὴ, about her rival, ἀντιζήλου, Lev. xviii. 18. where it means another, or second wife, (Polygamy being customary, and allowed among the Jews) who having a jealousy of the other, will say or advise something to her injury or disadvantage. As was the case of Peninnah and Hannah, the former of whom is expressly called, 1 Sam. i. 6. the other's adversary, and is represented as taking a pleasure in vexing her. This may also be extended to others, not espoused, who are rivals any way, either in trade or science, profession or invention, wit or beauty, between whom, as there usually is a jealousy, if not an open disagreement, so a fair and impartial account is not to be expected, nor a character or judgment formed from thence.

Ibid. *Nor with a merchant concerning exchange.*] Refer not the exchange of your goods, i. e. the value to be allowed for them, to the sole judgment of the merchant, who will not tell you honestly the true price of them. The Vulg. seems to understand this of freight, or exportation; the difficulty or danger of which the merchant will enlarge upon, that he may ask the more. Briefly the sense is, In selling be not directed by the buyer, nor in buying, by the seller. Ibid. " Nor with an envious man, of thankfulness; nor with an unmerciful man touching kindness." By βάσκανος is meant the covetous man, who, having no sentiments of honour, generosity, or gratitude towards benefactors of any sort, will discourage acts of kindness and liberality in others. He is always ready to receive favours, but never disposed to return them: And as the unmerciful man has no tenderness in his nature, nor bowels of pity,

he will neither relieve objects in distress himself, nor recommend any to the charity of others, and is the last to be consulted about ways and means of doing good. Ibid. "Nor with an hireling for a year, of finishing work:" Who, being assured of his salary, will not trouble himself about dispatch, nor hasten to finish any piece of work. The advice in general here is, not to consult with persons that are prejudiced, and have some private ends of their own to serve.

Ver. 13. *And let the counsel of thine own heart stand, for there is no man more faithful unto thee than it.*] The sense of this verse, as connected with ver. 12. according to Calmet is, Endeavour to free and disengage your heart from all passion, prejudice, and self-love, and to conduct yourself according to the rules of piety and justice, and you will want no other director. You will find light enough in yourself to determine you how to act. That which disqualifies us, and renders us incapable of proceeding and judging as we ought, is our excessive self-love; we suffer ourselves to be swayed and influenced by passion, or prejudice; and when this is the case, a man is no more in a condition to judge what is true and right, than the eye, when it is obscured with a thick film, can distinguish objects clearly. Or thus, Choose one according to your own mind, and be advised by him, for you will never find any person so faithful to you, as a true and disinterested friend. Or, according to others, the sense may be, Though you are acquainted with many, be intimate only with a good and pious person; let him be to thee as your second self, consult freely with him, for you will find none more faithful, or more improving. A good man is often more enlightened, and, through the grace afforded him, of an understanding superior to other instructors. Thus the Psalmist, "I have more understanding than the aged, because I keep thy commandments," Psal. cxix.

Ver. 14. *For a man's mind is some time wont to tell him more than seven watchmen, that sit above in an high tower.*] The sense of this verse differs not greatly from the former, and is, that a person who is a true and real friend, and thoroughly in your interest, is more capable of assisting you, and of giving you good and proper advice, than the most able and experienced counsellors. As he knows better your wants, your dispositions, the state of your affairs, and has your interest more at heart than a stranger, he will direct you best, and give his advice the most effectually and cordially. The Vulg. inserts *sancti*, understanding it of a good man particularly; and the context, says Calmet, both requires and justifies the addition; for as there is no knowledge or counsel against, so neither is there *without* the Most High. He communicates illumination, and makes discoveries to such as faithfully serve, and truly love him, sooner than to any others. And therefore, as is advised in the next verse, we must pray to God with faith and perseverance, and address ourselves to him for his direction and assistance, before we apply to our friends for theirs. For men do but imperfectly guess at what is right, but it is God that takes us by the hand, and leads us into the right way, and makes us go on successfully in it, by the light and influence of his grace, as being himself the way, the truth, and the life.

Ver. 17. *The countenance is a sign of changing of the heart.*] Ἴχνος ἀλλοιώσεως καρδίας πρόσωπον. Some copies have Ἴχνος ἀλλοιώσεως χαρᾶς πρόσωπον, i. e. One sees upon the countenance, whether the heart is gay or sorrowful, content or afflicted. There is also another reading, Ἴχνες ἀλλοιώσεως καρδίας τέσσαρα μέρη ἀναλλάσσει, ἀγαθὸν, κακὸν, κ. τ. λ. which Grotius prefers, and is countenanced by the Vulgate, i. e. There are four things which make such an impression upon the heart, as appeareth in the very countenance; hope and fear, life and death. Bossuet furnishes still another sense, viz. that in every action or affair of consequence, the mind is as it were in suspence for a time, and cautiously examines four particulars; whether the thing is like to be advantageous or otherwise, good or evil, sinful or allowable, and the occasion of life or death to us.

Ver. 19. *There is one that is wise and teacheth many, and yet is unprofitable to himself.*] This observation holds more in moral than in civil life; for in the latter, each endeavours to be most profitable to himself. The truth of it wants not much to be illustrated, and yet is too notorious to be denied. There are too many of this sort of wise men, says Calmet, who are wise only with respect to others, who abound in knowledge, and yet have not the sense to make use of, and apply it to their own advantage and happiness; who deliver useful precepts of instruction, and have the satisfaction to please and edify others, and yet themselves continue unfruitful. But to what purpose is learning or knowledge, if it terminates only in speculation, and is not accompanied with a good life? what signifies the understanding all

mysteries, and all knowledge, or even speaking with the tongues of men, and of angels, if, after preaching savingly to others, and being admired for his great accomplishments, the man himself, for his evil conduct, be at length a castaway? unhappy in so abusing the tree of knowledge, as thereby to fall short of the tree of life. Or possibly, the author may here condemn those who place learning and knowledge in such things as are not perfective of their better part, who prefer profane to sacred History, and human to divine literature.

Ver. 20. *There is one that sheweth wisdom in words, and is hated; he shall be destitute of all food.* Ver. 21. *For grace is not given him from the Lord, because he is deprived of all wisdom.*] Many copies instead of τροφῆς have σοφίας, as is the marginal reading; but that whole clause seems to be an interpolation, from the like words in the next verse. By σοφιζόμενος ἐν λόγοις all the commentators, with St Austin, understand a cunning sophister, who deals in subtleties, who makes a vain shew and ostentation of knowledge, without the true use and power of it; one who uses captious and ensnaring arguments, true in appearance only, to impose upon men, and lead them into error, instead of enlightening, and improving them. As the design of such is not to teach true wisdom, or to mend the heart, nor so much to rectify men's passions and wills, as to cheat and bewilder the understanding, their knowledge is vain and trifling, and the study of it contemptible. It is a science falsely so called, devoid of the grace of God, and of his blessing, which he has promised, not to learning, as such, much less to a vain pretence of it, but to regularity and goodness, and a diligent meditation in his law.

Ver. 22. *Another is wise to himself, and the fruits of understanding are commendable in his mouth.* Ver. 23. *A wise man instructeth his people, and the fruits of his understanding fail not.*] In the two foregoing verses our author has described a wise man who is so in appearance only, or in outward discourse, whose wisdom not being rightly employed, and for want of other recommendations to go along with it, is useless and unprofitable. Here he describes a truly wise man, who is inwardly such, and wise to the best purposes; who makes use of the parts God has blessed him with, as well to edify himself, as to instruct others, and is, as the Vulg. excellently expresses it, "Animæ suæ sapiens." True wisdom is in order either to our own, or others happiness; and to be truly wise, is to be wise unto the great purposes of salvation. Whatever knowledge contributes not to this, is beside the mark that ought principally to be aimed at. "The careful and good pastor furnishes himself with knowledge for his own use and direction, and communicates it liberally and painfully for the benefit of others. As he rightly divides the word of truth, he feeds his charge with sound doctrine, and has the pleasure to see his labours succeed, and the work of the Lord prosper in his hands. And if he wants sciences humanly acquired, his affectionate and real concern for the welfare of souls, will abundantly compensate that; he will yet know more than human wisdom can teach him, because he has that master within him that teaches man knowledge." Bona De via compend. ad Deum, p. 172. As he has laid the foundation of religion deep in the hearts of his hearers, and the seed has had the fortune to fall into good ground, it withereth not, as soon as it is sprung up, but bringeth forth fruit to perfection, some an hundred fold, some sixty-fold, some thirty-fold. By καρποὶ πιστοί, "fructus fideles," Vulg. we may also understand, that his instructions are hearty and sincere, and such as may be depended upon; that he is not as many that corrupt the word of God, or handle it deceitfully, "but in sincerity, and by the manifestation of the truth, commending himself to every man's conscience in the sight of God." 2 Cor. iv. 2.

Ver. 25. *The days of the life of man may be numbered, but the days of Israel are innumerable.*] The days of man are ordinarily short, and the reputation acquired in life passes away with it; but the true Israelites live for evermore, and their name shall not be blotted out. According to Calmet the sense is, that though the life of a wise man is short and limited, and consists only of a certain number of days, like that of other men, yet the remembrance of him shall not die, it shall continue as long as Israel itself; as is expressed more clearly in the following verse. Or it may mean, according to the Jewish conceit, that God will never cast off the seed of Israel, but they shall always be his peculiar people, and their law never fail or pass away; which the Jews assured themselves, especially with regard to the moral precepts of it, would be perpetual. Philo has expressed their sentiments very strongly on this head, τὰ τούτου μόνου βέβαια, ἀσάλευτα, ἀκράδαντα, κ. τ. λ. "Hujus unius [Mosis] firmæ, immotæ, inconcussæ perstiterunt leges, tanquam sigillis ipsius na-

turæ obsignatæ, jam inde usque ab illo die, quo primum scriptæ sunt, ad hanc memoriam, ac porro mansuras in posterum spes est, & inveteraturas omnibus sæculis, dum Sol, Luna, Cœlum ipsum, mundus denique universus extabit. De Mose, L. ii. Joseph. Antiq. L. iii. c. 8. Matt. v. 8. Luke xvi. 17.

Ver. 27. *My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.* Ver. 28. *For all things are not profitable for all men, neither hath every soul pleasure in every thing.*] According to Calmet the sense is, Learn and know your own power, and what you are capable of doing; but undertake nothing before you have made trial of your own strength, according to that of the poet, "Versate diu quid ferre recusent, Quid valeant humeri:" Or, as others understand, In every action or affair of consequence, examine principally whether the thing is like to be advantageous, or otherwise to you, whether it be good or evil in itself, forbidden or allowable, and so may either be the occasion of life or death, happiness or misery to you. Or, perhaps, the meaning may be, which seems countenanced by what follows, Consider what agrees best with your own health, and indulge not in any thing which you have reason to think will be injurious to it; regard not so much what may please your goût, or palate, as what may contribute most to the continuance or improvement of health. Mess. of Port Royal understand this of men's different natures and dispositions, that it is not sufficient to give good advice in general, without great skill and circumspection to apply it properly, according to their different capacities, and respective qualities of body and mind, of nature and grace. That there is in each man, as in the several sorts of earth, a different soil, or nature, and partaking of different qualities; one has his gift after this manner, and another after that. And as allowance must be made for the different sorts of grounds, which are not equally susceptible of the same culture and improvement, so advice or instruction must be diversified, and suited according to the nature and wants of those to whom we give it.

CHAP. XXXVIII.

HONOUR a physician with the honour due unto him, for the uses which you may have of him: for the Lord hath created him.] The precept of honouring all men, 1 Pet. ii. 17. varies according to the several degrees whereby persons are more or less beneficial; but more is here intended than civil honour, it includes reward; reward the physician with a handsome and proper gratuity, because of the very great use he is of in life, in healing the many distempers incident to it, and that God has appointed him for a general good. And so τιμὴ is often used in the New Testament, and by the best Greek writers; Tully too applies *honos* to a physician in this sense, Epist. Fam. The goodness of God cannot be sufficiently admired, which displays itself in proportion to that multiplicity of evils and infirmities to which we are subject, all of which come from the sin of man, but the remedies to cure them from God; and therefore we ought to respect and honour a profession, whose original is so exalted and noble, and which contributes so much to the preservation and health of human life.

Ver. 2. *For of the Most High cometh healing.*] As it was a prevailing opinion among the ancients, that the gods were the authors of all diseases incident to mankind, in some of which the hand of God was more particularly discernible, so they looked upon physic as a gift from heaven, and ranked their first physicians in the number of their gods. Hence the heathens ascribed the original of it to Apollo, and erected statues and temples to Æsculapius. The Hebrews attribute to God himself, or however to Adam as taught by him, the invention of physic, and make Moses, either by inspiration, or by what he learned among the Egyptians, to have excelled in this art. Healing may also be said to come of the Most High, as he created medicines, ver. 4. out of the earth, and is the author of all their sanative virtues; for though God cursed the earth, and made it produce thorns and briars, yet he as greatly blessed it too, by giving a restorative power, a medicinal virtue and efficacy to roots and plants for the health of mankind, and for the healing of the nations. Physic may also in this further sense be ascribed to the deity, as a natural sagacity is required in such as arrive at a great perfection in it. And thus the Orient. versions, "Dono Dei sapit medicus." Virgil intimates, that application and industry, however necessary in this profession, are not alone sufficient without a happy natural genius, which peculiarly fits men to shine in this art, and is derived immediately from the Deity. It was by the favour of Apollo, that Iapis so ex-

celled; if he had not been "Phœbo ante alios dilectus," he had never arrived to such a perfection in that faculty.

Ibid. *He shall receive honour of the king.* Ver. 3. *The skill of the physician shall lift up his head, and in the sight of great men he shall be in admiration.*] Some copies have λήψεται δόμα, He shall receive a gift from the king; and so the marginal reading is, which is confirmed by the Vulg. and Oriental versions. That physicians of note and eminence anciently had large salaries fixed upon them by great men and princes, appears from Budæus, "Sex millia ducentos quinquaginta aureos annua mercede celebres multos medicos Romæ a principibus habuisse." De Asse. And our author here seems to speak of what he saw or heard was done in his time at court by the kings of Egypt; and however they might be less esteemed elsewhere, yet among the Jews they were in high reputation; and the dignity of their profession was such among the Athenians, that by an express law none of servile condition might undertake it. Cujac. Observ. L. xvii. c. 27. Pliny's Nat. Hist. L. xxix. c. 1. There are some passages of Scripture too which seem to prove that formerly among the Hebrews, as well as Greeks, persons of the highest rank practised physic, and that it was thought an accomplishment not even beneath a prince, Is. iii. 6, 7. Hos. v. 13. Pliny, L. xxiv. c. 1.

Ver. 4. *The Lord hath created medicines out of the earth, and he that is wise will not abhor them.*] As God has given to medicines their healing qualities, which, applied by a skilful physician, are of sovereign use, and even in common hands have been often found serviceable, a man of wisdom or modesty should not decry the benefit of them, nor in sickness decline the use of them. There are two reasons assignable for the commendation here given to the art of physic, and for the wise man's dwelling upon the power and virtue of medicine: *First*, To beget an abhorrence of magical and superstitious remedies, or charms, as they are called, sought after, and confided in, by the vulgar, though God has forbidden the use of them in his law. *Secondly*, To oppose the mistake of those, who on false grounds, and without any good reason, reject the use of all kinds of medicines; a sort of fatalists, who think, if a man's predestinated time is come, as their expression is, all applications will be useless; and if it is not come, he will assuredly do well without them. Both these extremes are to be condemned. As God has blessed the earth with medicinal plants and vegetables, and has imparted light and skill to the physician to apply them occasionally, recourse must not be had to remedies, neither permitted nor natural; nor must the use of what is really serviceable for the recovery and preservation of health, be rashly rejected, under the pretext of its being abused by ignorant pretenders to the science. To which I must add, that, though great things are deservedly spoken of physic, and of the surprizing cures wrought by it, yet must we not wholly rely upon, or put too much confidence in medicines, as king Asa did, who sought not unto God, but to the physicians only; but should expect our cure from God's blessing upon the use of known and approved means.

Ver. 5. *Was not the water made sweet with wood, that the virtue thereof might be known?*] The author of this book seems to have been of opinion that Moses sweetened the waters of Marah, by the natural virtue of a certain wood; and indeed it seems necessary to understand him in this sense, because he brings this instance to prove the power and efficacy of natural remedies. A very learned writer disapproves of this opinion for the following reasons: 1. That we cannot suppose, that even the largest tree steeped in a lake should immediately communicate a sufficient quantity of its natural sweetness to correct the bitter taste of the waters enough for the occasions of so many hundred thousand people. 2. That there is great reason to believe that there was no tree in those parts, of that virtue. Had there been such a one after the virtue of it was thus known and recorded, it would certainly have been much used by others, and enquired after, particularly by the naturalists; but though Strabo, Diodorus Siculus, and Pliny have all remarked, that there were bitter waters in these parts of the world, yet they knew of no trees of such a medicinal quality to correct the taste of them. 3. Had this been a received opinion of the Jewish writers, Josephus would certainly have had it; but he has a particular fancy of his own, that these waters were made sweet by dashing them about at the bottom of a well, which purified them from its mineral taste. Antiq. L. iii. c. 1. But this seems to be a reason, rather why the taste should be stronger. Philo, who was well acquainted with the opinion of our author, doubts the truth of it, and queries whether the wood here used had naturally such a quality, or whether God was not pleased to give it such

a virtue for this particular occasion. De Vita Mos. L. 1. For these reasons it seems probable that God, who is the author of nature, either then gave such a medicinal virtue to the wood, or that he then first revealed to Moses the virtue of such a tree, before quite unknown, and undiscovered ever since; and that the true rendering of the Greek, ὡς τὸ γνωσθῆναι τὴν ἰσχὺν αὐτοῦ, is, that his power, i. e. the power of God might hereby be known. And so the Orient. versions understand it, which have, "Ut nosceretur potentia Dei." See 2 Esdr. i. 22, 23. This sense the words will very well bear, and the objections against the other interpretation are thereby removed. Shuckford's Connect. Vol. III.

Ver. 7. *With such doth he heal men, and taketh away their pains.* Ver. 8. *Of such doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.*] i. e. The physician by the virtue of simples and other medicines, performs great cures, for so I understand ver. 7. rather than of God; and to this agree all the versions. Thus Vulg. "In his curans mitigabit dolorem;" and the Syr. "Per ea medicus recreat a doloribus;" and the Arab. more explicitly, "Per ea medicus quoque homines curat a morbis, annuente Deo." The following verse we may understand either of God, or of the μυρεψὸς, as applied to God; the sense is, that the works of God are infinite, and the virtues and wonderful effects of them cannot be sufficiently admired; his goodness is displayed in, and his mercy and blessing is over all his works; and so the Vulg. with the old English versions understand it. As applied to the apothecary, who from the knowledge he has of plants, minerals, fruits, spices, &c. can make of them a most agreeable and refreshing composition, μίγμα, see John x. 39. diffusing health and comfort, the sense is, that a person that has traversed the vegetable kingdom, and is well skilled in the nature of simples, can from thence compose a safe and easy remedy against many dangerous diseases, the very odour of which shall, by its grateful and refreshing smell in some measure relieve the sick, and contribute to the cure; for so εἰρήνη may be understood here, as equivalent to ἀνάπαυσις, ver. 14. Or, instead of it, we may read with Grotius, ἰάσεις i. e. "Neque absolvent opus suum, quin inde late se diffundat dulcis aura."

Ver. 9. *My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole.* Ver. 10. *Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.*] One sees from several passages in this chapter the notion and persuasion which prevailed in the times of this writer, that all sickness was a punishment for some sin committed. And indeed our common mortality, or that unavoidable necessity of dying, to which the whole species is condemned, and our passage to it by an infinity of accidents and diseases, is a consequence of the sin of our first parents: but the ancient Jews believed, besides this hereditary fate, that every evil that happened to us was a chastisement sent from God for some particular fault or crime; hence that question of the disciples, "Master, who did sin, this man, or his parents, that he was born blind?" John ix. 2. As it was a received opinion therefore that sin was the occasion of sickness, the wise man here well advises to leave off from sin, to avoid the punishment of it, and to be in such a frame and disposition as to hope for, and expect pardon. St Austin's reflection on this passage is fine and apposite: in the time of sickness, when the punishment of sin lies upon us, we should retire into our breasts, and consider with ourselves what sin or defilement has probably drawn down such affliction upon us; should humble ourselves under the hand of an avenging God, and acknowledge that we suffer less than we deserve; that he has dealt with us, not as a severe judge, who would condemn us, but as a merciful father who would reclaim us.

Ver. 11. *Give a sweet savour and a memorial of fine flour, and make a fat offering, as not being.*] ὡς μὴ ὑπάρχων, *as a dead man*, according to the margin. Grotius reads ὡς μὴ ὑπάρξων. Badwell, and some others make the sense to be, Give your offerings to God, as not being yourself the original proprietor of them; but having received them at first from him, return them to him by way of acknowledgment. But this sense seems too general, and is not countenanced by the context. Calmet's interpretation is preferable, viz. In thy sickness offer readily unto the Lord, as one that is leaving the world, and has but little hopes of life, and endeavour to make your peace with him by sacrifices, and devout oblations to him in prayer; but think not yourself altogether in so desperate a condition, as to hinder you from making use of proper medicines towards your recovery. Trust in God does not supersede or exclude all application of medicines, which God has created and appointed for man's help and use; nor on the other

hand ought the opinion, which one has of a physician, to weaken the sick man's reliance on God, or hinder his pious breathings to the fountain of health and life, and the great physician of souls.

Ver. 12. *Then give place to the physician, for the Lord hath created him.*] As disease and sickness is often sent for the punishment of sin, and is a merciful call to reformation and amendment, so nothing can more contribute to the removal of the affliction, than to take away the cause of it; to pray therefore unto God in time of sickness, and make hearty and sincere resolutions against sin, is the way to regain his favour, and the most probable means to qualify the patient, through the blessing of God, to receive benefit from the skilful applications of the physician. We are not here advised first to send for the physician, and when we despair of his help, and are breathing our last, *then* to send for the priest, when our weakness perhaps has made him useless; but first to make our peace with God by the ghostly offices of the priest, and then give place to the physician. Which method our Saviour has also taught us by his method of cure, who, when any came to him for bodily cures, first healed the soul of sin before he removed the bodily infirmity, Matt. ix. 2. teaching us, that sin is the occasion of sickness, and that the cure and removal thereof is first to be looked after. This order the holy Psalmist intimates, when speaking of God, Psal. ciii. 3. he says, "Who forgiveth all thy sins, and healeth all thine infirmities." There is an excellent canon to this purpose, Decretal. L. v. Tit. 38. c. 13. "By this present decree we strictly charge and command all physicians, that, when they shall be called to sick persons, they first of all admonish, and persuade them to send for the physician of souls; that after provision hath been made for the spiritual health of the soul, they may the more hopefully proceed to the use of corporal medicines; for when the cause is taken away, the effect may be expected the sooner to follow.

Ibid. *Let him not go from thee, for thou hast need of him.* Ver. 13. *There is a time when in their hands there is good success.*] Grotius points the Greek thus, ᾗ γὰρ αὐτῶ χρεία ἐστὶν ὅτε καιρὸς ᾗ ἐν χερσὶν αὐτῶν εὐοδία, "Quia opera ejus sunt necessaria, quando in manus illorum incurras: & sæpe adest operi ejus successus," εὐδία, not εὐοδία, as the common editions have. See Prov. xxv. 15. Though medicines are uncertain in their operation, and do not always reach the case, and effect a cure, and though our lives are undoubtedly in the hands of God, who can take us out of the world when, and in what manner, he pleases, notwithstanding any precautions or remedies we may use to preserve, or prolong life; yet are not these reasons sufficient to make us reject the use and application of medicines, which God himself has created out of the earth, to be used with thanksgiving, and has appointed as the ordinary and stated means to restore health, under the direction, and in the hands of an able physician.

Ver. 14. *For they also shall pray unto the Lord, that he would prosper that which they give for ease, and remedy to prolong life.*] A good physician will not depend only upon the greatness of his skill, the secrets of his art, and the efficacy of his medicines, but will occasionally invoke the assistance of heaven, to prosper him in his profession; he will live in a constant sense of his own dependance upon God, and recommend himself and others often to his favour and mercy. He will add piety to his knowledge, and when intent upon doing good, may be considered as a guardian angel to all around him. The Vulg. which renders, χάριν βιώσιμος, "propter conversationem illorum," See Acts xxvi. 4. seems to intimate, that God will prosper the prescriptions of a skilful physician, who is himself also a good man, sooner than of any other, as he aims chiefly to please God, both by his own conduct, and his endeavours to lessen or remove the misery and infirmities of his creatures, referring the success of them to the blessing of heaven. This notion, that success in physic depended upon application to the Deity, was common among the heathens, and may, without violence be inferred from the story of Iapis; it is plain he relied not on his own skill only, but had secretly invoked the god of medicine while he was busied in the cure. The words, "Nihil auctor Apollo Subvenit," sufficiently imply this. He altogether disclaims all pretences to personal merit in the cure, and denies that art in general, or his own in particular, did, or could perform it.

Non hæc humanis opibus, non arte magistra
Proveniunt, neque te, Æneæ, mea dextera servat.
Æn. L. xii.

He acknowledges, that it was the interposition of a divine power that had effected the cure, without which all his application and skill had been fruitless. Nor is this the only place where Virgil joins these two qualifications together,

the skill of remedies and medicines, and a dependance upon the gods for success; particularly, where he mentions Hippolitus, as brought to life by the favour of Diana, and the skill of Æsculapius.—"Pæoniis revocatum herbis, & amore Dianæ." L. vii. According to Mess. of Port Royal, the wise man here, and in the context, points out the spiritual physicians of the soul, who, sensible of its many infirmities and diseases, should apply often to the throne of grace in behalf of others, that they may be healed and saved, that God would crown their labours, and bless the engrafted word, with all joy and comfort in believing, and with the power of an endless life; and particularly in times of public calamity, or epidemical sickness, should, by the powerful ministry of prayers, and holy intercessions, stand between the dead and the living, and stop the progress of the destroying angel.

Ver. 15. *He that sinneth before his Maker, let him fall into the hand of the physician.*] The intention of the author here is not to undervalue physicians, or cast a reflection upon them, as if it was a misfortune, and as it were a sort of curse, to fall into their hands, of whom such honourable mention has been made in the preceding verses; but to intimate, that God will bring upon the sinner sickness and diseases, and reduce him to such a low and helpless condition, as to make necessary the help of a physician, on purpose to convince him of his weakness and folly. The common reading, indeed, is ἁμτέσοι in the optative mood, but ἁμτισῶ seems preferable, as the Vulgate has it, "Qui delinquit coram eo qui fecit eum, incidet in manus medici," and the Syr. "Qui peccat coram Deo, traditur in manus medici." It means only, that the sinner shall be visited with sickness, and that, without the help of art, or even with it, he shall with difficulty recover, and shall be given over unto death and perdition, if he shew no signs of contrition upon his bed of languishing. One sees by this passage, that this author thought that sickness was a punishment sent by God for past sins. And so it appears from our Saviour's charge to the impotent man, "Sin no more, lest a worse thing come unto thee." John v. 14.

Ver. 16. *My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself, and then cover his body according to the custom, and neglect not his burial.*] Humanity and religion equally require, that we should shed tears, and pay our last debt to friends and relations deceased; these are the only instances in which we can give proofs of our tenderness and respect for them. Besides the ordinary tribute of tears, the wise man probably means by θρῆνοι, public and solemn mourning, and lamentation in memory of the deceased, in which his good deeds and praise were rehearsed or sung; "Cane lamentum," Syr. and by περίσειλον τὸ σῶμα αὐτῦ, the "Linea sepulchralia," or the wrapping the dead body in linen, according to the custom of the Jewish, and other nations, John xi. 44. xix. 40. καθὰ τὴν κρίσιν αὐτῦ, "secundum dignitatem ejus," as Bossuet renders, which I should prefer, but that it follows in the next verse. Our translators omit αὐτῦ; it would probably be better rendered, According to his right, or the rule and custom in his case. For משפט, as Grotius observes here, often signifies *custom*, and is commonly translated by κρίμα or κρίσις. So καθὰ τὸ κρίμα αὐτῶν, 1 Kings xviii. 28. ἐπὶ τῷ κριμαθι αὐτῶν, 2 Kings xvii. 33, 34, 40. καθὰ τὴν σύγκρισιν αὐτῶν, Num. xxix. 6, 33. καθὰ τὴν κρίσιν αὐτῶν, 1 Chron. vi. 32. xxiv. 19. and so the Syr. translates here, "prout eum decet," *i. e.* as is due to him.

Ver. 17. *Weep bitterly and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thyself for thy heaviness.*] Though the usual term for mourning was seven days, the rabbins themselves allowed, and approved of divers degrees of mourning; the three first days they allotted to grief and tears, and in the following ones the sorrow might be somewhat abated. As man is apt to go into extremes, the author on this occasion advises a prudent moderation; he approves that the love, which one had for persons when alive, should extend unto them even after they are dead, that care should be taken of burying them, and paying the last offices to them; he allows that great mourning should be made for those who were dear to us as friends, or related by the closer ties of blood; and that we should lament more or less for persons, according to their respective merit, lest we give offence by our indifference and insensibility, and should be reproached for want of affection and humanity. But at the same time he sets bounds to our grief, and would not have us inconsolable, or give ourselves up, in the bitterness of soul, to such an immoderate degree of sorrow, as can do the dead no good, and may do us much hurt. He here condemns those, who, during the interval of mourning, so passionately indulged grief, as

to refuse all comfort, and his advice briefly is to this effect, Let nature prevail for a day or two, a concern for the dead is no ways unbecoming a wise or good man: though you cannot suppress the sentiments of grief at first, yet endeavour to moderate your sorrow, and call in reason and religion to your aid. Πένθος probably, as κοπετὸς and κλαυθμὸς are mentioned before, relates here to funeral preparations in general, or the *Epulum funebre* in particular, both of which were according to the dignity and circumstances of the party deceased.

Ver. 19. *In affliction also sorrow remaineth; and the life of the poor is the curse of the heart.*] Some copies have παραβαίνει λύπη, that grief passeth away or weareth off by degrees; but the reading, which our translators follow, seems preferable, that in affliction, ἐπαγωγῇ, or any grievous tribulation, such as the loss of friends and relations, grief sits heavy, and is with difficulty removed. The Vulgate seems to have followed a copy which had ἀπαγωγὴ, *abductio*, *i. e.* that, after the body is carried out and buried, grief continueth. The sense of the whole verse I conceive is, that sorrow, when it is deeply rooted, from whatever cause it arises, whether our own sickness, or the death of others, makes even life itself a burden, as a sense of poverty often induces the necessitous person rashly to curse his fate and condition. The other reading, βίος πτωχῦ καλὰ καρδίας, "vita pauperis est ex animi sententia," is neither agreeable to the context, nor confirmed by experience.

Ver. 20. *Take no heaviness to heart, drive it away, and remember the last end.* Ver. 21. *Forget it not, for there is no turning again; thou shalt not do him good, but hurt thyself.*] *i. e.* Remember death, which by over-much grief thou mayest hasten, and bring upon thee. Or, according to Calmet, When you see others dying, or lying dead before you, give not up yourself to sadness; remember that you are mortal as well as they, and that by afflicting yourself, you can neither bring the dead back, nor exempt yourself from following them. As the thoughts of death naturally present themselves, when we are in the house of mourning, we may draw this advantage from attending the obsequies, and paying the last duty to our friends, viz. to reflect upon our own mortality; that we perhaps may be the next that follow, and should therefore prepare ourselves in time against our great change. This advice is of so much consequence, that the wise man repeats it a second time. But though he would have us provide for, he would not have us hasten our latter end, by excessive grief for any beloved object, when our tears can neither help him nor bring him back. In a religious view the deceased person must be considered upon his death, in an unalterable and fixed state, either of happiness or misery; if in the former, and he experiences in himself a pleasing anticipation and fore-taste of happiness, we are in the wrong to make ourselves uneasy, when he is at peace and happy. If in the latter state, and his conscience speaks nothing but horror and misery to him, he is indeed to be pitied; but neither ours, nor even his own tears, will be available to him in that sad and wretched condition.

Ver. 22. *Remember my judgment; for thine also shall be so: Yesterday for me, and to-day for thee.*] The wise man here, to make the stronger impression upon his readers or pupils, makes the dead or dying person address the living in these affecting terms, *Remember my judgment*, &c. i. e. my doom, the sentence of death that is passed upon me. Κρίμα is used in this sense, ch. xli. in several places upon the like occasion. Or the sense may be, When you attend at a funeral, think that the dead person speaks thus to you in dumb shew or in a low voice: Remember the sentence of mortality passed upon me; as my present state is, the same will be your condition soon. To-day was my turn, to-morrow will be your visitation; what has happened to me is thine and every man's lot. What a fine memento is this to the living! how much better would this plain, short, instructive sentence adorn a monumental stone, than the tedious, fulsome, and often false inscriptions of modern epitaphs?

Ver. 23. *When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is departed from him.*] i. e. Dwell not upon his memory, so as to give yourself fresh occasion of grief continually; if nature upon such accidents calls forth your tears, faith ought soon to stop them, and wash them away. If we have a true value for our friend, we ought rather to rejoice than grieve that he is released from a sinful and troublesome world, and is passing from the miseries of life, to a state of rest and peace. The rest which the dead is entered upon, ought to assuage and moderate that afflicting sense and regret which we have of his loss. And we ought to consider, that, if it seems hard and disagreeable to us to be parted and separated from him, it is now-

ever a gain and an advantage to him, that his soul, being freed from the body, is disengaged from the many crosses and accidents, which are inseparable to life. The very sight and remembrance of one deceased so dear to us, should make us reflect upon our own death, and bring it present to us; that our friend, who is gone before us, being now all pure spirit, and whose concern for us now can only be for our good, says to us silently, Consider my condition, which will as certainly be yours soon. I have been, and am no more; you now are, but shall shortly cease to be; yesterday took me away, and this day may be your last; let your concern for the dead lead you to the thoughts of your own death, which likewise is inevitable, and so to provide in time for your future state, that your death may be only a short passage to life eternal.

Ver. 24. *The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business shall become wise.*] Γραμματεὺς here signifies one learned in explaining the law, and answering the difficulties arising concerning the true sense of it; one, who being bred up in the knowledge of the law of God, and the tradition of the elders concerning it, taught it in the schools and synagogues of the Jews, and judged according to it in the Sanhedrim. Such a one, says this writer, arrived to his perfection of knowledge by a right employment of his vacant time. Or the sense may be, that the study of wisdom requires retirement and solitude; a man should divest himself of all other business and avocations, who would excel in those sciences or callings, which require meditation and deep attention. The wise man's leisure hours, if they may be so called, is the best and most useful of his time, and generally produces better works, than the more public and active life of others. This may also be considered in a religious view, viz. He that endeavours after heavenly wisdom, and would gain the knowledge and love of God, is fond of retirement; he banishes from his heart all earthly thoughts, and all secular concerns; his chief employ and wish is, to be disentangled from all worldly incumbrances, that he may be filled with God only; he avoids all, even the most necessary offices, which may disturb his holy meditations, and if he is called to a public function, he accepts it only that he may thereby impart to others some of that light, which God, by sweet and secret communications, has imparted to him.

Ver. 25. *How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?*] Καυχώμενος ἐν δόρατι κέντρου, is the reading in all the editions except Grabe's; but that critic prefers κέντρῳ, and undoubtedly the true reading of the passage is, ὁ κρατῶν ἀρότρου, ᾧ καυχώμενος ἐν δορατι; κέντρῳ βοὰς ἐλαύνων, which Bochart likewise prefers, and is natural and easy. Δόρυ κέντρου, *hastile stimuli*, is an unusual expression, nor is there any instance of a goad being so called. This alteration too is confirmed by the Vulgate, which has, "Qui gloriatur in jaculo, stimulo boves agitat," &c. which in the main is right, only it is mistaken in rendering δόρυ by *jaculum*, which in this place has the same sense of ἰχέτλη, *stiva aratri*, or the plow-tail. The original reading in the Hebrew probably was חרב אן which signifies, *Gladius, culter, hastile latæ cuspidis*, &c. either of the two latter are applicable to this place. With respect to *cultre*, it is certain the Romans called the plow-share by that name, to which agrees Pliny's etymology of it, "Culter, quasi a colendo, quòd cum eo terra culta sit." Hence we have adopted the *coulter* into our language for the same thing, and in the French it is likewise styled *coultre*. It may also with propriety enough be called *hastile*, from the resemblance which the plow-share, inserted in the wood, bears to a spear of a very broad point. Καυχάμενος ἐν δόρατι is undoubtedly therefore the true pointing, and answers to ὁ κρατῶν ἀρότρου in the former sentence, and is a phrase equivalent to it, Κέντρῳ βοὰς ἐλαύνων, is a further natural description of the same kind of people.

Ibid. *Whose talk is of bullocks.*] i. e. Of the breed of bullocks, according to the margin. The Syriac furnishes another, and no less natural sense, "Cujus confabulationes sunt cum taurorum progenie," and the Arabic is to the same purpose, i. e. that the talk of such as hold the plow, and drive oxen, is with the bullocks themselves. Bochart, who prefers this interpretation, produces very many passages out of the Greek and Latin poets, of shepherds, plowmen, &c. talking to their flocks and herds in the manner referred to, Hieroz. L. ii. c. 39. Perhaps the true reading here was, ἡ διήγησις αὐτῶ σὺν ἠοῖς ταύροις. See Virg. Eclog. i. 70. vii. 44. Theocr. Idyll. iv. 46. xxvii. 47. from whence many more instances might be produced of such discourse.

Ver. 27. *So every carpenter and work-master,*

that laboureth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.] According to Calmet, this is not to be understood of every carpenter, and work-master in that way, as our version has it, nor indeed of any of that trade; by τέκτων he understands one, that cuts figures and devices upon seals, precious stones, or metals, him that labours at, and executes the work, called properly the engraver, and by ἀρχιτέκτων, the designer, inventor, or finisher. But probably the words πᾶς τέκτων ἢ ἀρχιτέκτων relate to all the artificers after mentioned, not only those in this verse, but χαλκεύς, ver. 28. and κεραμεύς, ver. 29. And as the author says, πᾶς τέκτων, every artificer, even the chief of them, the master workmen, I presume he intends, in what follows, to include them all under three denominations: *First*, The whole tribe of the workers in imagery and picture, which takes in statuaries, painters, artists in needle-work, in weaving, inlaying, &c. *Secondly*, The workers at the forge and anvil, comprehending the whole class of smiths, &c. *Thirdly*, The plastic tribe, potters, turners of clay, and all kinds of earthen ware. Having mentioned among the artificers of the first rank or class, seal-cutters by name, as exercising, perhaps, the most profitable and curious trade, he proceeds in general to every artist that worketh, as they do, by imitation. For I understand the passage thus, They who cut the engravings of seals, and he whose diligence is in variety of imagery, will give his mind wholly to finish the resemblance, and watch for the perfecting of his work; ἡ ὑπομονὴ αὐτοῦ is the same by a Hebraism with ὃς ἡ ὑπομονή, or rather ἐπιμονή, viz. He who attends to the varying of imagery, whose assiduity, *cujus perseverantia*, is ἀλλοιῶσαι ποικιλίαν, to diversify art and ingenuity in these kinds of works, called Ποικιλικὴ ἐπιστήμη, *Variegativa Scientia*, Job xxxviii. 36. And if the rendering be, as it ought without the Hebraism, "Et ille, cujus assiduitas variat picturam," the sense will be more easy, and the construction of the Greek just, without seeking out for a particular verb to answer the nominatives, πᾶς τέκτων, and ὁ γλύφοντες: And the sense of the whole is to the following effect, As the countryman abovementioned gives his mind to his proper business, in like manner every artist, who labours night and day, superintends his. Thus the cutters of seals, and he who attends to the varying of imagery, who gives his mind to the finishing the similitude, and who watches for the perfecting his work: Thus the smith sitting, &c. &c.

Ver. 28. *The smith also sitting by the anvil, and considering the iron-work, the vapour of the fire wasteth his flesh*, &c.] Smiths anciently, says Calmet, did not work in the posture and manner they do now, standing upright near the forge or anvil, nor was their bellows fixed in the forge, which must occasion them more labour and trouble. Thus Homer describes Vulcan all in a sweat, and on leaving off his work, laying aside his bellows, and shutting up his tools in a silver chest, Il. L. xviii. Mr Pope, in his translation of it, does not reach the force of the original. In the eastern countries, according to a writer of good credit, smiths at this day work in the same posture that tailors do, and if they go abroad to work, they carry with them proper tools, and even an occasional forge and bellows, for all these were portable, and one man could easily carry the whole budget. Chardin's Travels into Persia, Tom. ii. In the next sentence, the smith is described as καλαμαυθάνων ἔργον σιδήρου, as the Alex. MS, and the Complut. copy has it, which our translators follow, i. e. according to a strong metaphor, gazing earnestly upon, and as it were studying his work, forming it according to the pattern before him. There is also another reading, καλαμαυθάνων ἀργῷ σιδήρῳ, which the Vat. has, and Drusius follows, i. e. labouring at the rude, stubborn, and unpolished iron, to bring it to the desired shape. But the former, which obtains in most copies, seems preferable, and is confirmed by the Latin versions. The whole description of this artificer, his diligence, intenseness, fighting with the fire, and the gradual and insensible decay of his flesh through the violence of it, and the continual noise about him, are beautifully here described, and can only be equalled by the inspired passage, Is. xliv. 12.

Ibid. *The noise of the hammer and the anvil is ever in his ears.*] καινιεῖ τὸ ὠς αὐτοῦ, *Innovat aurem ejus*, Vulg. which affords no determinate sense, or none but what is forced. Some copies have κενιεῖ, *movet aurem*, which is too weak and soft, as κρούει may seem too strong and violent, and the alteration too great. One would think from the English version, that the copy which our translators used had ἀεὶ in it, and perhaps the copy used by more ancient ones had some

other words besides; for, agreeably to some old Latin versions, the king's Bible 1541, and that of Coverdale, have, "sounded ever in his ears." Among other conjectures, καταχῆ (if there is any authority for its being used actively) is not to be despised, as being expressive of a tinkling kind of sound—Κατάχηται δὲ χάλκος od. σ. 469. which, though applied to the sound of a caldron, does not always mean a hollow sound. Dr Grabe condemns the present reading καινῆ, and hath given a very ingenious emendation of it, Prol. c. 4. § 6. with a just censure of Beza's κενῆ, which indeed has nothing to recommend it. But I think he treats Grotius's interpretation of the word, as it now stands, which is not an unnatural one, viz. *delectat*, too contemptuously; for one may suppose such a man's ears recreated with what he gets money by, though it be not harmonious. He thinks κναίει the better reading, which I would not understand in the sense of *rado*, to grate, as the noise, being familiar to the Smith, cannot be thought grating or unpleasant to him, but in its other sense of *titillo* or *pruritum moveo*, and is more agreeable to a word often applied in Heb. to the ears, viz. צלל *tinnire, palpitare*, from whence are derived the Hebrew of *cymbalum*, and *tintinnabulum*. There is something musical thought to be in the sounds of the hammer and anvil, and it is said of one of the old Greek philosophers, that he got his first ideas of the several fixed tones in music, from the different sounds expressed by the smith's anvil and hammer. And so the meaning here may be, that the sound, or reverberation of them chinketh, or chimes in his ears.

Ver. 29. *So doth the potter, sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work: and maketh all his work by number.*] As the third differs very little from the first sentence, I would understand it of the mechanic's great care and concern to make his work perfect, or without flaw. Grotius accordingly thinks the true reading of the Greek to be, ὃς ἐν μερίμνῃ κάτται διαπαντὸς ἐπὶ ἔργον αὐτῆ, ἐν ἀριθμῷ πᾶσα ἡ ἐργασία αὐτῆ, "Ob opus suum in perpetua versatur sollicitudine, an scilicet numerus constat omni labori suo." He is in continual uneasiness, lest any of his work should be broken, or spoiled, or be incompleat; and the Vulg. seems to confirm this, "Qui in sollicitudine positus est semper propter opus suum." The manner in which potters labour and work was different in different countries; Jeremiah represents them sitting in his time, as this writer does, "Behold he wrought a work upon the wheels," the margin has, seats, and the ὁ, ἐπὶ τῶν λίθων, i. e. Sitting upon the stones, ch. xviii. 3. with which Isaiah's description agrees. Homer makes the potter turn the wheel with his hands, Ὡς δ' ὅτε τις κεραμεὺς τροφὸν ἅρμενον ἐν παλάμῃσι. κ. τ. λ.

Ver. 30. *He fashioneth the clay with his arm, and boweth down his strength before his feet.*] Calmet thinks the author alludes to the custom of the Egyptians, who, according to Herodotus L. ii. trod the clay, and kneaded it, as it were dough, with their hands and feet, to prepare, and make it fit for the wheel; and thus some understand ἰσχὺν αὐτῆ in the following sentence, as relating to the stubbornness of the clay, which the potter subdues, or as the margin well expresses it, tempers with his feet, and so the Tigurin version very explicitly, "Nunc pedibus vim ipsius luti prosubigit." Others apply the words to the man himself, and his posture, that the nature of his work obliges him to stoop. Calmet therefore conjectures the true reading to be πρὸ σοδῶν κάμψει ὀφὺν αὐτῆ, *lumbos ejus*, that, to reach up the clay, he is forced to bend his loins or body. The Orient. versions understand it, not of an occasional stooping to work, but of a fixed infirmity of the potter himself, stooping in his old age, through his past hard labour, "Antequam moriatur, curvus est & inflexus."

Ver. 32. *Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down.*] The translation in our version is very indeterminate, and that of the Greek is more so, and perhaps the original Hebrew was not clearer. If we interpret it, as we may, thus, they are fixed by their crafts to their abodes, they cannot stir abroad where they will (which our translators add pretty arbitrarily) and saunter about as others do, but must attend their business at home, the thing is very true, but it makes very little to the point the writer is here speaking to, which is the usefulness of such artificers. The king's Bible 1541, gives a more apposite sense than this, viz. without these may not the city be maintained, inhabited, or occupied. And the Vulg. from some Gr. copies that have οἰκοδόμεται, "Non civitas ædificatur, non [homines] inhabitabunt nec inambulabunt," i. e. Without these a city could neither be built, inhabited, nor frequented. But if οἰκήσεται, be the word, as the Alex. MS, and some correct copies have it, then παρ-

οικήσουσιν must not be rendered by inhabiting, or dwelling, but sojourning, like the Heb. גור *diversatus fuit*, from whence גר *peregrinus*, πάροικος. See Buxtorf. and περιπαλήσουσιν, if rendered, as most likely, from הלך, *obambulavit*, to walk up and down, will signify also to travel, whence הלך *viator*. The sense then of the verse in this construction will be, that, without these inferior artists, there would be no dwelling in societies, no sojourning, or travelling; men could neither live at home, nor abroad; in their own country, nor among strangers; handicrafts and occupations of this sort being necessary to accommodate persons wherever they are.

Ver. 34. *But they will maintain the state of the world.*] Κτίσμα αἰῶνος στηρίσουσι. This is inaccurately rendered; undoubtedly κλίσμα or κλῆμα αἰῶνος signify here handicraft work, or worldly furniture. Αἰὼν seems to be the present state or form of living, and κλίσμα αἰῶνος is a creature of time literally, but means rather, a work of art according to the times, or, in a word, a piece of furniture in fashion. The whole context points to this sense, viz. That as to the administration of government, ver. 33. or the laws and policy of the city, these labourers and mechanics are of no use; they are not to be expected, nor will be found במשלים amongst parables, or, which seems the most natural rendering here, amongst the makers of parables: but as to inferior conveniencies, the common provisions, and ordinary instruments of life, they are owing to the labour of this sort of men, who support and carry on the mechanic business of the world, and in their sphere are very useful to society, as their whole employ and study is, to furnish the many implements necessary for the use of it. And it is for this reason that, without these men, there could be no accommodations for habitations in cities, for sojourning in them, or travelling through them, as in ver. 32. from the examples here proposed of persons labouring so industriously at their secular employments, which this writer has described to the life, Mess. of Port Royal draw the following useful reflections, 1. That if such as are employed in manual arts, which concern only the convenience of life, take so much pains about them, and attend upon them day and night, they who follow a more noble calling, and whose study is heavenly wisdom, ought not to engage in their charge with negligence and indifference, nor embarrass themselves with a multiplicity of cares, which are not only incompatible with, but even contrary to so sacred a profession. 2. If each of the artists, here proposed, are thoroughly skilled in the mysteries of their trade, it is an instance of great rashness and presumption, to undertake the holy calling, without the proper qualifications for it; to aspire on a sudden, without considering the importance of the office, or the necessary rules of conduct, to so high and tremendous a ministry, as the care of souls, which is a science the most divine, and at the same time the most difficult of all others. 3. If they, who apply themselves to works merely human, aim at doing good in their respective ways, it is a reflection upon religion, to make the study of it merely an art or accomplishment, a matter of curiosity or amusement, without influencing men's lives, or regulating their conduct.

CHAP. XXXIX.

BUT he that giveth his mind to the law of the Most High, and is occupied, in the meditation thereof, will seek out the wisdom of all the ancient, &c.] Πλὴν τῷ ἐπιδόντος τὴν ψυχὴν αὐτοῦ, κ. τ. λ. which words afford no easy sense, if they are made part of the former chapter, as in many editions; nor good grammar, if they are made the beginning of another verse and chapter, as in Vat. Alex. MS. and the copy followed by our translators. Flam. Nob. helps out the construction by supposing an ellipsis. It belongs not to any, πλὴν τῷ, κ. τ. λ. Or, not so he that gives his mind, &c. οὐχ οὕτως, οὐχ οὕτως, as Ps. i. 4. And Grotius adds all are such, πλὴν, κ. τ. λ. Either ellipsis is harsh. The best way probably to account for the difficulty about the exordium of this chapter with πλὴν τῷ ἐπιδόντος, κ. τ. λ. is, that it refers to δέησις just going before, which word our translators have rendered by *desire*, as some of the older versions have by *studium*, which seems the undoubted sense, and was, I believe, the true sense of the original word whatever that was. Now admitting this, the construction may be, All the desire [*viz.* of these craftsmen] is in the work of their craft; πλὴν τῷ ἐπιδόντος, κ. τ. λ. but [the desire] of him who giveth his mind to the law of the most High, and is occupied [therein, or makes that his study] is in the meditation thereof. They who divided the chapters so as to make the xxxixth begin with σοφίαν πάντων ἀρχαίων ἐκζητήσει, seem to have tacked the former word to δέησις, or *studium*, and to have allotted to the next chapter the effects of this desire upon the person there described, as a separate subject of discourse. But if πλὴν τῷ ἐπιδόντος, κ. τ. λ. may be taken nominatively to all

that follows, (and indeed the Syr. and Arab. translate as if they understood the original word, to which ἐπιδώσει answers, to have been a nominative in the sense of our version) it may then stand as it does at the head of the chapter, though I confess it appears harsh to me, except σαλὼν be taken in the sense of ἄλλη, or perhaps made from it. I shall only observe, that it is probable that the beginning of this chapter is a continuation of ver. 24. of the last, and a comparison instituted between the ὁ γραμματεὺς, and mechanic occupations; that the pursuits of each is different, and different their prayer: The one aims at, and asks for perfection in mean arts comparatively, the other seeks after heavenly wisdom; and his δέησις is, δός μοι τὴν τῶν σῶν θρόνων ἀπάρεδρον σοφίαν.

Ibid. *Will seek out the wisdom of all the ancient.*] *i. e.* He will not content himself to hear only the masters of his own times, but will consult the works of the ancients, and form a system of knowledge from all that antiquity has most bright and improving. Josephus, speaking of the Essenes, and Philo of the Therapeutæ, remark their assiduity and attention to the study of the sacred books, and of the ancient authors of their own nation. De Bel. Jud. L. i. c. 7. Philo De vit. contempl. The ancient Hebrews in the general were not very curious to enquire into the learning or affairs of other people, and still they retain a dislike and contempt of the learning of strangers; but under the monarchy of the Greeks, and the Macedonian empire in particular, they applied themselves to reading the poets and philosophers, as is very visible in the style of those Jewish authors, that wrote after that time; as appears likewise from the author of the Book of Wisdom, and the translators of Job, and the Proverbs; the like may be observed of Josephus, and more especially of Philo.

Ibid. *And be occupied in prophecies.*] *i. e.* He will be very diligent in searching out their true and latent meaning; and no wonder that this writer should press the necessity of studying the prophets, and endeavouring to attain the right sense of them, as both particular persons and whole nations, have sometimes miscarried from their ignorance of, or non-attendance to the voices and predictions of the inspired men of God, and for want of comparing the predictions with the events. To have an insight into, and form some judgment of their recondite meaning, was the chief and principal employ of the holy and great men of old. It was thus Daniel studied the prophecy of Jeremiah, which foretold the time of the captivity, and the return from it, and the restoration of Jerusalem, Dan. ix. 2. and before the coming of Christ, the greater part of the prophecies were in such obscurity and darkness, and yet of so near and great importance, especially to know when the great and magnificent promises of the kingdom of the Messiah would be accomplished, that they both called for, and deserved the serious application of the most learned men, to understand and form a judgment about them. The excellence and usefulness of reading the prophets, almost all the fathers acknowledge, who spent much of their time and labour about them, and from thence composed elaborate homilies for the good and edification of their hearers. We cannot have a fuller instance of the surprizing effect of studying the prophets, than in Justin Martyr. He acquaints us himself, that in his Gentile state he was confounded and bewildered in the uncertainty of human philosophy, and after many painful searches, and shifting from sect to sect, like a doubtful and benighted traveller, he happily at length was directed to the Scriptures, and from thence was led into the way of truth, and received that solid instruction and satisfaction, which he had in vain sought for from the Peripatetics, Stoics, Pythagoreans, and even the beloved Plato himself. Οὐδὲν ἐμοὶ μέλει Πλάτωνος, οὐδὲ Πυθαγόρᾳ was from thenceforward his conclusion. Dial. cum Tryph.

Ver. 2. *Where subtile parables are, he will be also.* Ver. 4. *He will seek out the secrets of grave sentences, and be conversant in dark parables.*] To speak sententiously, to pronounce apophthegms, to propose ænigma's, and to be able to resolve and explain them, was a piece of knowledge much in vogue among the Hebrews. Under the reign of Solomon, kings and princes, and even queens, as appears from the visit of the queen of Sheba for that purpose, delighted themselves in proposing questions, 1 Kings x. 1. of difficulty, and receiving ready and ingenious answers. Mechanics, and persons of ordinary education attempted not such ænigma's, either to invent, or resolve them, ch. xx. 20. xxxviii. 33. Prov. xxvi. 7. they were the province of the learned, and more refined. "To understand a proverb, and the interpretation, the words of the wise, and their dark sayings," is the description which Solomon himself gives of wisdom, Prov. i. 6. This sort of knowledge was in ancient times

the accomplishment, as well as entertainment of courts, and thought the properest way, as being the most inoffensive, of address to kings. Nathan, the prophet, and the woman of Tekoah came each to David with a parable, 2 Sam. xii. 1. xiv. 4. And Jehoash, king of Israel, sent a message, couched in a parable, to Amaziah, king of Judah, 2 Kings xiv. 9. And Cyrus answers the petitions of two nations at once to him in a short parable, Herod. L. i. c. 141. By "seeking out the secrets of dark parables," we are to understand the propounding and explaining of riddles, which part of mythology was as old as Sampson's time, Judg. xiv. 12. Solomon and Hiram are related by Josephus, Antiq. L. viii. and Cont. Appion, L. i. to have propounded riddles, or problems to each other, upon condition of a forfeiture to be paid by him, who could not explain the riddle sent him. This was that ἄμιλλα σοφίας, or prize of wisdom, between Amasis king of Egypt, and the king of Ethiopia; and it obtained likewise among the Greeks. It was the custom anciently at their feasts to propose and resolve questions, which might whet the wit, and form men's manners, or open the secrets of natures, and at the same time both refresh and instruct the mind; such were the sentences propounded at Darius's feast, 1 Esd. iii. There are many such learned questions resolved in Plutarch's Symposiacs; and Athenæus hath collected the flowers of almost all authors, poets, philosophers, and historians, L. x. that afford any entertainment this way.

Ver. 4. *He shall serve among great men, and appear before princes: He will travel through strange countries, for he hath tried the good and the evil among men.*] Wisdom will gain a man admittance and acceptance at court, and recommend him to the notice and favour of the great. It was this introduced Daniel, and his companions to the service of Nebuchadnezzar; and it was by the same accomplishments that Ezra, and Nehemiah arrived at so high honours, and that Joseph acquired such authority at the court of Pharaoh. One of the most likely means to make a proficiency in the study of wisdom, and to improve in the knowledge of arts and sciences, is to travel; by this a man will gain experience, and make proper observation upon what passes before him, both good and bad. And thus Calmet, "Il passera dans les terres des Nations étrangeres, pour eprouver parmi les hommes le bien & le mal." The Vulg. likewise takes it in the future. Homer describing an accomplished person, says, that he knew all things both good and bad—αὐτὰρ ἐγὼ θυμῷ κέω, ἠδ᾽ οἶδα ἕκαστα· Εσθλά τε καὶ τὰ χέρεια. Od. xviii. Instances of wickedness, in the sight or hearing of a good man, do not tempt him to the like commission, but serve rather to excite an abhorrence in him of evil, and his knowledge of what is amiss in others teaches him to shun it. Nor are the examples, which we meet with in history, of lust, drunkenness, cruelty, or other enormous vices without their use, as the bad effects of them there described, begat an abhorrence in the reader, and form him to the contrary virtues.

Ver. 6. *When the great Lord will, he shall be filled with the spirit of understanding.*] In the former it is observed of the wise man, that he will rise up early to offer unto God his prayers, and the fruits and labours of the growing day, will beg his direction, and implore his blessing: here it is said, that God will answer his request, and fill him with the spirit of knowledge and understanding in his own good time, and in the manner and proportion he thinks proper; and that, when God has so blessed him, wisdom shall flow from him like a torrent: He shall perceive his heart enlarged, disposed, and as it were transported, to shew forth the praises of God, and to publish his greatness in the most solemn manner. And thus it often happens to his saints, in consequence of their prayers, they feel themselves ravished with a holy extacy, and devout enthusiasm, they are lifted up above themselves, are for a time out of the body, and with St Paul caught up to the third heavens; and their heart glows and burns within them, to celebrate the wonders of the Lord, in terms more than human. What the author here, and in the context, mentions as necessary requisites to his wise man, viz. a serious meditation in the law of God, an unwearied application to the study of the prophets, and a thorough search and insight into the learning of the ancients, Mess. of Port Royal, from the authority of St Basil, St Austin, and other fathers, apply to all the Christian pastors. He that is called to so holy a ministry, say they, must himself be a disciple of those whom God has chosen to instruct and enlighten his church in all ages; he must employ himself diligently to study and understand the wisdom of those inspired persons, whom God made the first dispensers of his holy word, and as it were the tongues of his holy Spirit; and particularly be well versed in the sacred books of the evan-

gelists and apostles, who are as the prophets of the new law. It is from these pure sources of heavenly wisdom that he must derive that light which he wants to penetrate into, and unravel those types, figures, and prophecies, which are the veils and shadows in which God has thought fit to conceal the depths of his holy mysteries and truths. As he converses often with God in prayer, the Lord enlightens him in all the counsels which he gives, and the answers which he makes to others; he teaches only what he has learned from him and his most enlightened servants, and glories in not speaking from himself, but in being the faithful interpreter of the law of God, and the constant doer of his will.

Ver. 9. *Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away.* Ver. 11. *If he die, he shall leave a greater name than a thousand, and if he live he shall increase it.*] Grotius very justly observes, that ἵνα ἀποσπασθῇ was a gloss put into the margin by some scholiast, to explain the foregoing verb, and crept afterwards into the text, and that the true reading is ἵνα ἐξαλειφθῇσεται μνημόσυνον αὐτοῦ. See Exod. xvii. where the phrase is used in this sense, and is harsh, if applied to οὗτος foregoing. The sentences are transposed in some editions of ver. 11. but it does not much affect the sense. It may be more material to observe, that instead of ἐμποιεῖ ἀυτῷ, which is the reading of all the Greek copies, the Vulgate seems to have followed one which had ὠφελεῖ ἀυτῷ, *proderit illi*, which furnishes a more determinate, and, I think, a better sense, viz. that the wise man, who acts up to his character in all respects, does well to himself, with respect to another and better state, or to his family and children, whom he leaves behind, who will be the more valued on his account, as Grotius understands the passage. According to Calmet the sense is, If he lives long, he has established a reputation far more glorious than a thousand others; and if he dies young, he dies happy, in full and assured hope of a better life after this. It may also be understood in this farther sense, viz. If he continues in life, he enjoys a reputation which gives him more pleasure, and will continue his name longer than a numerous posterity; his wisdom supplies the place to him of every thing else, fortune, family, or descendants. It gives him a name more illustrious and durable than what springs from a numerous offspring, and when God calls him out of the world, he will be more happy than a thousand others which are gone before or left behind him. Whether the wise man therefore lives or dies, his reputation is fixed and established, and in either state he will be remembered to his honour. And in this sense we may understand those words of the prophet, "Thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house a place, a name, better than of sons and daughters: I will give them an everlasting name, that shall not be cut off," Is. lvi. 4.

Ver. 17. *And none may say, What is this? Wherefore is that? for at time convenient they shall all be sought out.*] Why was *this* made, or why in *this* manner? what good doth *this* thing, or what use is there of *that*? Would it not have been better if this had never been made *at all*, or had been made *otherways*? Such censures, though not innocent, would be more pardonable if employed upon the works of men only; but to charge the good creatures of God, either with manifest ill, or, however, with unprofitableness, betrays a distrust either of his wisdom or goodness. If no other answer could be given to such bold inquiries, it might suffice to say, that in the creation God must be supposed to act by his own divine prerogative, and according to his will and power; but the apostle assures us farther, that God created all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, Ephes. i. 11. not merely by his own will, but according to the counsel of his own will. They who search for hidden knowledge, out of a spirit of contradiction, or from a criminal curiosity, rather than for improvement, or edification, are like the men of Bethshemeth, 1 Sam. vi. 19. who looking into the ark of God unwarrantably, will be more like to meet with their own destruction, than to find out the truth. Job well observes of God, "He giveth not account of any of his matters, wherefore dost thou strive against him?" xxxiii. 13. i. e. Why do we presume to dispute with God, or call him to account for his actions, who will not reveal to us all the secrets of creation and providence? neither, indeed, would our present capacities admit of such a discovery; "Such knowledge is too wonderful for us, we cannot attain unto it." Excellent, therefore, is the counsel of St Cyril, "Firmam fidem mysteriis adhibentes, nunquam in tam sublimibus rebus illud quomodo aut cogitemus, aut proferamus," L. iv. c. 13. in Joh. For, as another father observes, it is an argument of infidelity, ἔλεγχος ἀπιστίας τὸ πῶς περὶ θεοῦ λέγειν, Just. Mar. Our au-

thor, ver. 16. lays down this thesis, That all the works of the Lord are excellent; and he proves it in the following verses by an enumeration of particulars. To stop this captious disposition, was the very end, according to St Chrysostom, of God's pronouncing the whole creation completely good; God, says he, as if foreseeing this dangerous curiosity of man, to silence at once all cavils, pronounces, upon a particular survey of all his works, that they were very good, that none, after the declaration of infinite wisdom in their favour, should hereafter presume to censure, or find fault with them, Tom. v. "De iis qui scandal," &c. Would men but consider the infinite distance between God's immensity, and their own nothingness, his unerring wisdom, and their notorious ignorance, they would be more modest in their decisions. It is excellently observed by Seneca, "Nunquam nos verecundiores esse debere, quam cum de Diis agitur." And by Cicero, "Timidè de potestate Deorum, et pauca dicenda sunt." De Nat. Deor. And the apostle, in admiration of the stupendous mystery, cries out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33. The author has well determined the case himself, when he says, ver. 21. πάντα εἰς χρείας αὐτῶν ἔκλισαι, i. e. all things are created for their proper and peculiar uses; and though we cannot now discover what use there may be of some of the creatures, or good in them, yet time may discover much benefit and excellency which we see not. Later times have found out the profitable use of many creatures whereof former ages were ignorant; and why may not after-times find advantage in those things which are of no service to us, because perhaps their virtues are unknown to us at present, "Multa venientis ævi populus ignota nobis sciet." Senec. Nat. Quest.

Ibid. *At his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.*] This relates to the passage of the Israelites through the Red Sea, and River Jordan, on both which occasions the waters collected themselves so as to become a heap, and opened a way for the Hebrews to pass over; afterwards they returned to their primitive state and form, and took possession of their former reservoirs. Others explain it of the state of the waters in the beginning; at first God created the mass of waters as one huge immense chaos; afterwards he separated them, and placed them by his word in their proper receptacles, some above the firmament, and some in the great abyss, or bosom of the sea; agreeably to the Psalmist's description, "He gathereth the waters of the sea together, as it were upon an heap, and layeth up the deep as in a treasure house," Psal. xxiii. 7. And to this psalm the author seems to allude in some other passages.

Ver. 20. *He seeth from everlasting to everlasting, and there is nothing wonderful before him.* Ver. 22. *His blessing covered the dry land as a river, and watered it as a flood.* Ver. 23. *As he hath turned the waters into saltness, so shall the heathen inherit his wrath.*] As God at once comprehends all times and all things, and their very possibilities, nothing which happens is new or wonderful to him; and as all things and persons are beneath his Majesty, and subject to his power, nothing can appear great to him, or give him any surprize. Or the sense may be, that nothing is secret or unknown to him; for so the Hebrew word, as Junius observes, here rendered *wonderful*, sometimes signifies. Having enlarged upon God's knowledge and power, in answer to the unreasonable cavils of the disputers of this world, the wise man now proceeds to shew the effects both of God's goodness, and of his displeasure; that when he bestows his blessing upon any nation or people, he pours it out in abundance, and scatters his mercies with profusion; when Israel pleased him by walking in his ways, what a number of blessings did he heap upon them, and what a variety of miracles did he work in their favour, and for their safety and protection? On the contrary, when he is angry, he is mighty to punish: was he displeased at the wickedness of the old world? he destroyed it by a flood. Was he offended at the inhabitants of the five cities? he burnt up their land, and turned it into a filthy lake.

Ver. 24. *As his ways are plain unto the holy, so are they stumbling-blocks unto the wicked.*] Some apply this verse to the passage of the Israelites through the Red Sea; that as the way was made plain and safe for them, so to their enemies it was a stumbling-block, or their ruin and destruction. Or the sense may be, that the holy, or the true believers do not raise objections against God's works or proceedings, nor quarrel with his law, as difficult, mysterious, and obscure: they confess, that the "Word of the Lord is true, and all his works are faithful, that it is a lanthorn unto their feet, and a light unto their paths," and being desirous to know, and to do God's will, they

neither dispute the reasonableness of his laws, nor the methods of his providence, but readily comply with the directions of both. Whereas men of perverse and disobedient tempers pretend that the way of the Lord is not equal, they repine at his commands as grievous, and what is both easy and equitable shall be matter of offence to them. A writer of profound erudition, illustrates this by the instance of the Israelites, to whom anciently the Mosaical writings were a most plain and perfect rule; but the later ones, in excuse for their swerving from this law, pretended it was too obscure, and too difficult to be understood. This hypocrisy Moses foresaw would be the cause of their apostacy, and the beginning of all their miseries, and therefore he laboured most earnestly to prevent it, Deut. xxx. 14. but through perverseness they departed from this plain and strait rule, and thereby their ways became crooked and their actions unjust. The like may be observed of their obstinacy with respect to the gospel; had they done God's will revealed unto them in Moses' law, they would have known Christ's doctrine to have been of God: but, as St Peter observes, "Christ is become a stone of stumbling, and a rock of offence to the disobedient," 1 Pet. ii. 8. Jackson's Works, Tom. i. B. 2.

Ver. 28. *There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.*] I cannot agree with those interpreters who understand here by πνεύματα, winds, or tempests, because fire, hail, famine, and the like instruments of vengeance immediately follow; it means rather spirits properly so called, who can indeed occasionally bring fire from heaven, and raise storms and tempests, as appears from the history of Job. The angels are God's ministers, as well to execute his wrath, as to declare his favour; and as some are employed εἰς σώτηρίαν, for men's good and preservation, so others are appointed for vengeance, ἵνα ἐκδίκησιν. It was the commission of the two angels, Gen. xix. to destroy Sodom and Gomorrah, as well as to save Lot and his family, and the angel of the covenant that so wonderfully preserved the Israelites, was the very destroying angel that cut off all the first born of the Egyptians. There is an angel of the bottomless pit, expressly called *Apollyon*, from the destruction which he makes, Rev. ix. 11. The expression of "laying on sore strokes in their fury," seems to determine the sense of the passage to devils, or evil spirits, who ἐν καιρῷ συντελείας, when the determined time of vengeance is come against persons or nations, or at the great day of judgment, the final consummation of all things, and the time fixed for the destruction of the wicked, are the commissioned instruments to torment them, not so much as they wish to do according to their malice, but as much as God permits them, according to the rules of justice.

Ver. 29. *Famine and death.* Ver. 30. *Teeth of wild beasts. punishing the wicked to destruction.*] In the Oriental languages the plague or pestilence which is here meant, goes by the name of *death*, and the 70 sometimes translate the Heb. word by θάνατος, see Jerem. xxi. 7. xxiv. 10. and the Chaldee paraphrast often puts one for the other. *Mortalitas* is used by St Cyprian, as synonymous to the pestilence. As to the punishment of a wicked people by the teeth of wild beasts, &c. both sacred and profane story confirm it. Not that these beasts, by being made the instruments of divine vengeance, had any sense of the wickedness of those they were sent to destroy: Josephus speaking of the lions that devoured Daniel's accusers, has a very fanciful conceit, viz. that it was not their anger, but the other's wickedness that made them so keen; and then adds something very particular, δῆλον γὰρ ἐν τοῖς ἀλόγοις, κ. τ. λ. "Nihil impedit quin hominum nequitia etiam irrationalibus animalibus sit manifesta ad pœnam exequendam, Deo ita volente." Ant. Jud. L. x. c. 11. In the following verse the author represents all these ministers of vengeance as animated and alive, as listening to, and rejoicing in their appointed work; "In mandatis ejus epulabuntur," Vulg. They shall feast themselves in doing his will, and run with readiness and delight, where he orders them, εἰς χρείας, for the uses they are designed for. Some copies have εἰς χεῖρας, i. e. they shall be ready at hand, like troops prepared to march upon the first notice.

Ver. 32. *Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.*] The wise man, ver. 16. proposed this thesis, that all the works of the Lord are exceeding good, &c. which having proved by an induction of particulars, he concludes thus, all that I have hitherto remarked confirms me in the principle which I ἐξ ἀρχῆς, at first maintained. I have weighed and considered the matter thoroughly with my-

self, and have now committed my thoughts to writing, the sum whereof is, that all the works of God, are exceeding good, and every thing will be found useful in its proper season, so that there is no reason to undervalue any creature of God; for the things which seem most exceptionable and mischievous, will in time be acknowledged to serve to good purposes. Even the greatest plagues and scourges have their use, to humble the wicked, and to warn and exercise the faithful; and sinners themselves, by executing sometimes the divine purposes and decrees, serve to display his justice and almighty power. And therefore the conclusion standeth sure, that God is ever to be adored by men and angels, for the numberless instances of his goodness; and to be praised, as St Austin finely observes, "For all the wonders which we do perceive and know in his works, and even for those which we do not know or understand; for our life being of so short a continuance, and present to, and acquainted with, but a very inconsiderable part of time, and of the world, it is impossible to comprehend the order and the design of that eternal wisdom, which sees through all times at one view, and which by the innumerable variety of the events of this life, as by so many links fastened together, forms that long chain of providence, which extends through the succession of all ages."

CHAP. XL.

GREAT travel is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.] Three particulars are here mentioned of the heavy yoke said to be laid on all the sons of Adam. 1. Its continuance, that it lasts for the term of life from the day of nativity to that of death. 2. That this yoke is a composition of miseries, made up of cares, fears, deceitful hopes, delusive pleasures, and a continual dread of death, which damps all enjoyments. 3. That it is equally the lot of all men, persons of all conditions, ages, and sexes, groan alike under it. St Austin has beautifully described it, "Parvulos intuere quot & quanta mala patiantur, in quibus vanitatibus, cruciatibus, erroribus, terroribus crescant; deinde jam grandes, etiam Deo servientes, tentat error ut decipiat, tentat dolor aut labor ut frangat, tentat mœror ut deprimat, tentat superbia ut extollat; & quis explicit omnia festinanter quibus gravatur jugum super filios Adam? quod jugum non fuisset, nisi delicti originalis meritum præcessisset." Aug. cont. Jul. iv. 16. The earth, that common and hospitable parent, is with great propriety here called the mother of all things: the particular reasons for that appellation we meet with in Pliny, "Sequitur Terra, cui uni rerum naturæ partium, eximia propter merita, nomen indidimus maternæ venerationis...quæ nos nascentes excipit, natosque alit, semelque editos sustinet, novissime complexa gremio, jam a reliqua natura abdicatos, tum maxime ut mater operiens, nullo magis sacra merito, quam quo nos quoque sacros facit." L. ii. c. 63.

Ver. 2. *Their imagination of things to come, and the day of death [trouble] their thoughts, and [cause] fear of heart.*] All their copies have τὰς διαλογισμὰς αὐτῶν ἢ φόβον καρδίας, ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς. The construction here is perplexed, and chiefly so, for want of a verb to connect the whole, and give it a determinate sense, which our translators have attempted to supply. Bossuet and the Tigurin version insert, *dico, i. e.* I mean their cares, fears, &c. Grotius's conjecture, that ἃ is understood, must be allowed acute; but even had it been expressed, is it ever joined with an accusative and nominative, immediately following each other? Dr Grabe comes the nearest to restore this corrupt passage, by an ingenious conjecture; he reads, διὰ λογισμὰς αὐτῶν (if he had transposed τὰς would it have been amiss?) ἢ φόβον καρδίας ἐπίνοια προσδοκίας ἡμέρας τελευτῆς, i. e. Life is made miserable by their surmises and fears, through the thoughts and apprehension of the day of their death. Not much unlike that, Luke xxi. 26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου ἢ προσδοκίας τῶν ἐπερχομένων.

Ver. 5. *Wrath and envy .... and anger and strife, and in the time of rest upon his bed, his night-sleep do change his knowledge.*] There is great variety of reading here in the Greek copies. Complut. has μίμημα ἢ ἔρις, which Junius follows. Rom. and Ald. μνίαμα, espoused by the Vulg. others μανία, or μίσημα, which Grabe prefers, and is, I conceive, the best, as it gives a distinct sense from θυμὸς, mentioned just before. Each of these plagues alternately in the day-time affect and distract the mind of man, and even in the time of rest (for so I understand ἢ) troubles and unquiet dreams create new whims and imaginations, and disturb his thought, γνῶσιν αὐτῆς, his reasoning faculty. The Tigurin version renders not improperly, "Ingenium cujusque variè efficiunt." Mess. of

Port Royal observe here, that the author, by styling men the children of Adam, points out the original of sin, the cause of all their evils and misfortunes. He does not only mention the outward plagues with which it pleases God to visit men, and to which the frail condition of mortality exposes them, but dwells chiefly upon the wounds of the spirit, the passions and weaknesses of the soul. Such who are great or rich, may keep themselves from many accidents and inconveniencies in their outward state which attend others, but uneasiness of mind, concern for the present, fears for the future, (especially the remembrance of death, ch. xli. 1.) and remorse, perhaps for what is past, together with the other passions here mentioned, often seize upon those most, who are of a more superior rank and fortune than others. Cares and troubles attend all, from him who is clothed in purple, to him who wears a coarse linen frock, "Vestem paupertatis," as the Syr. well expresses it: but those who fancy themselves the most happy on account of their state or riches, have often less content, and that sweet season of rest and repose, which nature seems to have given to the rest of the world for their refreshment, is to them frequently a time of disquiet and uneasiness.

Ver. 6. *A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.*] ὀλίγον ὡς οὐδέν. See Acts xxvii. 33. μηδὲν προσλαβόμενοι, where μηδὲν signifies, "Fere nihil quidquam;" and Matt. xxv. 29. Here are two very beautiful comparisons of a distracted imagination, either the unhappy person gets no rest, and then he is like to a centinel at his post, or to one set on a watch-tower, to observe the motion of the enemy, and is continually looking about him, and alarmed with every vision and appearance; or he wakes out of sleep through some frightful dream in a hurry and confusion, and with such impressions of horror, as if an enemy was pursuing him, and he was flying from the face of him, ἀπὸ προσώπου πολεμίου, for so I would read, and not πολέμου, as the present reading is. And thus the Arab. *Similis est fugienti a conspectu inimici.* And when he is recovered from his fright, and finds himself safe, and out of danger, he is surprized at his vain fear, ὡς οὐδένα φόβον, *ad nullum timorem*, Vulg. i. e. at his fear which had no foundation.

Ver. 8. [*Such things happen*] *unto all flesh, both man and beast, and that is seven-fold more upon sinners.*] That men are subject to all the passions above-mentioned, viz. to fear, anger, revenge, jealousy, and uneasiness, is agreed on all hands; how far beasts are influenced by some of them is a question, especially if we deny them the use of reason and reflection; for how can one impute to them passions which arise from reflex acts, from reasoning on what is past, or what is future? They are manifestly afraid of death, are enraged at each other, treasure up revenge, and give evident tokens of jealousy, and are not without symptoms of uneasiness, and yet have no claim or pretence to reason; what they do is ascribed to instinct, and mere natural inclination. Grotius, as if sensible of this objection, applies to this verse the particulars mentioned in the following ones; but this solution I think is attended with as great a difficulty. For what relation has ῥομφαία, or the sword, to the brute creation, or was it for their sakes too that the universal deluge happened? Hæschelius observes that some copies change the order of these calamitous particulars, and place αἷμα next ῥομφαία, Ezek. v. 17. xxviii. 23. xxxviii. 21, 22. but as θάνατος probably here means the pestilence, as in ch. xxxix. 29. and is frequently joined with αἷμα, see Ezek. v. 17. xxviii. 23. xxxviii. 22. there is no need of any alteration.

Ver. 11. *All things that are of the earth shall turn to the earth again; and that which is of the waters doth return into the sea.*] This is a consequence of the sentence of mortality pronounced on all mankind in Adam; and the very name of Adam signifies one that was taken out of the earth, and therefore naturally mortal. It is observed of man, Job xx. 7. "That he shall perish for ever like his own dung," i. e. by returning to earth again; and Ecclesiastes xii. 7. "that the dust shall return to the earth again as it was." Hence by a very apt expression the grave is called man's long home, ver. 5. "Domus sæculi sui," his old house out of which he first came forth; or "Domus sæculi," may mean the house of generations, or of the whole world in general, the abode from whence they all came, and whither they must all return. The metaphor in the next clause is manifestly taken from Ecclesiastes i. 7. The connexion of this with the foregoing verses, though not very discernable, seems to be this, that the only remedy against all the evils before enumerated, is often to think of death, and provide for our last hour; to consider that all things and persons naturally tend, and shall return to their

primitive dust, when all pains and uneasiness shall cease, and the reflection only of having behaved well in life will give real comfort.

Ver. 13. *The goods of the unjust shall be dried up like a river, and shall vanish with a noise like a great thunder in rain.* Ver. 14. *While he openeth his hand, he shall rejoice; so shall transgressors come to nought.*] The first part is not accurately expressed, for rivers, properly so called, are not usually dried up. Πόλαμὸς is here used in the sense of χείμαρρος, see Job vi. 15. to which probably this refers. The meaning is, that the goods of the unjust shall be dried up like a sudden land flood, "quasi torrens," Syr. and so πόλαμὸς is used Luke vi. 49. Or the author may here perhaps allude to Prov. x. 25. The second is obscurely expressed, for it does not appear who is meant in ver. 14. whether the unjust or the charitable person. As applied to the former, mentioned in the foregoing verse, the sense is, according to all the interpreters almost, that an unjust magistrate or judge, that opens his hands to receive gifts, and delights to enrich himself by acts of injustice, shall be destroyed in the end; but I must observe, that this phrase is used for giving, Deut. xv. 8. Psal. civ. 28. cxlv. 16. And therefore Bossuet and Junius suppose the charitable, or merciful man to be understood, who delights in acts of kindness and beneficence, and takes a pleasure while he opens his hand to do good. But in this sense it agrees not with the latter part: If the sentences were transposed, and that which is now the first, subjoined with an adversative particle to connect them, the meaning I conceive would be altered for the better.

Ver. 16. *The weed growing upon every water, and bank of a river, shall be pulled up before all grass.*] The term ἄχει is purely of Egyptian extraction, and signifies, in that language, the juncus or sedge which grows in marshy grounds, and on the banks of the Nile. Hody de Vers. Græc. Aut. L. ii. It is used in Egypt chiefly for fuel, and is probably what the evangelist means by χόρτος τῦ ἀγρῦ, "which to-day is, and to-morrow is cast into the oven," Matt. vi. 30. It is called βότομοι, Job viii. 11, 12, 13 from whence this passage was undoubtedly taken, and the comparison both there and here is applied to the destruction of the wicked. The LXX by mistake make ἄχει a proper name, Gen. xli. 2. where it means only a meadow. The Vulg. takes it for a verb, and renders it by *sonat*, mistaking it for ἠχεῖ, as Junius does for ἄχνη, translating it *spuma*. The Syr. renders it much better, "Similis (impius) algæ, quæ ante omnem herbam arescit," i. e. which withers before all grass, either as coming soon to maturity, and so decaying apace afterwards, which agrees with what the Scripture says of the short-lived prosperity of the wicked; or, as fuel cut down, dried up, and withered, which agrees yet better. Or, the sense may be, that the weeds by the water-side, and within its banks, are soon cut down, as, where water is precious, sucking it up, or, however, stopping its course. Thus do rapacious persons, mentioned ver. 12. and such shall be their fate; whereas liberal ones are represented as watering the ground round them. The sense of the context from ver. 12. to ver. 18. is briefly this, that wickedness appears happy and successful for a little while, but it soon vanishes and disappears; all the gains of the wicked are like a hasty rain which is soon dried up, or the thunder which is gone, as soon as it is perceived and heard. They please themselves indeed with the spoils of injustice, but they shall do them no good, and their end shall be to perish. And even those they leave behind them, shall not continue long, or take deep root, they shall be like trees that grow upon the top of a barren rock, exposed to the assault of every wind; or like some worthless weed on the bank side, which is plucked up and cast away, sooner than any other that has some use or value in it. Works of mercy, on the contrary, are like a fruitful garden, which God has blessed, and whose fruits shall be as lasting, as they are inviting and lovely.

Ver. 18. *To labour, and to be content with that a man hath, is a sweet life; but he that findeth a treasure is above them both.*] The Greek literally is, the life of a contented labourer is sweet; but then to what does both relate? something seems here wanting, for there must be at least two particulars to which a third is compared. Grotius thinks ἢ is wanting here, which indeed the Tigurin version inserts; and our translators seem to have followed a copy which had such a connective particle. The Vulgate renders without it, and makes no comparison, "Vita sibi sufficientis operarii condulcabitur, & in ea invenies thesaurum." Mess. of Port-Royal, to form the comparison, insert, *or* the life of the labourer, *or* of him who is content with what he has is sweet; but he that hath both together, is as one that findeth a treasure; and instance in the primitive hermits, who took pleasure in labouring with their hands, and were

not only contented to satisfy their own necessities by painful travail, but contributed to relieve those of others; hereby gaining a double treasure, that of humility, so contrary to the spirit of the world; and of charity, which delights to do good to others at its own expence. Vatablus explains it, He that findeth a treasure, i. e. that hath a competency or fortune left him; or, as Calmet further explains it, who comes suddenly to be rich, without any fatigue to himself, or injustice to others, is happier than a labouring man, or any one that is content with what is of his own getting. Bossuet thinks all these senses low, and by a *treasure*, to which the preference is here given, he understands the treasure of righteousness, Prov. xxi. 20. or of wisdom, Wisd. vii. 14. as Junius does by it that of mercifulness, mentioned in the former verse. The Oriental versions give still a different, but agreeable sense, that bountifulness being as a fruitful garden, he that shews himself charitable by repeated acts of kindness, shall enrich himself thereby, shall be as one that findeth a treasure.

Ver. 19. *Children and the building of a city continue a man's name; but a blameless wife is counted above them both.*] i. e. Posterity called by the name of their ancestors, or a people by that of their founder, as the Persidæ, Romani, &c. and cities called by the names of their conquerors, or first establishers, as Alexandria, Seleucia, Antiochia, continue the glory of such to late generations; but a woman of great accomplishments, and who in the conjugal state shines, as well as in other parts of her character, is as excellent in her way, "Her husband is known in the gates, when he sitteth among the elders of the land," Prov. xxxi. such was Esther, Judith, Deborah, Jael, Artemisia, Zenobia, &c. who were as well the glory of their times, as the comfort of their husbands. The wise man's meaning here, says Calmet, is not that a blameless wife is more capable of immortalizing her spouse, than a series of descendants from a noble stock, or the founding of a kingdom or a city, but that she is a blessing preferable to either. In the following verse he gives wisdom the preference, (which in the Sapiential books is described as a lovely and beautiful female) to all outward satisfactions, as piety, or the study of it, gives more pleasure to the soul, than wine and music at an entertainment to the senses. The pleasures of the understanding are always superior to those of the body; by the former we approach to, and resemble the Deity; by the latter, especially the abuse of them, we degenerate into, and act like the beasts. St Austin has the like sentiment, "Delectatio cordis humani de lumine veritatis, de affluentia sapientiæ; non invenitur voluptas cui possit aliqua ex parte comparari." Serm. 139.

Ver. 22. *Thine eye desireth favour and beauty, but more than both, corn when it is green.*] Χάριν ἢ κάλλος. For some copies omit σῦ. The eye is pleased in beholding artificial symmetry and proportion (for so I would render χάριν rather than *favour*, according to the common acceptation of it) whether of building, statues, pictures, &c. but more so in contemplating the beauty of nature even in minute things, whose colour and simplicity it is beyond the power of art to come up to, or imitate; such as is observable in green corn, a blade of grass, or the lilies of the field, of which wisdom itself pronounced, that even Solomon in all his glory was not so beautifully arrayed, Luke xii. 27. Amongst the natural entertainments of sight, the wise man says, that the eye is most delighted with what is green, as it refreshes the sight, and assists its weakness, according to Pliny's observation on this colour: "Nullius coloris aspectus est jucundior; ideo herbas virentes, frondesque avide spectamus." L. xxxvii. c. 1. In this Grotius acquiesces. Bossuet makes the reason of the preference to be, that the green leaves of trees, &c. are successively renewing, whereas the perfection of art is impaired by time. Junius thinks that corn was particularly instanced in, because it contains utile dulci, what is serviceable to the necessities of life, as well as agreeable in outward appearance.

Ver. 28. *My son, lead not a beggar's life, for better is it to die, than to beg.*] The author here speaks of begging, according to the notion which the Jews had of it, by whom it was regarded as a curse of God for some offence, given to him. And indeed, God does threaten the extremity of want to the transgressors of his commandments. Nor could the Psalmist think of a greater curse upon the wicked, than when he says, "Let their children be vagabonds, and beg their bread; let them seek it also out of desolate places," Ps. cix. 9. When a state of poverty is decried or discommended in the scripture, it is to be understood generally of such poverty, as men have brought upon themselves by idleness, or evil conduct, than which death is more eligible. The scripture throughout expresses an abhorrence of idleness, and consequently must condemn a vagabond or begging life, which proceeds generally from

laziness. We may understand our author here, as if one who followed this trade, was not worthy, or fit to live; according to that of St Paul, "If any will not labour, neither let him eat," 2 Thess. iii. 10. for every one should be made sensible, and acknowledge that he ought to work in the manner and way that he is most capable of, and that it is the lot and penance, which God has imposed upon all mankind, since the entrance of sin: that St Paul laboured with his own hands, as well as enjoined it to others. Nor is the receiving carnal things, which he thinks both equitable and reasonable, by such as impart spiritual things, to be looked upon as begging, which is only the discharge of a debt, a proper return for the other's labour. It is observable, our Saviour condemns a wandering begging life, when he orders his disciples not to go from house to house, but to continue in the same they first entered into, and there to refresh themselves, adding this reason, that "The labourer is worthy of his hire," Luke x. 7.

Ver. 29. *The life of him that dependeth on another man's table is not to be counted for a life: for he polluteth himself with other men's meat; but a wise man, well nurtured will beware thereof.*] Ἀνὴρ βλέπων εἰς ἀλλοτρίαν τράπεζαν, οὐκ ἔστιν αὐτῷ ὁ βίος ἐν λογισμῷ ζωῆς· ἀλισγήσει τὴν ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλλοτρίοις. As βλέπω is here used in the sense of ἐλπίζω as the Syr. and our version rightly take it, so ἐλπίζω is in Scripture taken in the sense of βλέπω, Ps. cxlv. 15. οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, where the marginal reading is, the eyes of all *look upon* thee. The description here belongs to the parasite, who lives at the pleasure, and is a slave to the table of another; and only so long lives, or rather subsists, as that other shall please to give him room, or refreshment. His life is not to be reckoned life, in the true estimate of living, ἐν λογισμῷ ζωῆς. His subsistence is precarious, as it depends upon the will and humour of another; he renders himself contemptible by his obsequiousness and fawning, and is forced to submit to a thousand meannesses, to accomplish his end, and gain admittance and sustenance. Ἀλισγήσει ψυχὴν ἐν ἐδέσμασιν ἀλλοτρίοις the Vulg. badly renders, "alit animam suam cibis alienis;" the sense is much stronger, and our translators give it more truly. It is a metaphor taken from eating forbidden meats, and particularly the εἰδωλόθυτα, or things offered to idols, whereby legal pollution was contracted. It does not imply pollution only in general, but that species in particular, which arises from unlawful eating and drinking. See Dan. i. 8. Mal. i. 7. Not to offend in this respect, or subject himself to the danger of it, will be the endeavour of every man who is well bred, or well instructed, or well disposed, for ἀνὴρ πεπαιδευμένος may signify any, or all of these.

Ver. 30. *Begging is sweet in the mouth of the shameless, but in his belly shall burn a fire.*] Ἐν στόματι ἀναιδοῦς. Ἀναιδὴς means here a beggar, who is impudently importunate, and will take no denial, and is here used in its proper and original sense. It is not want merely, but a bold and clamorous expression of it, which is here condemned. The sense is, that the professed beggar loses all shame, he makes a mere trade of it, and will not resolve, nor be persuaded, to work, to get his living, and ease his necessity. This experience abundantly confirms in all those vagrants, who infest cities and countries; they will not quit that course of life, however inticed by good offers, or threatened with hard usage. Nay, will sometimes even threaten others themselves, if not relieved at the time, or in the manner, they expect. They love better, to live in shameful loitring idleness, though exposed to a thousand inconveniencies and wants, then to alter their way of life, and gain a livelihood by honest means and labour. Plato, in the ordering of his republic, expressly enjoins the magistrates to drive them out of all towns, that the country might be altogether free from such cattle. L. xi. De Leg. Grotius understands by σῦς here great voraciousness and greediness, and Bossuet the extremity of hunger. This metaphor is not unusual in the poets. Thus Ovid in his fine description of Fames, or hunger,

> ——*furit ardor edendi,*
> *Perque avidas fauces, immensaque viscera regnat.*
> * * * * * * * * * * * * *
> *Utque rapax ignis non unquam alimenta recusat,*
> *Innumerasque faces cremat, & quo copia major*
> *Est data, plura cupit.* Metamorph.

Junius understands it of the curse of God, and the fire of his wrath, that shall consume gluttons; and others expound it of bodily diseases, which are usually the consequence of intemperance.

CHAP. XLI.

O Death, how bitter is the remembrance of thee, to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him . . . . .

Ver. 2. *O death, acceptable is thy sentence to the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things.*] How beautiful is this contrast of the wise man's! Death, says he, is considered as a most sovereign evil, as the greatest of misfortunes, by one in flourishing circumstances, and in the bloom of years, and vigour of constitution. A state of affluence is so engaging, and has so many charms and endearments, that it steals men's affections, and binds those chains more strongly, which fasten them to the earth, and their mortal prisons; and when death approaches to break and dissolve them, the ungrateful prospect gives horror and uneasiness, and the faster the earthly knot was tied, the greater will be the pain and unwillingness at the separation. Diogenes rallies Alexander the Great in the Shades, and asks how he could patiently bear the thoughts of being there, when he remembered the happiness, glory, and state he was possessed of on the earth, the quitting his σωματοφύλακας, ὑπασπιστὰς, σαλπάπας, τιμὴν ἢ δόξαν. Luc. Dial. And indeed that mighty conqueror himself, that so often despised death in the field, when he was struck with a mortal disease in Babylon, and had death in his view, betrayed an inglorious panic; his palace was filled with priests, and diviners, and no superstition, says Plutarch, was so sottish, but he used it to preserve himself. And the exit of this conqueror of the world, shews the impartiality of death, in making no distinction. Some critics observe, that in those words of St Luke, ch. xvi. 22. ἀπέθανε δὲ καὶ ὁ πλούσιος there is a particular beautiful emphasis in καὶ, intimating, that as rich as he was, his riches could not keep him from the power of the grave. On the contrary, to one in poverty, sunk with misfortunes, and overwhelmed with grief, or to the person stooping under the burden of decrepit old age, death is esteemed as the end of all pain and misery, and as a seasonable relief and good. As nothing ties him to the earth, he looks upon death, especially the good man that is departing, with a composed countenance, and his approach to it is attended with hope and pleasure; he considers it as the haven of his shattered bark, as the final period of all his vexations, and the agreeable passage to a better and more welcome life, and he rightly estimates the exchange, when it shall happen, to be, as it really is to those that die in the Lord, a substantial gain. How much nobler is a contempt of life, proceeding from such a principle, than that of the conceited Stoic, who, either from an affected insensibility under the evils of life, or the mere want of its good things, defies and laughs at death? The conclusion we should draw, and the use we should make of the remembrance of death, which will unavoidably intrude itself into all breasts, is not to shrink from it abjectly, but to reconcile ourselves to it, to familiarise the thoughts of it by meditation and reflection, and to prepare for it by dying daily to the world.

Ver. 3. *Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh. And why art thou against the pleasure of the most High? There is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.*] Κρίμα would be as properly rendered *condemnation*, this is the condemnation from the Lord, upon all the descendants of Adam, who received their sentence of mortality in his: And this may be one reason, that, though the first fathers of the world lived so long, yet it is noted of those that lived the longest, that at length they died, to shew that this sentence of God is infallible and irreversible, and that he will be found true in whatsoever he decrees. The law of the most High, in this respect, admits of no exception; we are not better than so many others that have gone before us, or than those that will follow after us; why should we therefore expect an exemption, or be so alarmed at what must necessarily happen? The great number that suffer alike, and undergo the same fate with us, should diminish and take off the horror, and the insignificancy and unserviceableness of the fear ought to encourage us against the danger; as in a battle, where there is only a probability of death, despair drives away all fear, and turns it into bravery and courage. Seneca has a pertinent observation on the occasion, "Stultum est timere quod vitare non possis. Stultum est dolere in ejusmodi conditione te esse, in qua nemo non est; solatium est grande cum universo unà rapi." De Provid. c. v. Another motive to reconcile us to the thoughts of death is, that long life is far from being always desirable, it may perhaps occasion our sharing in more misfortunes, or only serve to encrease the number of our sins. The enquiry in the other world will not be how long, or how little persons have lived here; none will then envy or reproach others about the number of years, or the state and condition they lived in upon earth; but the grand inquisition will be, which no age or quality can escape, how they behaved themselves here, how

their stewardship was managed, and their time improved; how the account stood at the very instant of death; for after that there will not be any possibility of altering, changing, or correcting what is past.

Ver. 5. *The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.*] The evil example, and bad principles of parents have an influence upon the conduct and sentiments of their children; and as vice spreads and grows worse in every generation, the son of a wicked father is generally more abandoned and corrupt. The last clause is but indifferently rendered; the sense, according to the Gr. is, that the children of sinners, as being born corrupt, and with evil dispositions, seek out for loose companions like themselves, and are chiefly conversant with the wicked, and in such places of infamy as they resort to.

Ver. 7. *The children will complain of an ungodly father, because they shall be reproached for his sake.*] A parent, who bestows nothing better upon his children, than the sad lot of a spurious birth, and the ignominy and contempt which generally attends it, is to be looked upon rather as an enemy than a father; and he that gives his lawful issue no better inheritance than the poison of a bad example, and makes them the children of wrath, by the loose maxims, which he instils into them, and his evil communication before them, or by giving them too much liberty, permits them knowingly to follow evil courses without restraint, is he not rather a murderer, than a father? But such parents as encourage their children in vice or lewdness, that are themselves the seducers and betrayers of their innocence, that teach them to sin, and perhaps sin together with them, are not such unnatural tempers very friends? We read with astonishment of those merciless parents that offered with their own hands souls destitute of help, in sacrifice to Moloch, Wisd. xii. 6. and are such as initiate their own children into impure, or Bacchanalian rites, less wicked and barbarous? Will not such unhappy ones rise in judgment against, and accuse their parents at the great tribunal, of cruelty and inhumanity, and be "loud witnesses of wickedness against them in the day of their trial?" Wisd. iv. 6.

Ver. 8. *Wo be unto you, ungodly men [which] for if you encrease, it shall be to your destruction.* Ver. 9. *And if you be born, you shall be born to a curse: and if you die, a curse shall be your portion.*] The wise man here addresses himself to the wicked, whose birth at first, as it was through a curse, so their death will end with one. It had been better for persons with such evil dispositions never to have been born, than to be born and live in continual sin, and be eternally miserable. Was it not to be wished that such men as Cain, Jeroboam, Antiochus Epiphanes, Judas, Simon Magus, Maxentius, &c. and other wicked and notorious sinners, had never seen light? The author of the Book of Wisdom describes the Canaanites in like manner as a naughty generation, or "accursed seed from the beginning," xii. 10. Grotius finds fault with the present reading of the Greek, and restores it thus, ἐὰν γὰρ πληθυνθῆτε, εἰς ἀπώλειαν γενήσεσθε, καὶ ἐὰν ἀποθάνητε, εἰς καταράν μεριοθήσεσθε, i. e. If ye encrease by a multitude of children, ye shall beget them to their destruction; and when ye die, ye shall be ranked among the cursed. In the following verse many copies omit ἀπὸ καταράς, and the sense indeed seems better without it, that as earth returns to earth, so evil as naturally to the evil.

Ver. 16. *Therefore be shamefaced according to my word; for it is not good to retain all shamefacedness, neither is it altogether approved in every thing.*] Οὐ γὰρ ἐστι πᾶσαν αἰσχύνην διαφυλάξαι καλὸν, καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται. Various are the senses of this last clause. Bossuet renders with the Vulg. All things are not to be approved of in all, or by all, or are not equally profitable and delightful to all. The Geneva version has, "Neither are all things allowed as faithful in all men." Grotius has still a different sense, Nor is it commendable to be altogether incredulous, or to disbelieve every thing; and reads ἀπιστεῖν instead of ἐν πίστει. But I conceive, as the author proceeds in the remainder of the chapter, to lay down divers rules, not only to distinguish that which is shameful from that which is not so, but also to set down the degrees and circumstances which enhance the turpitude of any action; that this verse should be considered as the entrance upon that subject, and the sense to be, that there are some instances when we should not be ashamed, and some when we should, for it is not good διαφυλάττειν to avoid all shame [so Grotius understands the word, and so it is used Prov. vi. 24. and elsewhere] for that there is a commendable shame, this author has determined, ch. iv. 21. which seems indeed to be a better rendering than that of our version, and makes the whole clearer and more consistent, viz. that it is neither good to avoid all shame, because

there is a shame which is a glory and grace, nor is shame to be approved of in every person, or on every occasion, because there is a faulty and a criminal shame. This is confirmed by what follows in this and the next chapter, where the wise man instances in several particulars, and shews when, and of what things, we ought or ought not to be ashamed.

Ver. 17. *Be ashamed of whoredom before father and mother, and of a lie before a prince or a great man.*] Αἰσχύνου ἀπὸ παλῆς περὶ πορνείας. Ἀπὸ is here used in the sense of *coram*, denoting the person before whom the offence is committed, see 1 John ii. 28. and so answers to לפני among the Hebrews, "a facie, in conspectu," as περὶ, which follows here, denotes the matter of the sin. Some Latin copies have *propter*, i. e. upon account of the relation or dignity of such persons. As fornication, or any indecent act or word, in the presence of parents, or in such an open manner, or place, as may come to their knowledge, for so far it may be extended, betrays a contempt of them, and must occasion great concern to them; so with respect to truth, as great a regard should be had to princes, who may be considered as fathers too in their public capacity, and as their persons and office are sacred, they have a right not to be imposed upon by any falsehood. What Terence says of private parents, may include also civil ones, "Qui mentiri aut fallere instituit patrem aut matrem, tanto magis audebit cæteros." Here is a great hiatus in the Orient versions, scarce one of the particulars, from this place to ver. 9. of the next chapter, is taken any notice of, which, according to Jansenius, are no less than fourteen subjects of real shame, very different from each other. Some are crimes, others only faults, more or less considerable, according to the circumstances of them. There are others, which are rather instances of inadvertence and incivility than sins, properly speaking, against God.

Ver. 18. *Of an offence before a judge and ruler, of iniquity before a congregation and people.*] Παραβάσεως means here some open misbehaviour, or crime before persons in office, whose authority and dignity as they demand a respectful obedience, so will they be sure to punish what gives any offence in their presence, and make an immediate example of such as seem to disrespect and slight them. Crimes done covertly, not being known, have often the good fortune to escape punishment; but such as are done perhaps in the court of justice, or in the very verge of it, in a bold and daring manner, or contemptuous and profane words spoken in the hearing of the public magistrate, being so many instances of defiance, as well as folly, are sure to be punished as such an insult deserves. By συναγωγὴ some understand the great Sanhedrim, and by ἀνάστασ sedition. Others think any public injury against the good of the state to be here meant, in which may be included evil counsels, and designs, threats, conspiracies, and attempts upon the laws, privileges, and liberties of a people, which occasion jealousy and clamour, and often bring down public punishment upon such as have been suspected of a design to infringe them. History abounds with examples of impeachments and proscriptions of bad patriots, and sometimes the people have been so exasperated against the supposed enemies of their country, as to assassinate, stone, or otherwise destroy them. One sees by the example of Rehoboam, king of Judah, how dangerous it is to provoke the people by any imprudent answer, or threatening language, 1 Kings xii. 14. The advice seems nearly the same with that ch. vii. 7. See note on it. Ἀδικία, which follows, is not to be used, even towards a stranger, but the relations we may be engaged in will claim even beyond strict justice. Something is due to our acquaintance, more to our friends, but most to a partner, who may be considered as our other self.

Ver. 19. *And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant.*] ἀπὸ τόπου ἧ παροικεῖς περὶ κλοπῆς, ἢ ἀπὸ ἀληθείας θεοῦ ἢ διαθήκης. Some, and our translators in particular, seem to unite these sentences, as if they related to the same thing, viz. Be ashamed of any cheating or fraud in a strange place or country, for thereby you shew your forgetfulness of the law of God: Or, Above all be ashamed of unfaithfulness in transgressing the law and the covenant of the Lord, by any instance of falsehood or theft. Others make them distinct, and to relate to different things, and refer the second clause to what follows, thus, Be ashamed of violating the truth and covenant of the Lord, by mixing with idolaters, and eating meat offered to idols at a profane table. Jansenius thinks it an interpolation, and that it crept in here from ch. xlii. 2. because no sin is mentioned here, as in the other sentences, of which a man should be ashamed. Grotius's emendation seems to set all right, and contains the particular supposed wanting here, viz. Forgetfulness of God: for with great probability he conjectures the true reading to be,

ἀπὸ λήθης θεοῦ, κ. τ. λ. i. e. Be ashamed of forgetfulness of God, his law, and covenant. Dr Grabe accordingly adopts this as most preferable, Prolegom. c. iv. tom. 3. It may be proper to observe that ἀπὸ in most of the following passages takes the sense in which περὶ hath been used.

Ibid. *And of scorning to give and take.*] i. e. Be ashamed to use any deceit with respect to what you pay or receive. One may cheat either by paying in bad coin, or by paying too little, or by refusing to do it but by compulsion: and in receiving, the same fault is committed by taking more than is due, or by demanding it too soon or unseasonably, or by oppressive methods. This may also be extended to accounts, which are not fairly and honestly kept, when one enters more than he has paid, or less than he has received. Or a wrong may be done to creditors by refusing to pay at all, or by deferring payment unreasonably, or by a fraudulent bankruptcy. The sense briefly is, that in matters of commerce, for so the phrase is used ch. xliii. 7. and by the Rabbins, we should be ashamed to be dishonest, and both pay and receive with honour and justice. Σκορακισμὸς, here rendered scorning, means cheating, and is equivalent, according to Hesychius, to ἀπάτη; if we take the phrase in the sense of charity and generosity, as it is used Phil. iv. 15, the meaning then is, that we should be ashamed to alienate to a private use public money, and particularly to abuse or mispend what is given for the relief of the poor or to other pious uses; but this caution is mentioned ver. 21. and is better so understood there than of detaining a private gift or legacy.

Ver. 20. *And of silence before them that salute thee.*] The wise man having instanced in the former verse in a species of rudeness, viz. lolling on the table, instead of resting with the elbow upon the *triclinum*, as was the custom in this writer's time, proceeds to mention another instance of unpoliteness, viz. the not receiving civilities kindly, and returning them obligingly; which distant behaviour proceeds from pride, and a contempt of others. To return a salutation is one species of debt due to those that are so obliging to us; and we should even prevent those that are approaching us in a respectful manner, however, not be behind hand in returning their civility. Politeness and good-manners demand this, especially towards our friends, who are cordial and sincere in their affections, and professions towards us. They differ widely from such flatterers as address, and would insinuate themselves by fulsom language, whose carriage is affected, and their visits insidious. Such officious designing persons Solomon means, when he says, "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted as a curse to him," Prov. xxvii. 14. How much better and clearer is the rendering of the ὁ, ὃς ἂν εὐλογῇ φίλον τὸ πρωὶ μεγάλῃ τῇ φωνῇ, καλαρωμένῳ ᾖ, διαφέρειν δοξει. "Non differt ab eo qui maledicit." Syr. to which agrees the Vulg. After these the author proceeds to mention some suspicious instances of over civilities, as too great admiration of, and regard for another man's wife, or too much intimacy and familiarity with his maid: next he instances in an over fondness for a man's self, whereby he becomes tiresome by a tedious repetition of his own actions and words, for so Grotius understands διυλίσεως, ver. 23. and, which may be resolved into the same cause, the spreading reports, λόγες ἀκοῆς, publishing all one hears to the detriment and disparagement of others. To be careful not to offend in any of these particulars, will be to a man's honour.

CHAP. XLII.

Ver. 2. *AND of judgment to justify the ungodly.*] This carries a very bad sense, as it stands in our version, as if the advice was, not to be ashamed of a judgment or sentence to justify the ungodly; except δικαιῶσαι means here, as it does sometimes in Greek writers, to condemn or punish. The sense is, Be not ashamed to oppose any judgment or sentence in which a wicked man is intended to be favoured or acquitted; be so far from concurring in a wrong sentence, as to resolve to oppose all wickedness, as soon as it is discovered and known to you: let neither fear, nor friendship, nor interest, nor any human regard stop you in the prosecution of justice, according to the direction, Deut. i. 16, 17.

Ver. 3. *Of reckoning with thy partners and travellers.*] περὶ λόγου κοινωνῶν καὶ ὁδοιπόρων. Grotius understands this of not being ashamed to entertain companions and fellow-travellers, συνοδοιπόρους, with agreeable discourse, to shew civility to those we travel with, or meet on the way, to take in good part what they say, and to contribute by friendly intercourse to make the time and journey pass agreeably. Others more justly of doing business uprightly, as an agent for other people, whether neighbours or strangers, and keeping a fair account. Badwell explains

it, which seems the best sense, of a judicial hearing between an acquaintance and a stranger, and of not being influenced by prejudice in favour of the former, but to judge equally and impartially between friends and those that are unknown, between domestics and foreigners. That ἰδιωτόρας is sometimes used in the sense of ξένος, see Montfauc. Hexapl. 2 Kings xii. 4.

Ibid. *Or of the gift of the heritage of friends.*] περὶ δόσεως κληρονομίας ἑταίρων. I do not greatly approve Grotius' exposition, Be not ashamed to declare your friends for your heirs, or to give legacies to your acquaintance, though your relations be discontented and take it amiss. The sense may either be, take great care not to be partial in the dividing an inheritance where your friends are concerned, and have an interest, "Dans le partage d'un heritage où vos amis sont interessez," according to Calmet. For where a man has several ἑταῖροι, and they have, as they naturally will have, different degrees of interest and influence with him, he may be in great danger of accepting persons, in making a division between them. Or, the advice here may be, to distribute the estate, inheritance, or effects of a deceased friend, according to his mind and intention, and conformably to the tenor of his will, without listening to, or regarding the solicitations or talk of interested and dissatisfied persons: and, if the trust be vested in you, to divide the inheritance impartially among the several co-heirs. According to this sense δόσις is equivalent to διάδοσις.

Ver. 4. *Or of getting much or little.*] Look narrowly to the weights and measures of those with whom you have any dealing, and also to the prices which are set upon their goods, and trouble not yourself about those who blame, or laugh at, your scrupulous exactness in these particulars; or adhere strictly to right and equity, even at the expence of your own interest; mind not the getting more or less in any dealing or bargain, but the getting it honestly and fairly. Nor be ashamed in traffick, says Calmet, to be honest and deal fairly, "Dans les petits comme dans les grands gains," in small as well as large gains, in little matters as well as greater.

Ver. 5. *And of merchants indifferent selling.*] περὶ ἀδιαφόρου πράσεως ἐμπόρων. "Ni de corriger le desordre qui regne dans le commerce entre les marchands," says Calmet, applying it to magistrates, whose business it is to prevent any injustice between buyers and sellers. As referred to selling, the Greek literally may mean, Be not ashamed to look out for a good chapman, to treat with different persons or merchants, and to chuse among them him that offers the best price. As referred to buying, Be not ashamed to ask the price of things, to examine and cheapen that which you are about to buy, if you cannot depend on the person's truth and honesty; or, if imposed upon, to complain of a bad commodity, to turn it back, or to insist on an exchange, or an abatement. Most of the versions and commentators understand διαφόρου in the sense of indifferent, as our translators do; but διάφορον in this writer more generally signifies money. See ch. vii. 19. xxvii. 1 and 2 Maccab. i. 35. According to this acceptation it may mean, Be not ashamed to ask for the money or goods sold and delivered to the merchant; or, when you are about to receive a sum of money, scruple not to look at it, to try and examine it, to tell it, and, if need be, to weigh it.

Ver. 6. *Sure keeping is good where an evil wife is.*] ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς. Σφραγὶς here signifies a signet or seal, with which things valuable and precious were sealed for their better safety and preservation. A wise master of a family, says this writer, denies even to his wife the usual power in his house, if he knows her to be indiscreet, and has reason to question her management. This advice, though well meant, is matter of great tenderness; as one should not distrust, when there is no very pressing occasion, nor raise a commotion and family difference for only trifles missing or abused, lest resentment should make her throw off all care in general; so neither, when there is room enough for distrust and complaint, should things be carried to such an extremity, as to exclude the mistress of the house her proper province, and by putting matters out of her reach or cognizance, to make her, as it were, a cypher in it. A generous confidence in a wife, joined with well-timed persuasion, observation on others thriving and flourishing by means of management, and a sensible experience of domestic uneasiness, and their common loss for want of œconomy, will at length, 'tis probable, produce a happy change, and effect that which upbraiding or violent methods must despair of attaining. Some extend this advice further, and by γυνὴ πονηρὰ understand, not merely a careless wife, who gives herself no concern about family affairs, but one who is loose and intriguing, that

such a one, if not confined, should at least be kept within doors, and be denied opportunities of gadding abroad, cultivating, or continuing a dangerous acquaintance, and executing any latent scheme of mischief and wickedness.

Ibid. *And shut up where many hands are.*] A discreet governor of a family keeps an account of all, and has an eye to things how they go, not so much out of a spirit of distrust or covetousness, as not to give servants an opportunity to injure, or defraud, and to hinder that mischief and waste, which is a sure attendant upon carelessness and negligence. This fine precept of œconomy, is chiefly intended, says Calmet, for the benefit of great and rich families, which can never be so grand and considerable, as to be above the use of prudent management, nor indeed long continue their greatness and state without it. As their number of domestics and dependents is considerably larger, so is the danger of extravagance and waste proportionably greater. As these have no property in what is consumed, and their stay and continuance generally but precarious, and imagine an unnecessary profusion for the credit of the great, they cannot be suspected of any principles of œconomy, nor to have either inclination, or forecast to prevent needless expences. To stop such inconveniences, arising often merely from wantonness, by prudent inspection or provision will be no reflection, either upon the good sense, or dignity, or character of the great. This wise writer has observed upon another occasion, that "he that despiseth little things, shall perish by little and little," ch. xix. 1. which is equally applicable to matters of expence, the small particulars whereof, whether arising from servants negligence, or other instances of mismanagement, seemingly trifling and insignificant, and as such taken no notice of, will be found at length to compose large sums, and the over-looking of these may be assigned as one probable cause of the decay of estates. On the contrary, a great and well regulated family, where order, and a well conducted plenty reigns, is a sort of microcosm, or the natural world in miniature, where, though the constituent parts are numberless, nothing in the structure of it is idle or superfluous, every thing knows its place, has its use, keeps its course, and the more minute, as well as greater concerns of it, are administred with the most consummate wisdom.

Ver. 8. *Be not ashamed to inform the unwise and foolish, and the extreme aged, that contendeth with those that are young.*] It is never shameful to reprove or correct the wicked and the unwise, of whatever age, or condition they be. If an old man acts beneath himself, betrays a misbecoming levity in words or actions; if he falls into crimes, which even the giddiness and fire of youth is no excuse for; scruple not to reprove and admonish him. Remember with what zeal and spirit young Daniel proceeded against the two incontinent elders. The marginal reading is full to this sense, and Hæschelius refers to a copy which had κρινομένῳ περὶ πορνείας, an old man accused of fornication. Grotius understands it in the sense of our version, that it is proper to admonish an old man, differing or quarrelling with young men, or boys, as being unworthy of his character, and a contest unsuitable to his strength and age. According to others, the sense is, scruple not to take the part of elderly persons insulted by the younger sort; preserve the reverence due to old age, and remind them who play upon them, if occasion be, of the fate of those jeering young men (for so it should be rendered) who insulted the baldness of the prophet Elisha, 2 Kings ii. 23. This is proper advice literally taken; in a spiritual sense it may be understood as a direction according to Mess. of Port Royal, to stand up for, and maintain the truth and purity of the church, so venerable for its antiquity, and recommended by the pious zeal of so many saints and fathers, who have appeared in its defence, when it is attacked by the upstart errors of such, whose proper character is a fondness for novelty.

Ver. 9. *The father waketh for the daughter, when no man knoweth, and the care for her taketh away sleep; when she is young, lest she pass the flower of her age, and being married, lest she should be hated.*] The received sense of the former part is, that a daughter is the cause of secret, or hidden inquietude to the father, φαίρῃ ἀπόκρυφος ἀγρυπνία, which our translation follows; but Grotius, and others, apply ἀπόκρυφος to θυγάτηρ, and thereby mean a *virgin daughter*, who has not yet left her father's house and family, but continues confined to her apartment, or the *gynæceum*. The Hebrews called such a one before marriage, *alma*, i. e. one concealed, because before they were espoused, and led in form to their husbands, they remained always shut up, and concealed from the sight and acquaintance of men; and even, when a proposal was made for marriage, the whole courtship was transacted by proxies, without either of

the parties seeing one another. The following sentence, " When she is young, lest she pass the flower of her age," the Vulg. renders, " Ne forte in adolescentia sua adulta efficiatur," which affords no sense, " adulta ætas," being the prime time for espousals: I think the rendering should either be, " superadulta;" or, if the Greek would admit, " adultera efficiatur," as Jerom's Bible has it, and that of Sixtus V. which indeed the Syr. and Arab. greatly confirm; the former has, " In pueritia ipsius ne injuriam patiatur;" the latter, " In adolescentia ipsius ne afficiatur injuria." But still there seems good reason against admitting this conjecture, as this very sense is expressed in the beginning of the next verse. *Superadulta* therefore seems preferable, and answers better to the Greek; and no wonder the father should be concerned on this head, as, according to the common notion of the Jews, it was esteemed dishonourable to pass the flower of age unmarried, 1 Cor. vii. 36. and in particular, from the precept to increase and multiply, they thought themselves obliged to marry at twenty, and declared, that whosoever neglected this precept, offended against the law, and was guilty of homicide. When married, the parent's care still continued for his daughter, lest she should be disagreeable to her husband by any bodily infirmity, badness of temper, or breach of conjugal chastity, for so the Orient. versions understand, what our translators render *misbehaviour;* or, lest she should at length prove barren, which was reckoned a great disgrace in Israel, a barren wife being always looked upon with an evil eye in her husband's house. All, or any of which cases was a legal cause of divorce, and must occasion fresh concern, and new difficulties to her near relations, by her being returned with disgrace, τοῖς παλρικοῖς αὐτῆς, an elegant, and truly classical expression.

Ver. 12. *Behold not every body's beauty, and sit not in the midst of women.* Ver. 13. *For from garments cometh a moth, and from women wickedness.*] The literal rendering of the Greek is, Look not earnestly on every man for beauty, which Calmet understands of prædorastism, or sodomy, and says this piece of advice was necessary to be directed to those who lived among the Greeks, or heathens, among whom this detestable crime, and the most shameful and unnatural actions, were notorious and common. It may be considered also as a direction to young women, not to gaze upon, or admire men's beauty, as what follows relates to men, and their behaviour, with respect to women. The caution is, not to avoid womens company altogether, or not to continue long in it, which is both inoffensive, and agreeable; but not to communicate, or reveal secrets, or matters of consequence to them, or consult about grand Arcana in their presence or hearing; so συνδρινὰν is sometimes taken; and so it seems to be understood here by the Arab. version. The next verse seems to bear harder still upon them, which the Vulg. renders, " A muliere iniquitas viri," and it makes the sense rather clearer. I cannot persuade myself to think with many expositors, that the author here, rightly understood, declares against the company and conversation of women in general, as if certain danger and mischief attended it; or that he was such an enemy to the sex, as to forbid all intercourse with them, whom God made for man's society and comfort; what is said relates, I conceive, to bad or lewd women, whose acquaintance will kindle the fire of lust, and from such may be expected to come πονηρία, both wickedness, and misery. For impure love is as a worm that gnaws the soul, it preys upon, and eats insensibly what it fastens upon, and the danger is more to be feared, as it is less perceived, and the temptations to it more engaging; it is as the moth which breeds and engenders in clothes, continually fretting the garment without being perceived, till it is too late to prevent, and remedy the mischief. Such is the danger, and such the decay that will ensue from an artful, designing, and wicked woman.

Ver. 14. *Better is the churlishness of a man, than a courteous woman, a woman, I say, which bringeth shame and reproach.*] i. e. Better and more to your advantage, is the rough admonition of a sincere friend, who means your good, than the pretended kindness of a woman, who aims only at mischief. According to Calmet the sense is, It is better to have a man for an enemy, than a woman, i. e. a deceitful woman, for a friend; the hatred of the one is less dangerous, than the false tenderness, and dissembled caresses of the other. Such was Dalilah to Sampson, and Judith to Holofernes. By a courteous woman, we are not to understand here, one that is modestly civil, and obliging, and ready to do all good and commendable offices, who is truly ἀγαθοποιὸς, but one who is engaging by deceitful arts, and a false fondness, and courteous only to ensnare. It is observable, that this writer himself seems purposely to

design to prevent any mistake, by adding more explicitly, that the woman he means, is one whose subtil and engaging arts will in the end bring shame, and reproach, and ruin, to such unhappy ones as are drawn in by her. The Romanists object, that Josephus quotes this verse as Scripture, and links it with several precepts and maxims of Moses, Cont. App. L. ii. To this objection it will be sufficient to reply, 1. That he does not quote this passage αὐτολεξεὶ the sentence which occurs there is different from this. 2. That it was not in the original text of Josephus, appears from hence, that it is not in the ancient version of Ruffin. 3. Supposing him to quote this, it no more proves this book canonical, than his citing something out of Plato de Legibus, proves that book to be so. 4. Γραφὴ is often used in a lax sense, to signify any ecclesiastical writing, and not precisely scripture. See Dupin's Hist. of the Can. Cosin's Scholast. Hist. Huet. Demonst. Evang. Prop. iv.

Ver. 15. *I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.*] ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ. It seems, says Mess. of Port Royal, as if the following verses were a sort of song of the wise man, who rises on a sudden, as it were by a holy transport, which animates him through the admiration of the greatness of God's works. From this place to the end of the book, he is wholly taken up, either in praising the Lord, and enlarging upon the excellence of his works, or in publishing the praises of the Jewish worthies. He begins with a fine thought, that his word, or almighty *fiat*, was a perfect work, 2 Esdr. vi. 38. which greatly resembles that of Moses, Gen. i. 3. so much admired by Longinus, or that comprehensive one of the Psalmist, Psal. xxxiii. 9. Ἐν λόγῳ Κυρίου, I think would have been more lofty, and conveyed a higher idea of God's power. Philo has the same thought, ὁ λόγος ἔργον ἐστὶν αὐτῷ, De Mose, L. i. and Clem. Alexandr. Strom. L. v. There is the like plural expression, and upon the same occasion, in the very next chapter, ver. 5. 10. which our translators have there rightly rendered in the singular. Grotius spoils this beautiful thought by joining ἐν λόγοις to the foregoing sentence, and making (by what authority I know not) Κυρίου τὰ ἔργα αὐτοῦ, to be a gloss crept into the text from the margin.

Ver. 16. *The sun that giveth light, looketh upon all things, and the work thereof is full of the glory of the Lord*]. This is not accurately rendered; the author is not here speaking professedly of the sun, and its wonderful creation, as may seem at first view, (that follows in the next chapter) it is brought in here only by way of comparison. The sense is, the glory of God appears in the whole creation, as the light of the sun is seen upon all the earth. Ἔργον αὐτοῦ is not rightly rendered the work thereof, understanding it of the making of the sun, but relates to God, God's work, or his whole creation, is full of his majesty, or of the majesty of his glory. So Grotius, "Sicut sol omnia perlustrat, ita et opus hoc Dei universum plenum est ipsius majestate." The Oriental versions, too, take it comparatively, and some MSS have ὡς ἥλιος φαίζων.

Ver. 17. *The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.*] The Vulgate reads with an interrogation, "Nonne Dominus fecit sanctos enarrare omnia mirabilia sua?" Understanding probably by the saints, either the angels and blessed in heaven, who know and celebrate his power and greatness, or in an inferior sense, the Israelites, to whom God made known his laws and wondrous works, while other nations continued in darkness and ignorance. The author wisely premises this, says Calmet, to excuse his own attempt in undertaking so lofty a subject, which the angels themselves do not comprehend, much less can explain perfectly. But the generality of interpreters, with our translators, understand the passage in a quite contrary sense, that God hath not given such a power, or enabled his saints, to declare all the wonders which he hath done; and, as Almighty Lord, hath established, beyond all power of alteration, or disturbance, in such a perfect manner, that they may continue for ever in the order and manner he has fixed them, to his glory, and the good of the whole system; which seems confirmed by a parallel passage, chap. xviii. 4. "To whom hath he given power to declare his works? and who shall find out his noble acts? who shall number the strength of his majesty; and who shall also tell out his mercies?" where the interrogation is equivalent to a negative; and the Greek in the first sentence so expresses it, οὐδενὶ ἐξεποίησεν ἐξαγγεῖλαι τὰ ἔργα αὐτοῦ.

Ver. 18. *He searcheth out the deep and the heart, and considered their crafty devices, [illegible], and he beholdeth the signs of the world.*] Something seems here wanting, and is probably dropt from the text. Grotius supposes it to be ἀνθρώπων, which indeed the Vulgate has inserted, "Abys-

sum, et cor hominum investigavit;" but what are we to understand by the signs of the world which God is said here to behold? The learned critic above says, that the least discernible point of time is called σημεῖον, and that God knoweth every portion and instant of time, and what passes in it. According to Calmet it means, that he sees into and understands all future events, not by inspection of the stars, or the help of any signs natural, but he knows perfectly all the changes that happen in nature, without having any occasion to consult second causes. And how, indeed, should he be ignorant of them, who seeth from everlasting to everlasting, to whom all things past and future are present, and the events of all times and ages are known from all eternity, and as it were written in his mind; οὐδὲ εἷς λογος, *not even one thing*, for so it should be rendered, is hidden from him.

Ver. 22. *Oh how desirable are all his works, and that a man may see even to a spark.* Ver. 23. *All these things live, and remain forever, for all uses, and they are all obedient.*] Who can refrain from praising God that sees his glory, and how do his works command our wonder, and merit to be extolled and reverenced by all that fear him? for, after representing to ourselves, in the best manner we are able, his excellence and beauty, all that we can attain to is, in comparison, but a spark; so small a part of his works do we see, and so imperfect is our knowledge. Or the sense may be, We see the wonder of his works even in a spark, i. e. all his creatures proclaim his greatness, and there is none, how small soever it be, in which we do not discern marks of his wisdom and power. By this all created nature has subsisted through numberless successive generations, and will subsist to the remainder of time, fulfilling his will, and serving the purposes which he has assigned them. "All things," says a very judicious writer, "since the time that God did first proclaim the edicts of his law upon the natural world, have continued their regular course; heaven and earth have hearkened unto his voice, and their labour hath been to do his will. If nature should intermit her course, and leave, though it were but for a little while, the observation of her own laws; if those principal and mother elements, whereof all things in this lower world are made, should lose the qualities they now have; if the frame of that heavenly arch erected over our heads, should loosen and dissolve itself; if the celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any other way; if the prince of the lights of heaven, who now, as a giant, doth run his unwearied course, should as it were, through a languishing faintness, begin to stand, and to rest himself; if the moon should wander from her beaten way; the times and seasons of the year blend themselves by confused and disordered mixture; the winds breathe out their last gasp; the clouds yield no more rain; the earth be defeated of heavenly influence, and the fruits of it pine away, as children at the withered breasts of their mother no longer able to yield them relief; what would become of man himself, whom these things do now all serve? See we not plainly, that the obedience of the creatures unto the law of nature is the stay of the whole world?" Hooker's Eccles. Pol. p. 73.

Ver. 24. *All things are double one against another, and he hath made nothing imperfect.*] Each thing has its contrary in nature, and the one is opposed to the other, night to day, evil to good, death to life, cold to heat, dry to wet, &c. Many of the ancient philosophers maintained the like contrariety of qualities in nature; they thought the universe subsisted by a just temperature of these opposites and extremes, none of which predominated over the other, though there was a mutual antipathy betwixt them. Ovid, speaking of the creation of the world, says, that God, by his wisdom, knew how to reconcile this opposition, and to keep things in a fixed and permanent state, notwithstanding this continual disagreement, Metamorph. L. i. and so we find it; even this diversity, instead of disturbing the order of the universe by any confusion, is, like to that of different voices in an excellent concert of music, accompanied with an order and regularity, connection and dependence, wonderful in such a variety of bodies, whose harmony, during such a revolution of numberless ages, composes a hymn to the glory of the great Creator. See note on ch. xxxiii. 14, 15.

CHAP. XLIII.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew.] Dr Grabe thinks that this chapter ought to begin at ver. 15. of the last, and so indeed the subject and connection seem to require, and there is the more probability that this begins wrong, as we cannot account for the construction of the Greek. If we do not refer γαυρίαμα, στερέωμα, and εἶδος to ἰδοὺ in the preceding verse of the last chapter, and put them in opposition to

δόξαν immediately foregoing, to the following sense, who can be satisfied with contemplating his glory, viz. the immensity of height, the vast expanse of clearness, *sublime candens*, as Ennius well expresses it, the general face of the heavens, exhibiting to the sight a most glorious shew? the obscurity here seems to arise from a string of hebraisms, for which we have a parallel place, Psal. xxix. 2, 3. where קדש הדרת beauty of holiness, means beautiful holy place, אל־כבוד God of glory means the glorious God, בהדר קול בכח a voice in might, and in glory, means a mighty and glorious voice. So the words here rendered by γαυρίαμα ὕψους might signify a most exalted altitude, στέρωμα καθαριότητος, a most clear sky, *expansum purum*, as Junius has it; and both these further represented, as being or exhibiting εἶδος οὐρανοῦ, the face of heaven, which is εἶδος ἐν ὁράματι δόξης, a glorious sight, or view of his glory; which answers in nature, to what the prophet saw in revelation, which is called by him, ἡ ὅρασις ὁμοιώματος δόξης Κυρίου. Ezek. i. 28. I cannot here conceal from the learned reader, an ingenious conjecture, which aims at explaining this, by a simile borrowed from art, and supposes the reading possibly might be, ὡς τόρευμά τι δόξης, i. e. that the face of the heavens to appearance, is as one entire piece of carved work, one grand sphere, most perfectly turned, and most beautifully engraven, the difficulty of whose workmanship is known to increase, according to the bulk of the thing intended to be perfected. If Phidias then would find it difficult to turn a little sphere, Toreuma Cæli, Mart. L. iv. 39. of some few feet diameter only, what an idea must it raise of the great Creator of the universe, whose sphere is infinite in height and breadth, and yet smoothed to the greatest exactness? And indeed, considering the philosophy of those times when our author wrote, the description here given of the face of the heavens, taken in this light, carries in it something sublime and noble, and even poetical too, as being the exact picture of nature. If to this we add, that Toreuma was a term of art frequent in Egypt, when the Greek language was in use there, it may seem not improbable, that the translator of this work, who resided there so long, might borrow it from thence.

Ver. 2. *The sun when it appeareth, declareth at his rising a marvellous instrument the work of the most high.*] ἥλιος ἐν ὁπλασίᾳ διαγέλλων ἐν ἐξόδῳ, σκεῦος θαυμαστὸν ἔργον ὑψίστου. The Geneva version here is much clearer, "The sun also a marvellous instrument, when it appeareth, declareth at his going out the work of the most High," i. e. The very first sight of the sun, (so ὁπλασία is used ver. 16.) in the morning, is an evidence of its being the work of God, and a wonderful instrument in his hand, which the sun itself is a further evidence of, at his noonday height, ἐν μεσημβρίᾳ αὐτοῦ, ver. 8. by his powerful effects upon the earth. As ὁπλασία hath been thought sufficiently expressive without ἔξοδος, and διαγέλλων seems to require, and usually has something after it, some have been induced to attempt an alteration here. Drusius seems to like ἐνδόξῳ, "Sol in aspectu glorioso." Grotius ἐν ἐνδόξῳ, "Sol in aspectu illum gloriosum," i. e. Deum annuntians, which affords a good meaning, but does not follow from his reading. It suggests to me, I think, the true one, τὸν ἔνδοξον, i. e. the beautiful appearance of the sun proclaimeth the glorious one; which is lofty, and truly expressive of God. Bossuet, Junius and Drusius, seem to favour this explication. The allusion in this verse to Psal. xix. is plainly discernable.

Ver. 4. *A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more, breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.* Ver. 5. *Great is the Lord that made it, and at his commandment it runneth hastily.*] If we change the point, there may be another sense given of the place besides that in our version, viz. that the sun himself bloweth up a furnace, or containeth a heat three times more intense, than that in iron-works, or other works of metals, meaning, that extreme heat, which is in the region or body of the sun itself, from whence issue those fiery vapours here mentioned, as was the prevailing opinion in the early times of science. Hence too proceed, those harmless and bright beams, which warm and cherish the earth, which contribute to vision, and please and entertain the organ of it, unless poured on it in too great abundance. Of this great body, this globe of fire the wise man observes, that it is as obsequious to its Maker's will, as the meanest and most inconsiderable of his creatures, and continues his constant daily course, in the manner appointed, with incredible swiftness, for I think καλέσπευσε, which is read by Syr. Vulg. and the three principal Greek editions, means here no extraordinary acceleration, but the constant speed of the sun. It might be translated, "and by his commandment maketh his progress speedy." Some copies have καλέ-

παυσε πορείαν, *sedavit iter*, as Junius renders, and as the marginal reading is, alluding probably to the sun's standing still in the time of Joshua, chap. x. 13.

Ver 6. *He made the moon also to serve in her season, for a declaration of times, and a sign of the world.*] ᾗ σελήνην ἐποίησε εἰς σάσιν, εἰς καιρὸν αὐτῆς, ἀνάδειξιν χρόνων, ᾗ σημεῖον αἰῶνος. Thus the Psalmist, he appointed the moon for certain seasons, εἰς καιρούς, Psal. civ. 19. εἰς σάσιν, may signify to be in her station, to be in waiting. Dr Grabe has ἐν σάσει. The Vulgate renders, "Luna in omnibus in tempore suo," from some copies which have ἡ σελήνη ἐν πᾶσιν, κ. τ. λ. which reading indeed hath more authority than the present, but affords no good or determinate sense. The great difference that occurs in the first part of the verse I suspect is owing to the astronomical word φάσις, not generally understood, and here most probably made use of. and that the following, which is a reading betwixt the Vat. and Alex. MSS. and approaching to both, is the true one, ᾗ ἡ σελήνη, ἐν φάσει εἰς καιρὸν αὐτῆς, and then putting ἀνάδειξις for ἀνάδειξιν, as Grabe has it, the whole will be clear, (*viz.* and the moon is in her phase according to her season, (*i. e.* has a different phase to every different day of her monthly course,) a proof of times, and a sign of age, or a perpetual sign. Her change of appearance, marking out the lesser portions of time, and her periods or revolutions the greater. It is plain from this place, as likewise from Josephus and Philo, says Calmet, that the Jews made use of the Grecian year, as to religious matters and ceremonies, after the time of Alexander the great, *i. e.* their year was solar, and their months lunar.

Ver. 7. *From the moon is the sign of feasts, a light that decreaseth in her perfection.*] The first part seems wrongly translated, the Greek is ἀπὸ σελήνης σημεῖον ἑορτῆς, from the moon is the sign of the feast, *i. e.* the feast of the new moon. The first phasis or appearance of the moon was of great importance in the Jewish religion; as God commanded that the new moon should be a festival, and that they should offer up a particular sacrifice to him on that day, Num. xxviii. It is no wonder that the Jews took such care to discover this new moon, at its very first emerging, and that even the great Sanhedrim should be concerned in declaring and fixing it, since both the civil and religious part of the Jewish calendar depended upon it; and for their better help herein, they had pictures or similitudes, of the moon in tables, and upon the walls of their upper rooms, from which they judged of the several appearances of the new moon. Nor is the latter part more accurately translated; it should either be, A light that decreaseth upon her perfection, for so ἐπὶ signifies here; or, A light lessening till it is out, or to its end, and so the Geneva version has it: συντέλεια is used thus, Mat. xiii. for when the moon is at the full, and her whole disk luminous, which may be called her perfection, her light, after that diminishes, and she returns through the same figures to her first crescent, and then she re-enters the rays of the sun.

Ver. 8. *The month is called after her name, increasing wonderfully in her changing.*] This holds true with respect to the Greek tongue, which to us now is the only original of this work: μὴν, the month, seems a contraction from Μήνη, the moon, and in our English language, the words *moon* and *month*, have as near an affinity. But this was not so to an ancient Israelite, for the respective words for moon and month in the Hebrew, have no such affinity to each other. Without doubt, the true reading here is Μήνη καλὰ τὸ ὄνομα αὐτῆς ἐστι; for not the month, but the moon is wonderful, and therefore αὐξανομένη, which the Rom. edition hath, is better than αὐξανόμενος, which Complut. and Alex. have, which Grotius absurdly refers to φωτὶ, though αὐτῆς comes between. It is the moon, which according to her name, increases wonderfully in her change, for in what sense can this be said of a month? But the Hebrew word ירח *luna*, agrees with this sense, as being derived probably either from רחב *dilatari*, or ארך *protrahere*, *i. e.* her orb widens, or is drawn forth wonderfully from her birth or appearance, for so the moon appears from the time she is new till she is full, when she may be said to be at her full drawing out, or maturity. And therefore what expresses or alludes to her manner of spreading or drawing out to that time of maturity, should be a very proper and most significant name for her, she being after her full in a kind of dying state, shrinking in, or ceasing to be continually, what she was before; from being *immensa orbe pleno*, she becomes *repente nulla*, as Pliny describes her change, L. ii. c. 9. Horace seems to confirm this, Epist. xii. L. 1. The astronomical account of this is, when the moon is before the sun, she is as it were swallowed up in his rays; but as soon as she begins to separate from him, her

crescent begins to shew itself, and to encrease through its different phases insensibly, till at last her whole disk become luminous.

Ibid. *Being an instrument of the armies above, shining in the firmament of heaven.*] σκεῦος παρεμβολῶν ἐν ὕψει, Syr. seems to understand it, an instrument of the camps or armies of the most high, as if it had been τῶν ἐν ὑψίσοις. Arab. has *lux omnium creaturarum*. Grotius understands it an instrument on high of camps or armies. And indeed Polybius makes the knowledge of the moon's rising and changes a very considerable skill, and necessary to a general, L. ix. p. 554. Ed. Casaub. But would it not be more intelligible, and agreeable to the nature of the moon, if, as has been ingeniously conjectured, the reading was, σκεῦος παρεμβαλὸν ἐν ὕψει, an orb encamping up and down in the heavens, *i. e.* having more than any of the heavenly bodies, a variable and irregular course, as those that dwell in tents have, and as the children of Israel had in their several encampments in the wilderness. And there is the more reason to fix this idea of irregular wandering to παρεμβάλλω, as in Num. xxxiii. where the frequent encampments of the children of Israel are described, it occurs above forty times in this sense; and it is remarkable, that Psal. cvii. 40. Num. xxxii. 13. Josh. xiv. 10. this vague and unsettled abode is called wandering; may not therefore the moon, who is styled *vaga luna*, by Hor. Sat. viii. L. i. be called here σκεῦος παρεμβαλὸν in this respect? The Geneva version seems to glance at this sense.

Ver. 9. *The beauty of heaven, the glory of the stars, an ornament giving light in the highest place of the Lord.*] κόσμος φαίζων ἐν ὑψίσοις Κυρίου. This is generally understood of the moon, which is called by Horace, "Lucidum cœli decus," and according to the Vat. which has κύριος, she is further the sovereign of the luminaries on high, as the same poet likewise styles her, *siderum regina*, and perhaps so termed, Jer. vii. 18. but as the moon has been sufficiently described in the three foregoing verses, I rather incline, with Mess. of Port Royal, Junius, and others, to understand this verse of the stars, that their glory is the beauty of heaven. And thus the Geneva version more clearly and explicitly, "The beauty of heaven are the glorious stars, and the ornament that shineth in the high places of the Lord." Κόσμος φαίζων is but indifferently rendered *an ornament giving light*, a *world of lights* would be a more lofty expression, or, which from on high enlighten κόσμον, the world, as the Vulg. renders here. Of these it is observed, in the next verse, that they stand καὶὰ κρίμα, according to appointment, or continue in their order, as Gen. vers has it. "Prout statutum est eis, perseverant, & in cursu suo non murantur." Arab. As the Heb. uses the future for what is usual, *will* might be left out there, Baruch iii. 34. finely expresses this, "The stars shine in their watches, and rejoice; when he calleth them, they say, Here we be, and so with cheerfulness they shew light unto him that made them."

Ver. 11. *Look upon the rainbow, and praise him that made it, very beautiful it is in the brightness thereof.* Ver. 12. *It compasseth the heavens about with a glorious circle, and the hands of the most high have bended it.*] The tradition of antiquity concerning the rainbow is very pretty, for Iris, which is the name of the rainbow, is said to be the daughter of Thaumas, i. e. the daughter of wonder, Hes. Theogon. And very just is this mythology; for how does that glorious phænomenon at once fill our eyes with wonder, and our hearts with joyful assurance, not only upon account of the agreeable variety of its mixed colours, but as it is a natural sign that there will not be much rain after it appeareth; and so is an emblem of hope, and a significant assurance against a second deluge, and therefore by some properly styled the sacramental sign of the rainbow. Homer seems to have had the same notion, that the rainbow was at first set in the cloud, to be a sign unto men, τέρας μερόπων ἀνθρώπων, Il. λ. The wise man here properly observes, that the admirable form and composition of this glorious bow should not only naturally excite curiosity, but carry a man beyond the material or natural cause to the final, and induce him to praise the Maker of it. It may be asked, how God can be said to have made the rainbow, since it is only the effect of certain reflections and refractions of the rays of the sun from a watery cloud. But to this the answer is obvious; for if there was no rainbow till God entered into covenant with Noah, as the learned with great probability think, then, when God first placed this bow in the clouds, and appointed it to be a signal of that covenant, may he very justly be said to have made it, by making it then first to be seen, and to be significant. And therefore, Gen. ix. 13. God expressly calls it *his bow*, not only because he is the author of all things which have natural causes, but because he made, or appointed it to a special end, as an assurance of his future mercy to

mankind; and on this account it is called by the Psalmist, the "faithful witness in heaven," Psal. lxxxix. 36. Or may not ver. 12. be understood of the outward form of the universe, the whole of which God has included in one vast circumambient circle, though only one half is discernible by us? Corn. a Lapide, with some other interpreters, take it in this sense.

Ver. 13. *And sendeth swiftly the lightnings of his judgment.* Ver. 14. *Through this the treasures are opened, and clouds fly forth as fowls.*] "Fulgetra pro judicio suo concitat," i. e. according to his will and appointment. Or, it may mean, that he makes the lightning the minister of his vengeance, or the forerunner of his judgments, as against the Sodomites, Egyptians, Philistines, Sisera, Sennacherib, &c. and for this purpose, or for the execution of his judgments, he opens his treasures, Deut. xxviii. 12. or prepares the great artillery of heaven, viz. either the winds to raise storms and tempests; or he bringeth forth the clouds from the ends of the world, Psal. cxxxv. 7. which assemble and come speedily together, like a flight of birds, and descend either in a deluge of rain, or fall in snow, which comes down so thick as to resemble not merely birds in their passage, but rather a cloud of locusts, marching terribly from one country to another; for so the latter part of ver. 17. should be rendered, which relates to the same subject; or, by his power he condenses the clouds, and from thence hail-stones break, or burst forth like so many shivers of a rock, see Wisd. v. 22. as ver. 15. should be rendered, and understood; and of these the Psalmist speaks, when he says, that God "casteth forth his ice like morsels," Psal. cxlvii. See De Muis in loc.

Ver. 16. *At his sight the mountains are shaken.*] The Vulg. renders "in conspectu ejus," i. e. before him, which conveys a most grand idea. This seems to exceed that much admired description of Virgil,—"Ille flagranti Aut Atho aut Rhodopen, aut alta Ceraunia telo Dejicit." Georg. L. i. for what must we think of that omnipotent Being, who looks the mountains into fear and astonishment? Virgil's Jupiter wields his thunderbolt, and he beats down a mountain; Jehovah appears only, and at the sight of him the foundations of the mountains are tossed to and fro, tremble and shake like the joints of an affrighted man; but that sublime description of the Psalmist, exceeds even this, "The earth shall tremble at the look of him; if he do but touch the hills, they shall smoke," Psal. civ. 32. not a single rock only, or mountain, trembles before him, but the whole earth is in a panic at his very appearance.

Ver. 17. *The noise of the thunder maketh the earth to tremble, &c.*] The description of his thunder here is no less magnificent and terrible than that of his appearance in the former verse. God sends forth this his glorious voice, the earth echoes, groans, falls in labour, and feels the pangs of one in travail, for so the Greek literally signifies, and the margin well expresses it. We meet something like this in the poet's lofty description of a tempest,

Ipse Pater, media nimborum in nocte, corusca
Fulmina molitur dextra, quo maxima motu
Terra tremit. Georg. L. i.

Here again the majesty of the scripture-language excels, for when the highest thunders, he does but shew his voice, and the earth melts away, Psal. xlvi. 6. It is observable, that our author here ascribes to the north-wind and hurricane, the same effect which he does to the thunder itself, whose roar they imitate.

Ver. 19. *The hoar-frost also, as salt, he poureth on the earth; and being congealed, it lieth on the top of sharp stakes.*] This seems not well translated, the marginal reading is preferable, it is as the point of sharp stakes, "fit similis palorum summitatibus," i. e. It has the form of sharp points. The hoar-frost, Ps. cxlvii. 16. is compared to ashes, but its resemblance to salt seems more expressive, as it has something sparkling in it, and its whiteness is more conspicuous. Calmet says, not every species of salt, but marle, or the salt of the earth, is here meant, to which our Saviour alludes, Matth. v. 13.

Ver. 20. *When the cold north-wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and cloatheth the water as with a breast-plate.* Ver. 21. *It devoureth the mountains, and burneth the wilderness, and consumeth the grass, as fire.*] The first part is not well rendered, it should be, The cold north wind bloweth, and ice shall be crusted upon the water, even rivers and large pieces of water shall thereby become solid, and as it were dry land, resisting any impression. The wise man here ascribes the same effects to bleak winds and frost, as ver. 3, 4. he does to the heat of the sun, which, though contraries, in this respect affect the earth alike. The description here is very poetical. Virgil, speaking of the effect of extreme cold, says, "Boreæ penetrabile frigus adurit." Georgic. Lib. i. and naturalists and philosophers express themselves in like

manner. The sublimity of sentiments in this chapter is truly admirable, and the beauty of the comparisons from ver. 10. inexpressible; we cannot read them without a sort of rapture, nor help thinking, that one, who in loftiness of thought and expression approaches so near to the inspired writings, and soars to such an uncommon height, must have had a more excellent spirit in him, than is usually allowed to him, or the times he wrote in.

Ver. 22. *A present remedy of all is a mist coming speedily; a dew coming after heat refresheth.*] In ver. 19, 20. we have intense frost represented terribly, as an armed man with a spear and shield, the icicles have the appearance of the former, and the solid ice composes the latter; and yet this body so fortified, and secured as it were with a coat of mail, a gentle rain or a warm mist, or a mild breeze, *Eurus caloris*, as Chald. renders Ps. cxlvii. 18. shall effectually vanquish and subdue; a contest seemingly as unequal as that of David with a sling against the Philistine and his shield. Such an agreeable change of weather after a severe season, is as welcome and refreshing, as a balmy dew after a scorching heat; it restores the decayed verdure, and lost beauty of nature, and renews the face of the earth.

Ver. 23. *By his counsel he appeaseth the deep, and planteth islands therein.*] It would be better rendered, by his word he appeaseth the storm, and maketh the sea calm. And thus Calmet, "Par sa parole la mer s'est calmée." This was remarkably evidenced under the Old Testament, Jonah c. i. when the tempestuous sea, which the mariners cries and prayers to their false deities could not assuage, at the command of the great God of heaven, to whom at length they happily applied, instantly ceased from raging. But the divine power over that unruly element never appeared more signally, than when our Saviour said to it, "Peace, be still; and immediately there was a great calm," Mark iv. 39. The reading of the next clause in some ancient Gr. copies is very surprizing, ὁ ἐφύτευσεν αὐτὴν Ἰησοῦς, and from thence some Latin ones have, "plantavit eam Dominus Jesus," and Coverdale renders accordingly. If this reading was true, this author, however late, or apocryphal, saw more clearly than all the acknowledged prophets of the Old Testament, for we have here expressly the very name of the Messiah, which none of them were acquainted with, or published. But this is a gross mistake, and such as a Jew would make sport with; the true reading undoubtedly is, ἐφύτευσεν ἐν αὐτῇ νήσους, which our translators follow. The sense is, that God has planted large islands in the bosom of the sea, standing, as the Antediluvian earth itself is described, 2 Pet. iii. 5. out of the water, and in the water; which, notwithstanding the violence of storms and tempests, and the force and impetuosity of the waves, have subsisted numberless ages, and have escaped perishing by being overflowed with water; which in some respects have the advantage of the continent, as by their situation they have the opportunity of a freer commerce, and are less subject to hostile attacks, and to be surprized on a sudden by invasions.

Ver. 26. *By him the end of them hath prosperous success, and by his word all things consist.*] Δι' αὐτὸν εὐοδία τέλος αὐτῶ, καὶ ἐν λόγῳ αὐτῦ συγκεῖσθαι πάντα, i. e. God by his wisdom and power directs all things to a good, or their proper end; so the Geneva version, for all things are subject to, and obey his will. Or, through him such as go to sea have a good voyage, and trade and navigation there is attended with prosperous success. The Alex. and some other Greek copies have, which Junius follows, Δι' αὐτὸν εὐοδοῖ ὁ ἄγγελος αὐτῦ, i. e. His angel conducts those that occupy their business in great waters, through the dangers of the deep, and brings them to the haven where they would be. Grotius's explication here seems very forced, that if the sea is calm, and in good temper, the ship, which is the sea's messenger, ἄγγελος αὐτῦ, sails safely; but if tempestuous, at her command all things are shattered and go to the bottom. Either of the other senses I think preferable.

Ver. 27. *We may speak much, and yet come short: wherefore in sum he is all.*] Τὸ πᾶν ἐστιν αὐτός. Here the wise man finishes the thesis, which he began, ch. xlii. 15. that God made all things by his word, and through him all things consist. And having proved this truth by a long enumeration of particulars, he says, in sum, that God is all, i. e. He is the cause and end of all things. "Ipse est in omnibus." Vulg. "In him we live, and move, and have our being." He is the soul of the universe, *l'ame de tout*, as Calmet renders. Or his is the universe, αὐτῦ ἐστι τὸ πᾶν, as Grotius conjectures the true reading to be, "and without him was not any thing made that was made;" he gave life, being, motion, power, and perfection, suited to the several ranks of creatures, himself being all in all. The highest perfections that are in men, are so infinitely disproportionate to his, that they may be said not to be in any of

his creatures. There is some kind of communicated goodness, and wisdom, and power, and immortality in men, and yet these perfections are in scripture appropriated to the divine nature in such a manner, as if no creature did partake of them. Accordingly it is said, that there is none good or wise but he; that he is the only potentate, and only hath immortality. All the different kinds of perfections that are to be found any where in his creatures, are but diminutive portions of his fulness, and inconsiderable emanations from the sovereign fountain.

Ver. 30. *When you glorify the Lord, exalt him as much as you can, for even yet he will far exceed.*] The perfections of God are infinite, and beyond the power of description or comparison, for when we have raised our notion of this infinite being as high as is possible for the mind of man to go, it will fall infinitely short of what he really is, for there is no end of his greatness; as the great poet and philosopher experienced, who, the more he contemplated the nature of the Deity, found that he waded but the more out of his depth, and that he lost himself in the thought, instead of finding an end of it. St Austin, intent upon celebrating the praises of God in a manner worthy of him, acknowledges his own (and it may serve to express all human) inability for that high work, in a strain peculiarly pious and sublime," Si omnia membra nostra verterentur in linguas ad rependendum tibi debitas laudes, nequaquam sufficeret exiguitas nostra." Meditat. c. 15. And a more modern light of the church falls not much beneath him, when he says, " The tongues of angels stammer in uttering of God's goodness, and we become dumb the more we endeavour to speak of it. The highest of our praises is, humbly and affectionately to acknowledge, that we cannot sufficiently praise him. The furthest we can strain our souls is to long for eternity, wherein it may be our employment to admire and praise him. Call upon the armies of angels, and wish them to praise him, seeing thou canst not do it. Say as the Psalmist does, " Bless the Lord all ye angels of his, ye servants of his that do his pleasure." Call upon all men, and bid them praise him: wish that thou couldst awaken all the world, that all creatures might jointly praise him. And particularly call upon thine own soul, every day to praise him, Psal. ciii. Patrick's Mens. Myst. " But though words fail us in speaking of him, who is ineffable, as Mess. of Port Royal finely observe on the last verse, yet as we are capable, so should we be never tired of loving him, as it is the life of the soul, the source of peace and joy. For this reason the wise man concludes this sublime chapter with saying, that to the godly he hath given wisdom, not to those who aim at mere knowledge to understand or comprehend mysteries, but to those who live piously, and whose humble faith operates by love. For this life is not for speculation but action, and our light should be accompanied with an active fire. It is by the heart that we approach, and by a pure heart, that we must hope to see God, and not by an elevated genius, or superior understanding, in the way of human wisdom."

CHAP. XLIV.

LET us now praise famous men, and our fathers that begat us. Ver. 2. *The Lord hath wrought great glory by them through his great power from the beginning.*] The author having finished his precepts of morality and fine reflections for the conduct of life and the several conditions of it, explained God's works in heaven and earth, and set forth the praises of the great Creator of them, the fountain of wisdom and of all perfection, in a very sublime manner, though the most sublime cannot reach or equal them; his epilogus is a hymn to God, containing the praises of his saints, and of such Jewish worthies in particular, as he had blessed their nation with, men famous in their several generations, and instances of those virtues taught and recommended by him; which reaches from hence almost to the end of the fiftieth chapter. Serug, mentioned Gen. xi. 20. was the first, according to Suidas, that began annually to celebrate the memory of famous men deceased, and commanded them to be honoured as benefactors. The heathens had their anniversary festivals to commemorate their wise men and philosophers, to recommend, by their example, wisdom and virtue. The Jews also had their set times, wherein they honoured the memories of their progenitors, prophets, and holy men, and recited their praises in the temple and synagogues; and this writer here acquaints us with their formula, or manner of doing it. The Christian church after, in imitation of this practice, appointed certain anniversaries, which they called the birth-days of their martyrs; on which, from the public rolls, or diptyes, they rehearsed at the altar their glorious acts, to do justice to departed merit, and to excite an emu-

lation in others of those by whom the Lord hath gotten, ἐκθεάσῃ, as Grotius reads ver. 2. to himself great renown.

Ver. 5. *Such as found out musical tunes, and recited verses in writing.* Ver. 6. *Rich men furnished with ability, living peaceably in their habitations.* Ver. 7. *All these were honoured in their generations.*] Such was David, whose harp was strung, and breast inspired by the Spirit of God, which dispersed melancholy and administered comfort to him, through the various scenes of affliction he underwent, which he often calls upon to awaken on solemn occasions, to chant the praises of his mighty Deliverer. Such were the bards and poets of old, who sang in tuneful numbers, and with the voice of melody, whatever philosophy dictated of God, of nature, of the creation, of the world, the motion of the stars, and the great and illustrious actions of heroes and benefactors. Such also were the inventors and promoters of useful arts and sciences, and the religious founders of schools and synagogues, whose fortunes and power were employed in public acts of beneficence and to serve the cause of virtue; these were deservedly esteemed, emphatically *viri nominis*, ἄνδρες ὀνομαστοὶ, ver. 3. On the contrary, those who were of no service in life, only merely existed, were *sine nomine turba*, men of no name, as the Heb. terms them, Job xxx. 8. As they were of no account, they were overlooked and disregarded; and for this reason probably it was, that the scripture makes no mention of the time that Cain, or either of his sons lived, as it does of the godly.

Ver. 8. *There be of them that have left a name behind them, that their praises might be reported.* Ver. 9. *And some there be which have no memorial, who are perished as though they had never been.*] The glory of such was not confined to their single persons, but their posterity treading in their steps (see ἴνομα used in this sense, Deut. xxv. 7.) by their actions renewed the memory, and added to the glory of their fathers. Abraham was not less distinguished by the merit of Isaac and Jacob, than by his own: the patriarchs too had a numerous and illustrious posterity; in them their name survived, and their praise flourished with them. But others, as well in early as later times, either being evil themselves, or for want of posterity, or through descendants tainted as it were with hereditary wickedness, have been insensibly forgot, or remembered with disgrace.

Ver. 11. *With their seed shall continually remain a good inheritance, and their children are within the covenant.*] Some copies have διαμένει. And so the Vulg. "Cum semine eorum permanent bona." As applied to the Israelites, the sense is, Their posterity enjoy a rich inheritance, they are sons of the covenant, and heirs of the promises made to the fathers, and by virtue thereof have possessed the land of Canaan for numberless ages: this covenant shall be perpetuated to their children, and their seed shall never be extinct, nor their glory be blotted out. It may also be understood in a general sense, that the generation of the righteous shall be blessed, as being ever mindful of God's covenant; righteousness and plenteousness shall be in his house, and his seed shall be mighty upon earth, and continue long in glory therein, Ps. cxii.

Ver. 16. *Enoch pleased the Lord, and was translated, being an example of repentance to all generations.*] When, or to what place he was translated, is not said, but, according to the Vulg. it was into Paradise. See note on Wisd. iv. 10. It is probable he was translated in some such visible extraordinary manner as Elijah afterwards was, and that God, besides bestowing a reward on his righteousness, did this to comfort mankind in their state of mortality, with the hopes of a better life, and made him a living testimony of the immortality of souls and bodies. The tradition of Jews and Christians is, that Enoch is still alive, and that he shall come with Elias before the last judgment to encounter antichrist; and in this sense, Apoc. xi. 3. is generally understood. Bossuet, accordingly understands the latter clause of his personal appearance with that prophet in the last times, to turn the hearts of the disobedient, and to give repentance unto the nations, as the Vulg. has it, or ταῖς γυναιξὶ, to the generations then in being; for *all* is neither in the Gr. nor Vulg. As we meet with no account in Scripture of Enoch's sinning or repentance, it seems better to understand ὑπόδειγμα μετανοίας of his exhorting the people, that shall then be alive, by his words and example to a speedy repentance, to prepare for the approaching judgment, and to resist the power of antichrist.

Ver. 17. *Noah was found perfect and righteous in the time of wrath; he was taken in exchange for the world: Therefore was he left as a remnant unto the earth, when the flood came.*] He is said to be perfect in his generation, Genesis vi. 9. i. e. with respect to all others of his time. The first sentence seems wrongly pointed; it

should run thus, "Noah was found perfect and righteous; in the time of wrath he was taken in exchange (for the world.") The words in the parenthesis are not in the Greek. It looks, according to our version, as if Noah was the sufferer, and the rest of the world excused; as was indeed the case of the holy Jesus, who might properly be said to be taken in exchange for the world; but the case was otherwise with Noah. Ἀντάλλαγμα is here to be understood in the sense of ἐξίλασμα, by which the ι mean a ransom or propitiation, "pretium redemptionis." At the time of the deluge, ἐγένετο ἀνάλλαγμα, there was a redemption, Noah and his family were preserved from the general destruction, and he himself was the ἀντάλλαγμα. This seems to be the meaning of the Vulg. "in tempore Iracundiæ factus est reconciliatio." But how was Noah a propitiation or a reconciliation? His goodness probably was the cause or motive of God's delivering his family; his righteousness was the means, or reason of a remnant being saved, διὰ τοῦτο ἐγενήθη καταλειμμα τῇ γῇ. i. e. Upon the score or account of his being accepted, there was a remnant left or preserved to the earth, viz. eight souls were saved by water, 1 Pet. iii. 20. διεσώθησαν δι' ὕδατος, escaped out of the water, ὅτι ἐγένετο ὁ κατακλυσμὸς, for so the Vulg. and Alex. copy, and a MS mentioned by Drusius have, with which our version agrees, and not διὰ τοῦτο, which perplexes the sense.

Ver. 18. *An everlasting covenant was made with him, that all flesh should perish no more by a flood.*] To secure mankind from the danger of another deluge, God promised that there should not be any more a like flood to destroy the earth, and the rainbow was the visible token of the covenant between him and all flesh, Gen. ix. 11. What our translators render an everlasting covenant, in the Gr. is διαθῆκαι αἰῶνος, "Testamenta sæculi." Vulg. i. e. The covenant of the age was given him; for Noah was the father of the age, and had the covenant of the age after the flood, in like manner as Christ was the father, and brought in the new covenant of the succeeding age. See Bishop Sherlock on Prophecy, Disc. iv. This covenant with Noah and his seed, and with every living creature, was, "That while the earth remaineth, seed-time and harvest, and cold and heat, summer and winter, day and night shall not cease;" and it is expressly called "his covenant of day and night," Jer. xxxiii. 20, 21. and to this covenant the Psalmist is thought to allude, Ps. xxxvi. 5, 6.

Ver. 19. *Abraham was a great father of many people, in glory was there none like unto him.*] The succession in the house of Abraham was preserved in single persons till Jacob's time; but Abraham then first began to be the father of many nations, when Jacob, being near his end, appointed twelve rulers to govern the house of Israel, whose tribes were called nations, and their heads princes. This was implied in the change of his name from Abram, i. e. a *high father* to Abraham, which imports *the father of a multitude.* In glory there was none like him, as he had the singular honour, for the excellency of his faith, to be called the friend of God, and of becoming the head of the chosen seed, the spiritual parent of all families, or members of God's church, with whom he entered into an everlasting covenant, in and by him, the Father of the Messiah, and a pattern to all believers. And to his personal faith, and that of his immediate descendants, God had such a regard, that he is not ashamed to call himself often in Scripture by the name of the God of Abraham, the God of Isaac, and the God of Jacob. With this patriarch God was pleased to discourse familiarly. See Gen. xviii. And all antiquity has believed, that it was the Logos himself, who, appearing under a human shape, did, as it were, give him a specimen of his incarnation. The Word, I say, is generally supposed to be one of the three angels, which appeared to Abraham in the plains of Mamre, and promised him, that he would one day be born of his posterity. Abraham worshipped him, and acknowledged him to be the Almighty God, and this discourse transported him with joy. And perhaps it is to this famous appearance of his, that Jesus Christ alludes in the gospel, when he says, "your father Abraham rejoiced to see my day, and he saw it, and was glad," John viii. 56.

Ver. 20. *Who kept the law of the most High, and was in covenant with him: He established the covenant in his flesh, and when he was proved he was found faithful.* Ver. 21. *Therefore he assured him by an oath, that he would bless the nations in his seed, and multiply him as the dust of the earth.*] The covenant on God's part was, that he would multiply his seed, and make it great, and give him the land of Canaan, from the river in Egypt, to the great river Euphrates, and that the nations, or all families of the earth,

should be blessed in his seed; and the token or seal of this covenant was, the rite of circumcision, the mark of which was to be in the flesh of his family and descendants. This distinguished the Hebrews from other nations, and they gloried in this sign, calling other people, *the uncircumcised*, by way of contempt. Covenants, or alliances were usually engraven on tables of marble, or stone; sometimes public monuments were erected in memory of them, or they were transacted before witnesses, who were to transmit them down to posterity; but with respect to the Jews, God was pleased that the mark of his covenant with them should remain for ever, not on brass or stone, but on the body of him with whom the covenant was made, and on those of his descendants; and that no one might be dispensed with in this point, he threatens to cut off the uncircumcised person, as a violator of his covenant. It was customary among the eastern nations, to mark or stigmatize themselves, as a token of their being devoted to some particular deity; this usage was in practice before Abraham's time, or, which seems more probable, was done in imitation of him. See Calmet's Dissert. on Circumcision. Most certain it is, their design in so doing was the same with his, viz. as a solemn and indelible mark of their being dedicated to some particular God. Hence they who were consecrated to Bacchus, were distinguished by an ivy-leaf wrought in their flesh, 2 Maccab. vi. 7. 3 Maccab. ii. and hence the votaries of the Syrian goddess were burnt, some on the wrists, and others in the neck; Lucian de Dea Syria. From this procedure of God with his favourite people, this useful reflection offers itself, that as our knowledge and obedience to him encreases, so does likewise his favour, and the testimonies of that favour. At the beginning of the friendship between God and Abraham, he only made him a promise, Gen. xii. 1, 2, 3. But in process of time, when love was encreased between them, this promise became a covenant, when he and his received the token of circumcision, Gen. xvii. But when he had walked longer with God, and had perfected his obedience, by offering up his only Son, then God confirmed the covenant by an oath, and sware by himself, that he would do what he had promised and sealed, Gen. xxii. And thus God deals with his servants now; at their first entrance into his family, he gives them many promises, which depend upon conditions, and afterwards he renews the covenant with them, and does further ascertain them of his favour, but still on terms of perseverance; and at length he swears unalterably, when they have given repeated proof of their obedience to him, that he will not take away his mercies, nor his loving kindness from them.

Ver. 22. *With Isaac did he likewise establish* [*for Abraham his father's sake,*] *the blessing of all men, and the covenant.*] Isaac was the heir of his father, and of the blessings promised to him; for God renewed the same promise to Isaac which he had made before to his father Abraham. By the *blessing of all men*, we are to understand the promise made to Abraham, that in his seed, i. e. the Messiah, all the nations of the earth should be blessed, Gen. xii. 3. xvii. 19. The other part of the blessing, which is here rightly distinguished into two parts, this writer calls *the covenant*, intimating hereby the covenant made with Abraham, to give him the land of Canaan, Gen. xv. 18. And both these parts of the blessing were given to Isaac for Abraham's sake. These two promises went inseparably together from the beginning, and were continued in some degree to the end. See Bishop Sherlock, Dissert. iii. This covenant, or rather God's oath, ὁρκισμὸς, as the ο render, with the promises made by successive prophets, was the ground of hope of the blessings expected by the Jews, both before, and in our Saviour's time.

Ver. 23. *And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.*] As God designed that Jacob should be an inheritor of the promise, and as he had obtained the blessing from his father, through his permission, so God himself confirmed it, and renewed the promise to him, which before he had made to his grandfather Abraham, and his father Isaac, and rested the whole blessing entire upon Jacob also, and, as the Greek should be rendered, gave it to him in heritage, ἔδωκεν αὐτῷ ἐν κληρονομίᾳ. Thus far the entire blessing, and all the parts of it were vested in single persons only; but the next words contain an alteration, for God divided Jacob's portions among the twelve tribes, διέστειλε μερίδας αὐτοῦ, i. e. He separated, as it should be rendered, the parts of the blessing. When the blessing came to descend to Jacob's children, it did not go entire according to birthright nor to any one person, who had deserved it better than the rest; but as God at first made the promise and covenant to Abraham, not to Lot, and

gave the title to it afterwards to Isaac, not to Ishmael; then to Jacob, not to Esau; so in the next generation, he conveyed it entire to no one single person, but divided it, and gave the blessing of all men to Judah, who was Jacob's fourth son, and parted the covenant about Canaan amongst all of them, giving to Joseph, in his two sons Ephraim and Manasseh, two parts of it. See Shuckford's Connect. vol. ii. A very learned writer observes on this passage, that it undoubtedly relates to the settlement, and the blessing of the tribes of Jacob, in the xlviiith and xlixth chapters of Genesis; and it shews us, that the several blessings given to the several tribes, are but parts, or portions of the blessing which Jacob received from Isaac, Isaac from Abraham, and Abraham immediately from God. And in this view the several blessings, mentioned Gen. xlix. and limited to the several tribes, may be considered as an exposition of the original blessing given to Abraham. And indeed Gen. xlix. which is commonly called Jacob's blessing of his sons, might as well be called Jacob's appointment of twelve rulers, or princes, to govern the house of Israel. Bishop Sherlock, Dissert. iii.

CHAP. XLV.

MOSES, beloved of God and men, whose memorial is blessed.] The Jews, when they make mention of any of their deceased worthies, do it with this encomium, Let his memory be blessed! or, Be his memory blessed to eternity! See ch. xlvi. 11. 1 Maccab. iii. 7. ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν. Let his [Judas Maccabeus] memorial be blessed for ever. But what is the meaning of this form? In what sense is the memory of the righteous εἰς εὐλογίαν, or with blessing? The LXX translation of Prov. x. 7. from whence this form of honourable remembrance seems to be taken, will explain it, for they, instead of the words, "The memory of the righteous is blessed," or with blessing, have μνήμη δικαίων μετ' ἐγκωμίων, "The memory of the righteous is with praises." To make mention therefore of the righteous, by way of benediction, or with blessing, is to praise them. See Mede's Works, L. i. Disc. 22. instances of this sort of blessing, are the anniversary remembrances of the martyrs, and saints departed, in the primitive times, the appointing of festival days for their memorial, the assembling at their sepulchres, and making panegyric orations in honour of them; and above all, that ancient, and so long continued custom, to commemorate at the holy table, when the eucharist was celebrated, the patriarchs, prophets, apostles, evangelists, martyrs, and confessors; all which commemorations tended to this, that the memory of the righteous might be with blessing.

Ver. 2. *He made him like to the glorious saints, and magnified him; so that his enemies stood in fear of him.*] The whole of what is said of Moses in this and the following verses is to this effect, that he was eminent by the wonderful appearance of God to him in the bush, and by that singular privilege of seeing the glory of God pass before him, Exod. xxxiii. and the revelation which God made of himself then to him; by his immediate conversation with God apparently, and without dark speeches, and the largeness, as well as intimacy of the divine communications, without the medium of dreams and visions; and by being called up to him into the dark cloud, and hearing his voice in a more particular manner, on the top of the mount at the delivery of the law; and constituted by him legislator to his people, and made the type of the great prophet that should come, Deut. xviii. 15. He was further eminent for his own personal conduct, for his faithfulness and meekness; by the former, acquainting God's people with all his will, delivering to them laws, both religious and civil, and executing punctually all his commands; by the latter, gently leading a stubborn and refractory people through a barren wilderness forty years, and conducting them happily out of Egypt; and for the extraordinary success of his arms, warring without money, according to Philo de Præm. and lastly, for the power of his miracles, and the number, and strangeness of them, controuling thereby the wonders, i. e. the false miracles of the magicians before Pharaoh and his nobles. These are the characters by which Moses stands distinguished among the Jewish prophets; and was any, that succeeded him, like unto him, in all, or any of these respects? The prophets that sealed the canon of the Old Testament, and probably Esdras at the head of them, in their additions, which close the book of Deuteronomy, have acknowledged, that none to their days, (soon after which prophecy itself ceased,) had come up to him in the above-named particulars, Deut. xxxiv. 10. Some have exalted Moses, not only above the patriarchs, but even above all creatures in heaven and earth, placing the very angels at the feet of this prophet. St Cyril mentions Μωσῆν τὸν καλούμενον θεόν,

Cont. Jul. L. i. and Eusebius, that he was honoured among the Egyptians, τιμῆς ἰσοθέου. Præp. Evang. L. ix.

Ver. 7. *An everlasting covenant he made with him, and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory*, &c.] The Lord established Aaron to be his high-priest in Israel, and appointed the same dignity to his children, in succession for a perpetuity, preferring his family above all the rest of the tribe of Levi: He endowed him for his inheritance with the tythes, and first-fruits of holy things, and with choice portions of the sacrifices, which were offered to him in the tabernacle, and temple, besides other privileges and prerogatives among his people. This was God's part of the covenant in their favour. Aaron and his family on their part engaged, to serve the Lord faithfully, and to observe his laws and statutes, as well those given in common to his people, as those which concerned them in particular, and delivered by Moses for the right discharge of their holy office. The principal obligations upon Aaron and his successors are set down, ver. 15, 16, 17. following. God clothed, or blessed, as the margin has it, his high-priest, to procure the greater reverence to him, with all the decorations and ornaments, which the priests of other religions wore only single, or in part, but *his* habit at once contained all their beauties. See Spencer de Leg. Hebr. p. 987. Lamy, App. Bibl. vol. i. c. 8. Hence they are called comely ornaments, the robe of honour, the perfection of glory, &c. by this writer. The beauty of holiness, displayed in the garments of the high-priest, struck even heathen princes with reverence and awe, and if the high-priest and his company had met Alexander, when he came with full purpose to destroy Jerusalem, in common attire, he would probably have been far from that respect and reverence, which he shewed to them, when adorned with their priestly robes, and glorious garments. A very judicious writer observes, "That the wise son of Sirach, who feared God from his heart, and honoured the service that was done unto him, could not mention so much as the garment of holiness, but in terms of most singular reverence and esteem; and infers, that the love which men bear to God, should make the least things, which are employed in his service, amiable, rather than that the over-scrupulous dislike of so mean a thing, as a vestment, should withdraw mens hearts and affections from the service of God." Hooker's Eccles. Pol. L. v. And in another place he adds this further reason, why this writer here, speaking of Aaron, dwells so much upon the circumstance of his priestly attire, and urges it as an argument of much dignity and greatness in him, viz. "That the good government, either of the church or commonwealth, dependeth scarcely on any one external thing so much, as on those public marks, and honourable tokens, whereby the estimation, that governors are in, is made manifest to the eyes of men. Hence princes and judges are distinguished by external honours, and marks of their excellency; the former by the ornaments of sovereignty, the latter by garments of judicial authority, though the robes of either do not add to their virtue, whose chiefest ornament is justice. Hence likewise bishops, through their very attire, are marked and manifested to be such, as God hath poured his blessing upon, by advancing them above others, and placing them where they may do him principal service; but are more distinguished by holiness and purity of conversation, than by the peculiar form of clothing, which adorns them." Ibid. L. vii.

Ver. 10. *With a breast-plate of judgment, and with Urim and Thummim.*] These two words signify *light* and *perfection*, but what this *Urim* and *Thummim* was, is not determined; all agree, that they were something in the high-priest's breast-plate, whereby God was pleased to reveal himself, when he was consulted in difficult and weighty cases, that concerned the public, and were therefore a sort of oracle; but all differ about the matter of them, and the manner of God's giving answer by them: Nor does the Scripture any where acquaint us what this *Urim* and *Thummim* was, neither is there any mention of them, Exod. xxxix. where the making of all Aaron's garments is related. Most writers seem to mistake in confounding them together, and making them one and the same thing, whereas in reality they were two different oracles. Some think by *Urim* and *Thummim* is meant only that divine power and virtue, given to the breast-plate of judgment in its consecration, of obtaining an oracular answer from God; and that δήλωσις καὶ ἀλήθια, by which the *LXX.* translate these, or the light and the truth, are said to be in the ephod, because the high priest having this ornament on him, received from God the light and the truth which he declared to men. See Pocock on Hos. iii. 4. Dupin's Hist. of the Can. L. i. Whatever

they were, God was pleased to signify his will thereby to his people, when they consulted him. But how this was done is uncertain; whether by an extraordinary shining of the stones, or by inspiring the high-priest being arrayed with the ephod, to give an answer to what was desired, or by a voice, or some other way unknown. There are some passages of holy writ, wherein, when counsel was asked by the priest, having his ephod on him, and standing with his face towards the ark, the answer is introduced with, *And the Lord said*, which seems to confirm the opinion of those, who suppose the answer was given by an audible voice from the mercy seat. See Judg. i. 1, 2. xx. 18. xxiii. 18. 1 Sam. xxiii. 2, 11, 12. 2 Sam. ii. 1.

Ver. 12. *He set a crown of gold upon the mitre, wherein was engraven* HOLINESS..... Ver. 13. *Before him there were none such, neither did ever any stranger put them on, but only his children, and his children's children perpetually.*] Upon Aaron's triple crown, which like a sovereign he wore, was an inscription of the sacred name of God, HOLINESS UNTO THE LORD being engraved in the golden plate upon the forehead, to intimate the high and most honourable service he was employed in, and to remind him, and his successors, of that superlative degree of holiness, which is the duty, and lustre of the sacred function. The ornaments of the high-priest above described, which he wore on the solemn day of expiation, and other great festivals, when he officiated himself in person, were peculiar to him and his successors in that supreme dignity; no other Jew, not even their king, nor any priest of an inferior order, presumed to be so arrayed. The high-priest himself never put them on but in the temple, and that only on very extraordinary and solemn occasions. Herein was intimated, that such as officiate in holy things should be distinguished by a solemn and peculiar habit, as likewise that none should take this honour to himself, but he that is called of God, as was Aaron.

Ver. 15. *Moses consecrated him, and anointed him with holy oil: This was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain.*] ἐπλήρωσε Μωσῆς τὰς χεῖρας αὐτοῦ. To fill the hands of the priest, in Scripture signifies to *consecrate*, as it is here rightly rendered, see Exod. xxviii. 41. Num. iii. 3. Judg. xvii. 5. It is a periphrasis, expressing the manner of Moses' consecrating him and his sons, which he did by the following ceremonies, 1. By clothing them with a proper and particular garb and habit, Lev. viii. 6, 7, 13. 2. By putting into their hands parts of the victims and offerings which belonged to them, Exod. xxix. 24. Lev. viii. 27. and thereby giving them possession, as it were of their rights. 3. By anointing them upon the head with the holy oil, and with the blood of the ram of consecration, tinging particular parts of their bodies with it, ver. 23, 24. This consecration, and anointing of Aaron, was as a mark or seal of the alliance, or covenant which God made with him and his sons, and by which he assured them of the priesthood for ever. But the priesthood of Aaron must be considered rather as a type of that of Jesus Christ, in whom, what is here said of a perpetual priesthood, was literally accomplished, Heb. vii. 11, 12, 13. but it is not true of the legal priesthood which is abrogated, and long since ceased.

Ver. 23. *The third in glory is Phinees, the son of Eleazar, because he had zeal in the fear of the Lord*....Ver. 24. *Therefore was there a covenant of peace with him.*] The meaning may either be, that Phinees was the third in glory after Moses and Aaron, or as Bossuet understands it, the third in pontifical glory after his father Eleazar, and his grandfather Aaron. God commendeth him for his great forwardness and heat of zeal, Num. xxv. 11. for whereas Moses and all the congregation sat weeping, or lay grovelling upon the earth, sorrowing for their sin and the plague, to whose grief, especially the righteous among them, the bold lewdness of Zimri must greatly add, only Phinehas, burning with a holy indignation, thought it was no longer time to sit still and weep; but rousing himself with a very fervent zeal, made haste to execute immediate judgment upon the daring offenders: As a reward for this instance of justice and courage, a covenant of peace was made with him, which does not contain any promise to him, or his family in particular, to make them prosperous, but rather extends to, and includes the people: And the meaning is, that God made Phinehas the instrument of obtaining pardon for the sin, upon account of which the people were under his displeasure. See Shuckford's Connect. Vol. iii. p. 340. From whence it appears, that this covenant of peace, and of the priesthood, which is mentioned in the next sentence, were two distinct things; and so Philo understands it; God, says he, crowned his piety, διπλαῖς δωρεαῖς, εἰρήνῃ καὶ ἱερωσύνῃ.

Ibid. *That he should be the chief of the sanctu-*

ary, and of his people, and that he and his posterity should have the dignity of the priesthood for ever.] Dr Grabe with great probability conjectures, that the true reading of the Greek is, προσκλῆσιν ἁγίων ἡ καὶ αὐτῷ. Prol. Tom. iii. c. 4. The Jews before, and about our Saviour's time, had a notion that Phinehas had by God's appointment a grant of an everlasting priesthood to him and his posterity; the author of this book seems to be of the same opinion, and so do Philo, De Vit. Mos. L. 1. and the compiler of the first book of Maccabees ii. 54. but in fact there was not such a perpetuity of the possession of the priesthood in this family. The notion of such a promise seems founded on Num. xxv. 13. which runs thus, "He shall have it and his seed after him, even the covenant of an everlasting priesthood." The term *everlasting* here joined to the priesthood, has been generally thought to express a design of a perpetual continuance of it to Phinehas' descendants, without being at any time translated into any other branch of Aaron's family, which is not true, particularly with respect to Eli, who was high-priest in the days of Samuel, for he was of the family of Ithamar, the brother of Eleazar; and therefore the priesthood went out of the hands of the descendants of Phinehas, when it came to Eli, and did not return again to them, until, after some successions, it came to Zadoc, in the days of David. The term *everlasting* is rather to be annexed to the priesthood, in its limitation to the family of Aaron, and suggests no more than that the priesthood of Aaron should descend to them. God made to Phinehas, and to his seed after him, not an "everlasting grant" of the priesthood, as some have explained it, nor a grant of an "everlasting priesthood," as our version renders it; but rather a grant of "the everlasting priesthood;" of the priesthood limited to Aaron, and his descendants by that appellation. See Shuckford's Connect. Vol. iii. p. 342, 3, 4.

Ver. 25. *According to the covenant made with David, son of Jesse, of the tribe of Judah, that the inheritance of the king should be to his posterity alone; so the inheritance of Aaron should also be unto his seed.*] It is certain from Maimonides, and other Jewish writers, that, upon the demise of the king, the high-priest, or any other superior dignitary, whose function was perpetuated, the son, or the person that was next in an hereditary line, was substituted in his place; for whoever could make out a priority of blood was acknowledged thereby to have the best title to the office, rights, and privileges of the deceased, provided he could discharge his trust with wisdom, at least with a just sense and fear of God, if his wisdom was not altogether equal to his station. This they observed in pursuance of what is written Deut. xvii. 20. "To the end that he may prolong his days in his kingdom, he, and his children in the midst of Israel." From hence they inferred a successive right in that family, to which God chose to give the kingdom, if they continued in a constant observance of his laws. The same hereditary right likewise held in all high dignities which were in the midst of Israel, so that whoever was promoted to any such dignity, enjoyed it not only for his life natural, but also for the lives of his posterity. Selden confirms this with respect to the immediate hereditary succession of the priesthood, and that this, like the other posts of honour, which were continued among them, observed the same rule of descent. Josephus remarks, that the first who broke in upon the successive right in the priesthood, was Antiochus Epiphanes, who removed Jason to make way for his brother Onias. Aristobulus was the second, who supplanted Hyrcanus, and Herod was the third, who deposed Ananel, to make room for a boy high priest. Antiq. L. xv. c. 3. We have in this verse a manifest comparison between the *regale*, and the *pontificat*; the regal and sacerdotal family agreed both in this point, that the inheritance was fixed in the male line, and went according to proximity, or rather priority of blood, and in both the succession was endangered by disobedience to God's commands. The reading of the Greek here is perplexed and obscure in all the editions, nor do the versions give much light to it, Καὶ διαθήκην τῷ Δαυὶδ υἱῷ ἐκ φυλῆς Ἰούδα κληρονομία βασιλέως υἱῷ ἐξ υἱοῦ μόνη, κληρονομία Ααρὼν ἡ τῷ σπέρματι αὐτοῦ. I would either read with Dr Grabe, Καὶ διαθήκην τῷ Δαυὶδ, υἱῷ Ἰεσσαὶ ἐκ φυλῆς Ἰούδα, κληρονομίας βασιλέως υἱῷ ἐξ υἱοῦ μόνου, κ. τ. λ. Or rather thus, as many copies omit Ἰεσσαὶ, Καὶ διαθήκην τῷ Δαυὶδ υἱῷ ἐκ φυλῆς Ἰούδα κληρονομία βασιλέως, υἱῷ ἐξ υἱοῦ μόνῳ κληρονομία Ααρὼν, ἡ τῷ σπέρματι αὐτοῦ, i. e. according to the covenant made with David, that as the inheritance of the kingdom (in the LXX, βασιλέως is very frequently put for βασιλείας) should remain to his son of the tribe of Judah, so the inheritance of Aaron should be to the only son of his son, i. e. Phinehas, the son of Eleazar, the son of Aaron, and to his seed for ever. This last sense a very judicious writ-

er prefers, see Jackson's Works, Tom. 1. p. 455, and indeed it is more agreeable to this author's opinion of Phinehas' everlasting priesthood in the foregoing verse.

Ver. 26. *God give you wisdom in your hearts to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.*] δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν, κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ, ἢ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν. The wise man concludes this chapter with a pious wish, or prayer, the sense of which seems to be, May God give to all who are the seed and successors of Aaron, wisdom to instruct and guide his people in righteousness, and to preserve them in prosperity and peace; and may they so conscientiously discharge their high calling, that their good deeds may still be remembered, and their glory perpetuated through all generations. Grotius points the Greek thus, Δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν, ἢ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν, i. e. May God give to you, the present sons and successors of Aaron, wisdom to conduct and judge his people, that they may be happy and prosperous; and continue to such as succeed you the inheritance and glory of their predecessors, to the latest generations.

CHAP. XLVI.

JESUS the son of Nave . . . was the successor of Moses in prophecies.] The Jews distinguish Moses as having immediate communication with God from all other prophets, and the highest degree of inspiration is styled by them *gradus Mosaicus*. He could prophesy at all times, whereas others prophesied only on particular occasions, when the word of God came to them. Immediately from the death of Moses they had a succession of prophets, of whom Joshua was the first. See Bishop Sherlock on Prophecy, Disc. vi. God commanded Moses before his death to lay his hands upon him, and to put some of his honour upon him, Num. xxvii. 20. whereby he committed to him the supreme authority after his departure. And as upon this ceremony usually followed a more abundant measure of the spirit, so Deut. xxxiv. 9. it is said of Joshua, that he was full of the spirit of wisdom, i. e. of all the gifts necessary in an excellent governor, and the successor of Moses, among which was reckoned the spirit of prophecy. And perhaps the reason why little or no mention is made throughout the whole Book of Joshua of his consulting the Lord after the judgment of *Urim*, may be, as some have concluded from Judg. i. 1. because the spirit of prophecy rested upon him, and conducted him without this oracle. Or these words, "the successor of Moses in prophecy," may refer to ch. i. 1. of the Book of Joshua, or to his being the author of that book, as most modern writers conclude, from the 26th verse of the last chapter, and some learned men have inferred it from this place. See Dupin's Prelim. Dissert. And then the sense is, that Joshua was the next writer of inspired scripture after Moses; though others, it must be confessed, have concluded from Acts iii. 24. that Samuel was the first after Moses that wrote his prophecy. See Lightfoot in loc.

Ibid. *Who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them.*] ἐγένετο μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ. Probably the true rendering is, Who according to his name was, or became great, upon account of his saving the elect, or God's people. The Geneva version is much clearer, "Who according to his name, was a great Saviour of the elect of God." Joshua, or Jesus, signifies a saviour, or deliverer, and in such places of the Old Testament, where saviours are mentioned, as Obad ii. 21. we are to understand such as were sent, or raised up by God to fight the battles of God's people against their enemies. In this sense, the word *Saviour* is taken Judg. iii. 9. Isai. xix. 20. and upon these two respects of avenging them on, or delivering them from, their enemies, the title of saviours and judges was at first bestowed.

Ver. 3. *For the Lord himself brought his enemies unto him.*] Various are the readings of this place. Some copies have τὸς γὰρ πολεμους Κυριε αὐτὸς ἐπήγαγεν, for he fought the Lord's battles; which Grotius and Badwell prefer, and is the reading of the Syr. and Geneva versions. In others it is, τὸς γὰρ πολεμίνς Κύριος αὐτὸς ἐπήγαγεν, for the Lord himself afflicted his enemies.—Drusius has τὸς γὰρ πολεμίνς Κυρίῳ αὐτὸς ἐπήγαγεν, for he afflicted or destroyed the enemies of the Lord. Camerarius conjectures the true reading might be, τὸς γὰρ πολεμίνς Κύριος αὐτὸς ἐπάταξεν. The Vulg. only agrees with our version here, the sense of which, it must be confessed, is low and obscure.

Ver. 4. *Did not the sun go back by his means?*] A very learned writer observes how pertinent this miracle was to the circumstances of the persons concerned: as the sun, moon, and lights of heaven were the deities worshipped at this time by the inhabitants of Canaan, a great-

er demonstration could not be given of the power of the true God, to support the Israelites his servants, or of the inability of the false deities of the Canaanites, to assist their worshippers, than to see that the God of Israel could controul the course of the sun, and cause these their deities to contribute to, instead of preventing the ruin, that was coming upon those that served them. Shuckford's Connect. Vol. III. p. 451. Some have been so idle, to say no worse of their attempt, as to invent solutions of this miracle; they pretend, either that God placed in the heavens some extraordinary light body, representing the sun, or that he kept up the light thereof only by refraction: in some such manner, Mr Le Clerc endeavours to naturalise and explain away this miracle; to depreciate it, he says, "Quod fieri potuit insolitis refractionibus, quibus, ut notum est, sol nobis supra horizontem esse videtur, cum nondum ortus sit, & jam occiderit." Annot. in Josh. x. 12. It is usual, indeed, for refraction to make the sun appear higher than it is, but this will not make such an object as the sun, in a very swift and oblique motion, to appear to the eye as quiescent, or to stand still for one moment, much less to make a winter's day as long, or longer than a summer's. See Reeve's Prelim. Disc. to Vincent. Lirin. p. 177. where this is fully and ingeniously discussed. Even the great Grotius in this instance shews no more of the philosopher, than believer, when he says on this occasion, "Forte post occasum sol diutius lucere visus est, repercussu nubis existentis supra horizontem." See also Annot. in Josh. x. 12. The Scripture, it is certain, mentions it as a miracle, and in particular the prophet Habakkuk, represents it as such, ch. iii. 11. Our author so esteemed it, and such was the concurrent sense of the Jewish Rabbins. Such as disbelieve this history, or would receive satisfaction in the point, would do well to consult Huetius, Quæst. Alnet. L. ii. c. 12. See note on c. xlviii. ver. 23.

Ver. 6. *And with hail-stones of mighty power he made the battle to fall violently upon the nations ....that the nations might know all their strength, because he fought in the sight of the Lord.*] ἐν λίθοις χαλαζης δυνάμως κραταιας. Most of the Greek copies, with Coverdale's and the Geneva version, join this sentence to the foregoing verse, and all of them make the full point at κραταιᾶς, as if the sense was, The Lord heard, i. e. answered him with, or by hail-stones of mighty power. But the connection of our translators seems better, and the sense rather is, that God was pleased by a storm of mighty hail-stones to destroy more of the enemy, than fell by the sword of the Israelites, Josh. x. 11. that the nations might know παντοκλαν αὐτῦ, *Potentiam ejus*, Vulg. All his [Joshua's] strength, i. e. might be convinced from these hail-stones, that the Lord was his helper and strength, and that this war of Joshua was with God's approbation, and under his direction, Deo favente, for so ἐναντίον Κυρίυ, ἐνώπιον Κυρίυ, and לפני יהוה, signify. The Geneva version does not render it amiss, "The Lord favoured his battell." Some copies read, ἐναντίον Κυρίυ ὁ πόλεμος αὐτῶν, "contra Dominum bellum ipsorum;" which furnishes a reason for God's assisting Joshua.

Ver. 11. *And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.* Ver. 12. *Let their bones flourish out of their place.*] Honourable mention should likewise be made of the judges of Israel, the last of which was Samuel; who prostituted, or defiled not themselves by idolatrous worship, among which Abimelech, the natural son of Gideon, is not worthy to be mentioned, whose name is justly odious for his crimes, particularly his cruelty in slaying his threescore and ten brethren, that he might obtain the power. But of such as subdued kingdoms, and wrought righteousness, let their bones flourish out of their place. This is a form of well-wishing to the dead, or blessing the bodies of those that departed in peace and honour. The phrase occurs again ch. xlix. 10. and means, Let their memory flourish, or may their bodies, like some hopeful and blessed seed, put forth and germinate from the bottom of their tombs, and their virtue revive, and flourish on the earth, and those that are alive revere their ashes. It is an allusion to the custom of placing sepulchres in gardens, and such other verdant places, 2 Kings xxi. 18, 26.—John xix. 41. which were probably chosen to intimate, as well the freshness and perpetuity of their memory, as the hope and expectation of good men of a joyful resurrection; for their bones then seemed to flourish out of their place, or to revive, and live again from their sepulchres, when these cœmeteries were in their greatest beauty and verdure, as if they partook of the richness of the soil, and germinated by its fruitfulness. As this phrase shews the Jews firm assurance of a future resurrection, so the

prophets represent the return of that people from the Babylonish captivity, by a like expression, viz. that their bones shall flourish like an herb, Isai. lxvi. 14. Ezek. xxxvii. 3.

Ver. 18. *He destroyed the rulers of the Tyrians, and all the princes of the Philistines.*] The ancients frequently confound the Phœnicians with the Philistines, but the sacred writers, as well as our author, plainly distinguish one from the other. The Phœnicians oppressed the Israelites in the time of the Judges, Jud. x. 11. And in the beginning of the government of Samuel they entered into alliance with the Philistines against the people of the Lord; but the Philistines being worsted, the Phœnicians after that never undertook any thing against the Hebrews.

Ver. 19. *And before his long sleep he made protestations in the sight of the Lord, and his anointed, I have not taken any man's goods.*] πρὸ καιροῦ κοιμήσεως αἰῶνος. In the next verse death is expressed by ὕπνος, and in scripture it is often called *a sleep*. The Old Testament phrase, for such as are departed is, that they "slept with their fathers." St Stephen is said, after stoning, to *fall asleep*, Acts vii. 60. Hence burying-places are called κοιμητήρια. Homer has the same metaphor, τὸν δ' αὖ τε ὑπνώοντας ἐγείρει. The solemn protestation here made by Samuel of his integrity, was not out of ostentation, but partly for his own vindication, that they might not reproach his government; and partly, that being publicly acquitted from all faults in it, he might more freely reprove the sins of the people, and particularly that of desiring a king, despising thereby the theocracy they were honoured with.

Ver. 20. *After his death he prophesied.*] Learned men are of very different opinions in relation to the reality of Samuel's appearance, some imagining that it was an evil spirit in his form that appeared unto Saul, and others that it was Samuel himself, who, on this occasion, foretels his impending death. A late very learned writer says, "The opinion that it was really Samuel is very ancient, the most ancient of any, and seems to have been the persuasion of the Jewish church long before the coming of Christ. Not only the author of this Book, who lived within an hundred years or less of the prophet Malachi, supposes that it was Samuel himself that appeared in person, (he was a considerable man in his time, and likely to know the true sense of scripture, and to give the general sentiments of the Jewish church, as any man of that age,) but the Greek translators of the Old Testament, who lived not long after that time, were in the same persuasion, as appears by an additional note which they inserted 1 Chron. x. 13. where the LXX read very expressly, that Samuel the Prophet gave the answer to King Saul, when he inquired of the sorceress, ἀπεκρίθη αὐτῷ Σαμουὴλ ὁ προφήτης, which it is strange that our version should wholly omit. In the same sentiment was Josephus, the Jewish historian, who lived in the Apostles time; and thus thought many of the Christian fathers. This interpretation is plain and natural, and least forced of any, agreeing with the words of the text; for the story is there told in such a way, as one would expect to find upon supposition that it really was Samuel. It is said, that the woman saw Samuel, 1 Sam. xxviii. 12. and that Saul perceived that it was Samuel, ver. 14. The words in the LXX seem stronger, ἔγνω Σαοὺλ ὅτι οὗτος Σαμουήλ, i. e. that this was Samuel himself. How could he know this if it was not so, or why is it said, that he perceived and knew it, rather than that he imagined, or supposed it so? In the sequel of the narrative it is added, "Samuel said unto Saul," ver. 15. and again, "Then said Samuel," ver. 16. which would not be true if it was only a personated Samuel, a familiar in Samuel's shape; and it is strange that the text should thus word it if Samuel was not really there. It is as plainly said that Samuel appeared and talked, as it is elsewhere said, that Moses and Elias appeared and talked with our blessed Saviour, Matt. xvii. 3. And good reason was there that it should be the real Samuel, because God thereby was pleased to disappoint both the sorceress and him, by sending Samuel himself with a true and faithful presage quite contrary to what the woman or Saul expected. Add to this, that Samuel was the same prophet that predicted this event, and God now raised him up from the dead to confirm the sentence. For it is to be observed, that before the Pythoness, to whom Saul, anxious about the great event, applies to assist him by her incantations, and to call up the spirit of Samuel, begins one word of her spells, or makes any attempt by her charms: the prophet interposes, frightens her, and pronounces, or rather repeats Saul's doom, and she herself witnesseth the truth of his appearance." Waterland's Posth. Serm. Vol. ii. It seems probable from this account, that the Jews at least did believe that this was the true soul of Samuel, which is recorded thus to have spoken

to Saul; and from this supposition we may infer, 1. That the Jews did believe a separate existence of human souls; and perhaps the establishing this truth upon the foot of sensible evidence, was not the lowest end of Samuel's appearance upon this occasion. 2. This is a pregnant instance of the evocation of the dead, and the antiquity of necromancy; this opinion prevailed long among the Jews, for Isaiah alludes to it, chap. xxix. 4. and it is evident likewise from chap. lxv. 4. that they were wont to go to the sepulchres of the dead, there to consult them. Æschylus has a tragedy, entitled *Persæ*, in which the shade of Darius it called up, like that of Samuel, and foretels Queen Atossa of all her misfortunes. And to that book of Homer's, viz. Odyss. xi. containing the interview between Ulysses and the shades of the dead, the ancients have given the name of *νεκυομαντεία*; but this notion was not of Homer's invention, it prevailed long before his days among the Chaldeans, and spread over all the oriental world.

Ibid. *And lift up his voice from the earth in prophecy.*] It has been objected by some learned men, that if it had been real Samuel himself that appeared, she should rather have been represented as coming down from heaven, instead of bringing him up as it were out of the ground, or lifting up his voice from thence. But this objection is no more against the supposition of its being Samuel's ghost, than against the supposing it to be any other spirit whatsoever; for we have reason to believe that even evil spirits have not their dwelling under ground, but in the air rather; hence the devil is styled in the New Testament, "the prince of the power of the air." But the true reason why Samuel is represented as being brought up, as the expression is in the Book of Samuel, and here said to lift up his voice from the earth, is because his body was under ground, to which the soul was still conceived to bear a relation; and it was upon this chiefly that the popular prevailing notion of all separate souls being in the heart of the earth was founded; which popular notion, as it obtained among the Jews, and is often alluded to in the language of scripture, and adapting itself to vulgar capacities, it is no wonder that the relation of this apparition of Samuel should be accommodated thereto; so that nothing can be concluded in this case merely from the manner in which Samuel is said to come. See Waterland's Serm. ibid. In the last sentence we have a further reason of his appearing at this time, besides shewing the king his end, viz. that Israel might be admonished, and moved to a speedy repentance by such a warning, or, as others understand it, to acquaint the people, that they also should be delivered into the hands of the Philistines, and be destroyed with him: or, as the Geneva version has it, more agreeably to the Greek, "That the wickedness of the people should perish."

CHAP. XLVII.

AND after him rose up Nathan to prophesy in the time of David.] Nothing is here said of Nathan, but that he prophesied in the time of David, which may seem strange, as in all other instances the author expatiates on the praises of the Jewish worthies, which he produces; and his design in this hymn is to bestow a panegyric on each. But this single circumstance is itself a sufficient commendation of him, as he contributed so much, by his fine artifice and address, to that prince's repentance and conversion. The Oriental version seems to glance at this, making him to prophesy *coram Davide*, in his hearing, or presence; or, which will come nearer to the case, to his face. Nathan was not the only prophet in David's time, but he chose to instance in him, as being most eminent in other respects likewise, as being appointed to assure David of the continuance of the kingdom to his posterity, and that his son should build the house, or temple of the Lord, and at length he anointed Solomon to be king over Israel and Judah.

Ver. 2. *As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.*] The meaning briefly is, that David was prefered before others for his great and extraordinary merit, and was separated to his high office and dignity, as the fat of the peace-offering was set apart for the altar. That the cauls and the choicest fat of the victim were selected, as the best part of it, to be offered to the gods. See Il. L. i. This comparison is so far from being mean and despicable, as it may seem, that it has been used and applauded by the best writers, and looked upon with veneration by antiquity. The same allusion which is here used to display the worth and excellence of David, we find applied by Homer to Ulysses, Odyss. xx. the justness of which M. Dacier defends, and even extols.

Ver. 3. *He played with lions as with kids, and with bears as with lambs.*] The ingenious writer

of King David's Life, p. 42. takes notice of his modesty. As the account is recorded in scripture, he describes his combat with the lion in the simplest and shortest narration that ever was made of such a combat, "I caught him by his beard, and smote him, and slew him." And to avoid dwelling upon his own exploits, he says no more of his fight with the bear, but only that he slew him; so far were these savage creatures from being a match for him, that, according to our author, they afforded him only sport and pastime, the most terrible was as inoffensive as a kid, and the most surly as good-natured and harmless as a lamb.

Ver. 4. *Slew he not a giant when he was yet but young; and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliah?* Ver. 5. *For he called upon the most high Lord, and he gave him strength in his right hand, to slay that mighty warrior, and set up the horn of his people.*] The giant Goliah is described in scripture as being six cubits and a span in height, i. e. nine feet and nine inches. His coat of mail is said to weigh five thousand shekels of brass, i. e. about one hundred and fifty pounds; the head of his spear alone weighed six hundred shekels of iron, i. e. about eighteen or nineteen pounds. Against one so formidable, and completely armed, goes forth David with the apparatus only of a simple shepherd. The difference between the threats of the combatants is likewise very remarkable: Goliah, in full confidence of his own strength, bids David come up, and "he would give his flesh unto the fowls of the air;" David, confiding only in the protection of the Almighty, which he had often experienced, retorts, "This day will the Lord deliver thee into my hand," and then tells him what he is to expect, that he will deal with him as a warrior, and not as an inhuman savage. That a young man disarmed, should, only with a sling and a stone, slay so mighty a champion, whose very appearance made armies flee before him, is indeed surprising; but what is most to be admired is, that after having slain such an experienced champion, in so unequal a combat, he should be able to suppress all sentiments of pride, which must necessarily spring up, after an action, which raised him above the king himself, and was accompanied with such acclamations and songs of triumph.

Ver. 6. *So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.*] If this be applied to the people, it will be clearer to read ὥτως ἐδόξασαν, ἢ ἤνεσαν, as some copies have it, which our translators follow, and then by εὐλογίαις Κυρίου may either be meant, that they bestowed on him the highest commendations, as the Geneva version understands it; or that, whilst they praised him, they blessed and praised the Lord at the same time, for the benefits received through him by the success of that day. But there is another reading, which applies the whole to God, viz. that God honoured David by the slaughter of his ten thousands; the Syriac has, with the praises of ten thousands, and by his own blessings added to his praises, in giving him the kingdom of his people.

Ver. 8. *In all his works he praised the holy one Most High, with words of glory.*] In all the editions the reading is, ἐν παντὶ ἔργῳ αὐτῶ ἐδωκεν ἐξομολόγησιν, with a full point there; but the other reading which is followed by our translators, Junius and the Vulg. and is confirmed by the Alex. MS. is preferable, i. e. In all his victories he gave God the praise, in terms of the highest respect; and composed solemn hymns on the occasion. There is also another good sense may be given of this passage, viz. that he sung hymns to the Holy One most high with his whole heart, in the most dutiful manner, in words full of his glory. Thus Mess. of Port Royal, "Il a beni le Treshaut par des paroles pleines de sa gloire." He made the praises of God glorious, whenever he awaked his lute and harp, by the most exalted strains of praise and thanksgiving, "Carminibus honorificis, ac voce gratiarum actionis, ac laudis, plena." Arab. He was inspired to sanctify poetry and music, and employed them upon the noblest subjects, to celebrate the glory of God, and to excite a grateful acknowledgment in all men for his mercies, and deservedly is styled the sweet Psalmist of Israel, 2 Sam. xxiii. 1. Josephus says, that David added songs and hymns to the harmony of his harp, when he played before king Saul, and that the energy of both was such, as repressed the suggestions of the evil spirit.

Ver. 11. *The Lord took away his sins, and exalted his horn for ever, he gave him a covenant of kings, and a throne of glory in Israel.*] Upon David's confession of guilt and humiliation before God, and a long succeeding repentance, God pronounced the sentence of pardon by Nathan the prophet. But is this change of his own condition all we are to understand by the words, "He exalted his horn for ever?" *Horn*

is an eastern figure for a king, and by it is meant the future budding forth, or future kingdom of the Messiah: and this idea being joined with the covenant of kings, or rather of a kingdom, as the margin more agreeably to the Greek has it, the sense will be briefly this, that God engaged to make the horn of David to flourish, i. e. to make a glorious king to bud, like a branch in the house of David, and would ordain, and had decreed a lanthorn or kingdom for his anointed, as it is expressed, Ps. cxxxii. 18. see the like metaphor, 1 Kings xi. 36. The words *for ever*, incline me to think, that besides the promises made to David, and his posterity, according to the flesh, the kings of Judah, that they should continue long beyond any other regal race in the known world, in earthly splendour and authority, the author refers to that promise, 1 Chron. xvii. 12. that "his house, and the throne of his kingdom, should be established for ever before him," which includes an everlasting dominion over the church and people of God, and is more fully expressed in the supplement to this account, ver. 13, 14. "I will be his father, and he shall be my son, and I will not take away my mercy from him, but I will settle him in my house, and in my kingdom for ever, and his throne shall be established for evermore;" which contains a promise, that can only respect that son of David, who was at the same time strictly, and immediately the son. And to him many passages in the Psalmist refer, which are otherwise unintelligible. See Ps. xxi. 4, 5, 6. "His kingdom shall stand fast for ever, and his throne shall be like as the sun before me," and Luke i. 32, 33. where this promise is accordingly applied to our Saviour by an angel from heaven. The completion of the promise made to David, that the Messiah, or branch, should come out of the stem of Jesse, which was renewed by Isaiah, Jeremiah, and Zachariah, was still looked for by this writer in the beginning of the Greek monarchy. And that Solomon was not meant by the horn, or branch, appears from hence, because Isaiah and Jeremiah, long after Solomon's death, promise his coming to whom these titles do belong: and at the conception of Jesus Christ, Zachary, the father of John the Baptist and a prophet also, declared, that "God had raised up the horn of Salvation, in the house of his servant David," Luke i. 68, 69.

Ver. 12. *After him rose up a wise son, and for his sake he dwelt at large.*] Διʼ αὐτὸν κατέλυσεν ἐν σκέπῃ, i. e. Through the blessing of the Lord he dwelt at large. The meaning of which either is, that he lived quietly and in peace; or that he reigned far and near, and had a very extensive dominion, 1 Kings iv. 21. Drusius understands it of his subjects, under his reign, or through his means, living happily. The Vulg. has, "Propter illum dejecit omnem potentiam inimicorum," i. e. says Calmet, for his sake the Lord subdued, or quieted all his enemies round about, ver. 24, 25. "A cause de lui, le Seigneur détruisit toute la puissance de ses enemis." Junius renders most unaccountably, "Per quem in lato habitabit Deus." Grotius approves of none of these senses, and conjectures the true reading to be, Διʼ αὐτὸν κατέλυσαν ἐν σκέπῃ; i. e. upon account of his superior wisdom, neighbouring nations willingly submitted to his sway.

Ver. 14. *How wise wast thou in thy youth, and as a flood filled with understanding?* Ver. 15. *Thy soul covered the whole earth, and thou filledst it with dark parables.*] This is according to a mode of speech, frequently made use of in scripture, wherein the same word that denotes to flow, as out of a fountain, is often used for speaking, or haranguing; and, by the same metaphor, words are sometimes resembled to waters; thus Prov. xviii. 4. "The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook." See also chap. i. 23. xv. 28. In allusion to this we meet with "Torrens ingenii, Flumen eloquentiæ," in approved classic writers. The extensiveness of Solomon's knowledge is here said to be great, as like a deluge to cover the whole earth, for he excelled in all sorts of wisdom, which as he asked of God preferably to riches, or honour, so he gave it to him without measure. He delivered most admirable maxims and precepts for the service and conduct of life, called here parables, or proverbs, so many in number, even three thousand, 1 Kings iv. 32. as comparatively to fill the earth; herein "his wisdom excelled that of all the children of the east country, and all the wisdom of Egypt," ver. 30.

Ver. 18. *By the name of the Lord God, which is called the Lord God of Israel.*] This sentence, though seemingly very easy, and generally admitted as it stands in our version, gives me some suspicion. I think it is by no means to be connected to the latter part of this verse, but hath immediate reference to the foregoing verse. The commentators indeed all agree in

expounding it of Solomon's great riches through God's blessing, but is there any need of such a formal preamble, such a solemn seal as it were of authority, nor unlike that, 1 Cor. v. 4. to introduce only that Solomon was very rich? I would rather refer this sentence to the former subject, and explain it, Foreign nations, and persons of the greatest note in them, admired thee for thy wisdom in all the branches of it: for thy songs, ἐν ᾠδαῖς, proverbs, parables, and interpretations, ἐν ὀνόματι for the name, i. e. the power and blessing of God accompanying thee, (the God of all the earth, but of Israel in a more particular manner) visible in the gift of wisdom to thee in such profusion and abundance. But we shall come still nearer the meaning, if we understand ὀνόματι as an Hebraism, and render it *praise*, *honour*, or the like. No doubt can be made, but the Heb. had it לשם, and in the sense in which it occurs, Deuteron. xxvi. 19. "And to make thee high above all nations that he hath made in praise, in name, לשם and in honour." Where the LXX render לשם by ὀνόματον, which is to the same sense. We may therefore render this passage thus, The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations, to the glory of the Lord God, which is called the Lord God of Israel. This sense seems easy and natural, and is further so confirmed by the Syr. and Arab. versions, which mention Majestas & Honor here, as to leave but little room to doubt, but that it is the true one. I once indeed conjectured that ἐν ἐρήμοις Κυρίου τοῦ Θεοῦ, κ. τ. λ. might possibly have been the true reading, refering to the particular honour vouchsafed to Solomon in the Lord's appearing to him twice, 1 Kings iii. 5. and ch. ix. 2. but where the present reading can tolerably well be accounted for, I am the more backward to attempt an emendation.

Ibid. *Thou didst gather gold as tin, and didst multiply silver as lead.*] Vast sums of money are mentioned in the history of the Jews, as belonging to David and Solomon. When the former conquered the kingdom of Edom, he thereby became master of two sea-ports on the Red Sea, or Arabian gulph, viz. Eloth and Esiongeber, 2 Sam. viii. 14. compared with 1 Kings ix. 26. from whence Solomon maintained a great traffic for gold to Ophir (which Josephus says is since called the Golden Land, Antiq. L. viii.) supposed to be the Aurea Chersonesus of the ancients; and that by the assistance of skilful Tyrian pilots and mariners, whom Hiram king of Tyre, being a friend and an ally, had sent, in one voyage there were brought to Jerusalem four hundred and twenty talents of gold. A most immense sum however computed, ver. 27, 28. insomuch that it made money in Jerusalem to be as stones for plenty, 1 Kings x. 27.

Ver. 19. *Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.* Ver. 20. *Thou didst stain thy honour and pollute thy seed, so that thou broughtest wrath upon thy children.*] Every transient act of sin, as it is called, leaves a lasting stain behind it, see Josh. xxii. 17. Jer. ii. 22. But that of lust is of a deeper dye, as being generally more complex. Solomon's lust was the more aggravated from its consequence, as being the means of seducing him to idolatry, for into this he fell through the charms and softnesses of his many heathen mistresses, Moabites, Ammonites, and other strange women. So fatal an evil is lust to the best understanding. This impiety was manifest in him about the thirtieth year of his reign, according to chronologers, but the more secret beginning of his defection is by Josephus, and other Jews, dated from the images of oxen, made by his command, as supporters of the brazen sea. It is observable, that in this whole catalogue of famous men, whom this author purposely celebrates from the xlivth to the end of the lth chap. Solomon is the chief, if not the only person, that he casts any reflection upon. There is not one word mentioned of the sins of David, of the murder and adultery he was guilty of, but every thing is enlarged upon, that can any way tend to the honour of that prince; what reason then can be assigned for this difference? This silence with respect to David's sins, seems to intimate his repentance and forgiveness; but of Solomon we may say with St Austin, that nothing is more certain than Solomon's idolatry and sin, and nothing more uncertain than his true repentance. Contr. Faust. It is the opinion of many writers that Solomon died in this sin without repentance; it is more certain, that before he died he persisted in it, notwithstanding the repeated appearance of God's Schechinah, 1 Kings xi. 9, 10. And from that chapter it appears, that the divine protection visibly departed from him. After the mention of Solomon's glory, wisdom, wealth, &c. we have in this account a sad instance of human frailty. As this wise and great man had forsook the Lord his God, the Lord stirred up an adversary to him, Jeroboam

his servant, the effect of which was, the rending ten tribes from the house and family of David, so that the kingdom came to be divided into two kingdoms, or rather factions, those of Judah, and Israel.

Ver. 21. *So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.*] When the kingdom was divided, ten tribes went over to Jeroboam, and two tribes, those of Judah and Benjamin, still adhered to Rehoboam, Solomon's son, 1 Kings xi. 12. The part which adhered to Rehoboam, or the house and family of David, was called the kingdom of Judah, the other the kingdom of Israel. The capital or chief city of Judah, was Jerusalem, and that of Israel, was at first Schechem, 1 Kings xii. 25. and then Tirzah, 1 Kings xiv. 17. xvi. 8. Afterwards the royal city was by king Omri removed to Samaria, being the head city of the tribe of Ephraim, 1 Kings xvi. 23, 29. This continued to be the regal city of Israel, till a period was put to that kingdom. Whence the prophets by Samaria and Ephraim often mean the kingdom of Israel; as by Judah and the house of David, and Jerusalem, and Sion, they mean the kingdom of Judah. And in this sense we are to understand Ephraim here, and in ver. 23. But since the return from the Babylonian captivity, Israel and Judah are taken promiscuously for the same people, and are all, without any distinction, sometimes called Israel, and sometimes Judah. In reading the history of the kings of Judah and Israel, it is observable, that many of the kings of Israel came to the throne by violence, and not by rightful succession, whereas the kings of Judah, being the posterity of David, all reigned by right of inheritance, each king succeeding his father in the throne, according to God's promise to David, that he would set up his seed after him, 2 Sam. vii. 12. Psal. lxxxix. 29, 30.

Ver. 22. *But the Lord will never leave off his mercy.*] And though for Solomon's idolatry the kingdom was divided, yet God's covenant with David still comforted them, Psal. lxxxix. 29. they still depended upon, and pleased themselves with the expectation of the sure mercies of David. But why is the Messias termed "The mercies of David?" Because designed in God's promise to David by Nathan, which promise is there called "God's mercy, that should not depart from him." He is called "the sure mercies of David," from the certainty of the performance of this promise, because God had "sworn by his holiness, that he would not fail David." Accordingly, the sacred writers of the New Testament with good reason say, that the sure mercies of David were fulfilled in Christ's kingdom, Acts xiii. 34. See Bishop Chandler's Def. p. 224.

Ibid. *Wherefore he gave a remnant unto Jacob, and out of him a root unto David.*] See ch. xliv. 21, 22. and ch. xxxvi. 8. This most probably should be read in the future, as the words before are, Wherefore he *shall* give a remnant unto Jacob, and a root, or chief stem unto David, out of his loins; because it refers to the fulfilling of Esay's prophecy, still to be completed. And thus the Syr. and Arab. versions read. Very remarkable is the gloss of those interpreters upon this passage, which probably was the exposition of the Jews, among whom those translators lived, "Dabit Jacobo salutem, & Davidi regnum maximum," i. e. He shall give salvation to Jacob, and a great kingdom to David. Which words imply, that the covenant of the kingdom related not so much to Solomon, and his race, as to the Saviour of Jacob, whose kingdom should far exceed Solomon's, or David's, and who should, as Isaiah foretold, derive from David, as the branch, or stem from his root. Ibid. p. 228.

CHAP. XLVIII.

Ver. 6. *WHO broughtest kings to destruction, and honourable men from their bed.*] Elias foretold the death of Ahab, Jezebel, Ahaziah, Joram, &c. and is therefore said here to have brought them to destruction. This is according to the Scripture phrase, which represents the prophets often as doing what they only foretold, to mark and intimate the certainty and infallibility of their predictions. He was commissioned to oppose evil kings, and to reprove and check their wickedness, and none ever supported that character with more resolution, or corrected wickedness in high places with more freedom and liberty. His zeal was so great, that it is well compared to fire, ver. 1. What is here mentioned of his bringing honourable men from their bed to their grave, relates particularly to Ahaziah, who died on his sick bed, not long after this prophet foretold his death; and to Jehoram, according to the writing or letters of Elijah to him, 2 Chron. xxi. 15.

Ver. 7. *Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance.*] Elias fleeing from the persecution of Jezabel,

came at length to Mount Sinai, and from thence to Horeb, the mount of God; here it was he learnt God's intended judgments against the house of Ahab, and the whole kingdom of Israel. This seems to be the author's meaning here, but this text hath been seriously alledged by some Jews, for the προύπαρξις, or pre-existence of souls. The Rabbins will have it, that Elias and all the prophets were present at the giving of the law, and from Deut. xxix. 14, 15. have insinuated, that God making his covenant with the absent as well as the present, the souls of the posterity of the Jews were then in being, though not there present at the publication of the law. And some have gone so far as to suppose, that at the general judgment, not only the whole creation will be summoned into one grand solemn assembly, but those also, who never actually came into their bodies, *shall* appear in their ideal personalities, as they term it. See More's Mystery of Godliness. p. 22. These are Jewish conceits, which are almost infinite. The next verse will shew, that the rebuke of the Lord, and the judgment of vengeance, here referred to, relate to threats against Ahab, and his posterity. As to Elias's personal presence at the giving of the law, founded chiefly on this passage, it is a groundless whim, invented chiefly to serve an opinion.

Ver. 8. *Who anointedst kings to take revenge, and prophets to succeed after him.*] This relates to Hazael, king of Syria, and Jehu, king of Israel, whom Elias anointed by God's order, to execute his judgment of vengeance upon such Israelites, as had fallen into idolatry, 1 Kings xix. 17. By prophets the author seems principally here to allude to the calling of Elisha to that office. Though Elias had a great number of disciples, or holy catechumens, whom he trained up, and instructed, to stem the torrent of wickedness and idolatry, which spread more and more in Israel, and there were whole societies, or schools of the sons of the prophets, of which Elias had the direction and superintendency; yet Elisha was thought the properest person to assist, and at length succeed him, and Elias, by God's order, formally anointed and consecrated him.

Ver. 10. *Who wast ordained for reproofs in their times.*] Ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιρούς, i. e. Elias was ordained or appointed to appear again to denounce reproofs, and by threats of the greatest impending evils to reform the world, reconcile the Israelites, prevent God's judgments, and to prepare all for the great and terrible day of the Lord approaching. And so the Orient. versions have it, "Idemque venturus es, antequam veniat dies Domini." It was the unanimous sense of the Jews, that Elias should first come himself in person before the Messiah, and restore all things. See note on chap. xliv. 16. and here the author of this book, speaking of the true Elias, and his personal appearance, makes one reason of it to be, for reproofs in after-times, i. e. in the appointed times, or in due season, according to the Geneva version. A very learned writer observes, that the translation of this passage should be, He was described to be, or written of, as the margin has it, viz. in Malachi's prophecy, a type for times to come, i. e. Elias was a type or exemplar, ἐλεγμὸς, for so the Alex. MS reads, of what the forerunner of the Messias should be, or do. Mede's Works, Disc. xxv. See also Bishop Chandler's Def. p. 252.

Ibid. *And to turn the heart of the father to the son.*] This alludes plainly to the last verse of the prophet Malachi, where the expression is the same. The meaning is, that Elias at his appearance should put an end to those religious differences, which divided the nearest relations from each other, and make them all join in the same faith, and in the duties of repentance and reformation, and thereby prepare themselves for the reception of the Messias. But another, and more easy sense, may be given to this passage, if we translate ל not *to*, but *with*, see Exod. xxxv. 22. and then the meaning will be, that this prophet's office will be, to turn the heart of the father with the son's, i. e. his reproof and preaching, shall produce a general reformation in the minds and manners of all sorts of persons, as before he was a great reformer of the law, under its greatest degeneracy and corruption.

Ibid. *And to restore the tribes of Israel.*] i. e. Deliver, and redeem Israel, or restore the kingdom to Israel, through the Messiah's advent, which was part of his office. See Isa. xlix. 6. Or the meaning may be, to preach, and accomplish the restoring of the tribes of Jacob, whose gathering this writer prays for, ch. xxxvi. 11. These words may also be refered to the coming of Elias, at the end of the world, or at the time of the restitution of all things, ἀποκαταστάσεως πάντων, i. e. the consummation of all things, which God has spoken by the mouth of all his prophets, since the world began, Acts iii. 21. A notion entertained by very many of the fathers, and seems to have its foundation in our

Saviour's own words, Matth. xvii. 10, 11. And this conjecture I am the more encouraged to offer, as I find it countenanced by a most learned writer, who enforces it with many cogent reasons, and applies this very passage to support the opinion, explaining it of an Elias, which shall be the harbinger of Christ's second coming, the ἰκτυμὸς, or type for the times to come. The foregoing passage likewise of Malachi, of turning the hearts of the children to their fathers, he refers to Christ's second advent, and to an Elias, which shall precede that, and the great and dreadful day of judgment; who shall labour to bring the unbelieving posterity of the Jewish nation, to have the same heart and mind their holy fathers and progenitors had, i. e. to convert them to the faith of Christ, whom their fore-fathers, the patriarchs, hoped in, and looked for, lest continuing obstinate in their unbelief to that great day, they should be smitten with a curse, and perish among the rest of the enemies of Christ's kingdom. See Mede's Works, l. i. Disc. xxv. In this and the five foregoing verses we have a beautiful specimen of the figure Anaphora, like that admired one, Catil. Orat. i or that in Psal. xv.

Ver. 11. *Blessed are they that saw thee and slept in love.*] The rendering would be better, "Blessed are they that see thee, or shall see thee, at thy return, and shall be honoured with thy love, and friendship," κεκοσμημένοι, as some copies have it, and so the Vulg. "Beati sunt qui .... in amicitia tua decorati sunt." The margin also is to the same effect. Which may be understood either as a wish, or to be spoken more prophetico. Such he pronounces will be happy, because immediately after him they will see the Messiah. This is exactly agreeable to the notions of the then Jews, for in the Talmud, Targum, and their later comments, the coming of Elias, and the Messiah, usually go together: And this is the reason why the Jews pray so heartily for the coming of Elias, even without the mention of the Messiah, because the coming of the one, according to the prophet Malachi, infers the other. See Bishop Chandler's Def. p. 81. If we read κεκοιμημένοι, which our translators follow, the sense then will be, Blessed are the dead, those good Israelites, which died in the Lord, not merely those that slept in love, as our version has it, but such as departed in his favour and love, they shall obtain a better resurrection, i. e. shall be prefered to have a part in the first, and with his other saints shall reign gloriously with him.

Ibid. *For we shall surely live.*] Ζωῇ ζησόμεθα. We may observe here, that the conversion of the Jews at the return of Elias, is represented by a new life. And indeed, the restoration of the church is sometimes represented as a resurrection of it from the dead; and her return from a low afflicted state, under the metaphor of a new life, a reviviscence of God's church and people from the dead. This figure is no where more strongly or frequently used than in Ezek. ch. xxxvii. where God is introduced enquiring of the Jews in Babylon, εἰ ζήσεται, "Can these bones live?" ver. 3. and promising to put into them πνεῦμα ζωῆς, "the breath of life," ver. 5. Καὶ ζήσεσθε, "and ye shall live." And bidding the prophet blow on them, ἵνα ζησάτωσαν, that they may live, ver. 9. and declaring, that when he had done so, breath entered into them, καὶ ἔζησαν, and they lived again, ver. 10. In all which places ζωὴ is used to express the return of the church from her obscurity and thraldom, to a glorious state. Mr Mede understands this place in like manner of the Jews' conversion, and observes, that this is agreeable to the ancient and general doctrine, both of Jew and Christian, that they shall have an Elias sent to instruct them, a deliverer ἕνεκεν Σιὼν, for the sake of Sion, as the LXX well express it, Isa. lix. 20. For it may be fit to conceive magnificently of so great a work of God, towards a people for whom he hath formerly shewn so many wonders, especially this being the greatest work of mercy, ever done for them, far beyond the bringing them out of Egypt. The common interpretation of this passage, either respects the hopes of a general resurrection, or that of the saints in particular, supposed to be previous to it. And in this last sense St John uses ἔζησαν, Rev. xx. 4. to express the early resurrection of the martyrs, slain for the testimony of the truth.

Ver. 12. *Elias it was who was covered with a whirlwind, and Eliseus was filled with his Spirit; while he lived he was not moved with the presence of any prince, neither could any bring him into subjection.*] Instead of Ἠλίας, ὃς ἐν λαίλαπι ἐσκεπάσθη, which is the reading in all the Edit. Grabe prefers ὡς ἐν λαίλαπι, κ. τ. λ. Prolog. Tom. iii. c. iv. And so do Badwell and Beza, which the Geneva version follows, *i. e.* As soon as Elias was taken up in a whirlwind, Elisha was

filled with his Spirit, and succeeded him immediately in the prophetic office. And he shewed on all occasions a courage, worthy of the successor of Elias. Neither fear or caresses, promises nor threats could overcome him; he respected not the persons of the mighty, and was indifferent about their frowns or smiles, 2 Kings iii. 14. Some understand πᾶς λόγος οὐκ ὑπῆρεν αὐτὸν, in the beginning of the next verse, of his great penetration, and knowledge of things done at a distance, as was pre-signifying the coming of Behadad's messengers to slay him, 2 Kings ch. vi. 32. and detecting the villany of his own servant Gehazi, 2 Kings v. 26. but the former sense seems preferable.

Ibid. *And after his death his body prophesied.*] To *prophecy* is a term of large signification, and besides the foretelling of future events, which is the ordinary notion of it, it signifies to work miracles, in which sense it is taken here, for the author refers to what happened, when a dead corpse being cast into the sepulchre, where Elisha's body lay, it revived upon touching his bones, 2 Kings xiii. 21. Hence it was conceived that the Spirit of God in some sort accompanied even the dead body of that holy prophet, and that he continued to work miracles in his grave. The sense here is somewhat different from that in the latter part of the next verse, *viz.* "at his death were his works marvellous," *i. e.* when he was just a dying, he foretold the downfal of the Syrians, after smiting them three times, an event of great consequence to God's distressed people, whom he comforted with his last breath.

Ver. 15. *For all this the people repented not, neither departed they from their sins till they were spoiled and carried out of their land, and were scattered through all the earth: Yet there remained a small people, and a ruler in the house of David.*] The Jews were a people remarkably distinguished by the favour of God; the exemplary piety and faith of their first fathers procured the blessing of a numerous posterity, and they became a flourishing and potent state. But as sin is the ruin of any people, the degeneracy of their descendants forfeited by degrees God's favour, and brought down his judgments. For when neither miracles nor commands, promises nor threats, nor the instructions and examples of holy men and prophets among them, had any effect upon them, but they continued obstinate in their evil courses, God determined to remove Israel out of his sight, and the ten tribes were at length carried away captive by Salmanassar, beyond the Euphrates, the small kingdom of Judah with its sceptre still subsisting. God had threatened by his prophet upon their disobedience to scatter them among all people, from the one end of the earth even unto the other, Deut. xxviii. 64. and hereby in some measure it had its completion. But the Jews themselves acknowledge this prophecy to be fulfilled at their last general dispersion, after the destruction of Jerusalem by the Romans, which those emphatical words of Josephus, "The Jews are dispersed over all the earth," confirm. De Bell. Jud. L. vii. c. 3. which indeed appears from their present state and circumstances, for they are vagabonds and exiles from their native country, and straggle through all the world, neither God nor man being their king, and they are debarred the privilege of setting their foot on their own country, though merely as foreigners.

Ver. 23. *In his time the sun went backward, and he lengthened the king's life.*] When Hezekiah was sick unto death, Isaiah foretold his recovery, and as an assurance of the truth of his prophecy, told him that the sun should return backward, chap. xxxviii. i. e. says the learned Usher, "Tantum nocti detractum, quantum diei fuit additum." Ann. ad A. M. 3291. As much was deducted from the [next] night, as was added to this day, the divine providence so ordering this miraculous retrogradation, that it was no hindrance to the regularity of the motions of the other heavenly bodies, as appears from the calculation of the same eclipses, by the ancient Chaldeans and modern astronomers: Nor was it discerned, or taken notice of, in other countries, which occasioned an embassage from Babylon to inquire about the truth of it, 2 Chron. xxxii. 31. Hence some have thought this a particular miracle, manifested only by the shadow on the sun-dial of Ahaz.

Ver. 24. *He saw by an excellent spirit what should come to pass at the last.*] Πνεύματι μεγάλῳ. Isaiah was filled with the Holy Spirit in a greater degree than the other prophets. Hence Greg. Nazianzen calls him μεγαλοφωνότατον τῶν προφητῶν. By his seeing τὰ ἔσχατα we may understand the last, or latter times, which phrase is frequently used in Scripture to signify the days of the Messiah. One certain time had been prefixed by God for bestowing a great blessing on the world; this was known to all in the age of the prophets, and therefore, when the prophets speak of things to be done then, they often, by way of eminence, call that time the last time, the last

days, the latter days, the end of days, and sometimes the end of the age, τῦ αἰῶνος, as in the following verse. It is particularly true of Isaiah, above all the other prophets, that he saw what regarded these times, for he foretold the coming, the character, offices, life, and death of the Messiah, the future glories of the church, the enlargement and flourishing of it under the gospel, and the bringing the fulness of the Gentiles into it, more clearly and frequently, than any of them. Accordingly he is often cited in the writings of the New Testament, and obtained the character of the *evangelical* prophet.

Ibid. *And he comforted them that mourned in Sion.*] Isaiah foresaw not only the evils coming upon Sion, but likewise their period and end. He foretold the Babylonian captivity long before it happened, and he revived the Jews with the comfortable prospect of a restoration from it, and a return into their own land. The learned Vitringa observes, that the prophecy of Isaiah is more in a consolatory way than the generality of the other prophets, and instances in many particulars in which this prophet foretels comfortable things as to the future state and condition of the church. On this account, some of the ancient Jews said, "Liber Jesaiæ est totus consolatorius." Proleg. in Jesai. Calmet thinks our author particularly alludes to Isa. lxi. 1. Or if we understand the phrase [*at the last*] of the days of the Messiah, then his coming, so clearly mentioned in his prophecy, may be here refered to, who was spoken of, and expected by the Jews, as the Comforter and Consolation of Israel, Luke ii. 25.

CHAP. XLIX.

THE remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary. Ver. 2. *He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.*] Josias, of all the princes mentioned in holy writ, has the most unsullied character; his life was so pure, and his conduct so unblameable, that the scripture represents him without fault, and as having no equal, 2 Kings xxiii. 25. He began to reign at eight years old, and was as early in his duty to God. Tho' he always expressed a great regard and attachment to the true religion, it was at eighteen that he zealously set about the work of reformation, and correcting the idolatrous abuses, which former reigns had either introduced or allowed. Instead of the lukewarmness and indifference of many of his predecessors, who, though religious and well disposed princes, attempted not to take away the high places, Josias exerted a laudable and disinterested courage: he demolished the high places, overthrew the altars, burnt the groves, and even the bones, which he caused to be dug up, of the false prophets. And in the midst of a corrupt age, and perverse nation, he successfully made use of his authority for the service and establishment of the true religion. The assemblage of so many good qualities, and uncommon virtues in one prince, the author here compares to a refreshing perfume, composed with the nicest art of the most precious and exquisite spices. But the beauty of this comparison is lost, without observing, that his very name signifies perfume, or *thymiama*. See Pagnin. Heb. Lex. Mess. of Port-Royal have a good reflection here: "Kings generally pride themselves in victories gained in battle, and trophies from conquered provinces; but God has taught us, by the praises bestowed on King Josias, that the truest honour is to serve him by whom princes reign, and that their glory shall be eternized after death who in their life labour to promote his: That as Josias contented not himself with his own personal goodness, or instances of private piety, nor was easy till he had brought off his people from great wickedness and idolatry, to the service of the true God, so princes should be reminded, from so celebrated an example, not only to be good and religious themselves, but, as persons invested with the supreme authority, should labour with all their power to maintain a true faith, and keep up a public spirit of religion in their dominions, and firmly establish in the hearts of all their subjects his pure worship, who put and continues the crown on their heads."

Ver. 4. *All except David, and Ezekias, and Josias, were defective.*] i. e. Fell into idolatry, or, however, tolerated it, by not destroying the high places, or acted in some way or manner contrary to the purity of God's worship, or against his will. The scripture commends Jehosaphat in most instances, but blames him for making an alliance with the kings, Ahab and Ahaziah, and not taking away the high places. Of Asa too it is mentioned, whose heart in other respects was perfect, that in his time the high places were not removed, 1 Kings xv. 14. and if David, here instanced in as a pattern of perfection, sinned with Bathsheba and by the murder of Uriah, he expiated these crimes, says Calmet, by a signal and unfeigned repentance: And if Hezekiah offended God by putting too

much confidence in the friendship and alliance of foreign princes, and in the splendor and multitude of his own riches, he atoned for these faults, by a firm attachment to the true worship of God all his life, and a perfect resignation to his will at the approach of death.

Ibid. *Even the kings of Judah failed.*] This was true of all of them from the first to the last, except the few here mentioned. We read, 2 Chron. xii. 1. that when Roboam had established the kingdom, he forsook the law of the Lord, and all his people with him, and Manasseh, one of the later kings of Judah, before their captivity, seems to have taken up a resolution to destroy even the very name of the true God and his service from off the earth, and to establish idolatry, though he repented before his death, 2 Kings xxi. 2. And whoever reads the several instances of abomination, 2 Kings xxiii. 4. to ver. 15. would suspect, that the people had even received the idols of all nations to worship them; and therefore no wonder was God so incensed with them, whose offences were aggravated by his favours to, and fondness of Judah. That Judah obtained the royal dignity, which Reuben by transgression forfeited, and Levi was prevented from, was an instance of God's love, and particular affection; and therefore that Judah should fall into idolatry, must heighten his displeasure. With what a tender regard and particular emphasis is Judah spoken of by God, Hos. iv. 15. "Though Israel play the harlot, yet let not Judah offend." As if God expected a more ready and willing obedience from a people so highly favoured.

Ver. 5. *Therefore he gave their power unto others, and their glory unto a strange nation.*] The kingdom of Judah and Benjamin, though they were often oppressed by God's permission for their sins, yet continued in some measure an hundred and fifteen years after the destruction of the former kingdom of Israel by Shalmanassar; at length, God, being more and more provoked, notwithstanding the many warnings of his prophets, by the idolatry and other wickednesses, both of kings and people, decreed to remove Judah also out of his sight, or, as it is expressed, 2 Kings xxi. 13. "To stretch over Jerusalem the line of Samaria, and the plummit of the house of Ahab, i. e. (dealing with them by the same measure) utterly to destroy Jerusalem, and the whole kingdom of Judah, as he had done that of Israel, and Samaria the chief city of it, and as he had threatened to do, from their first settling in Canaan, Deut. xxviii. 32, 33. which great calamity God was pleased at length to bring to pass by the Babylonians. Many Gr. copies have ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἑτέροις, which reading is confirmed by the Orient. versions, and the Vulg. "Dederunt enim regnum suum aliis." This, says Calmet, literally happened, for the kings of Judah, in some sort, delivered up their kingdom to strangers, when Ahaz called to his assistance Tiglath-Pileser, king of Assyria, 2 Kings xvi. 7. After that time, the kings of Assyria and Babylon pretended that the kingdom of Judah was tributary to them, and held of them: It was on this pretext, that Sennacherib came up to attack Hezekiah, pretending that he had failed in some articles of the treaty, agreed upon between the kings of Judah, and his predecessors, 2 Kings xviii. 7, 14. Nebuchadnezzar had the same pretence for his attack, that the kings of Judah, contrary to their agreement, and to withdraw themselves from their obedience to him, had made an alliance with Egypt, 2 Kings xxiv. 1, 2, 3. where it is expressly said, that all these evils came upon Judah, at the commandment of the Lord, to remove them out of his sight.

Ver. 6. *They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremiah.*] Chap. xxxiv. 22. ch. xxxvii. 8. xxxix. 8, 9. Upon king Zedekiah's revolting from, or rebelling against Nebuchadnezzar, and giving a fresh provocation unto the Babylonians, Nebuchadnezzar, with his army, once more came up against Jerusalem, the head city of the kingdom of Judah, and besieged it, where the people suffered a most miserable famine. At length, after a year and a half's siege, the city was broken up, and burnt, and with it the king's houses, and the famous temple of Solomon were all laid in ashes, and the walls of the city broken down by Nebuzaradan; and the remnant of the people, who escaped the sword, were all carried captive into Babylon. "All these evils, says the Scripture, came to pass in Jerusalem, and Judah, through the anger of the Lord, until he had cast them out from his presence," 2 Kings xxiv. 20.

Ver. 7. *For they entreated him evil, who nevertheless was a prophet sanctified in his mother's womb.*] This is agreeable to what God says of him, Jer. i. 5. That he was set apart for the prophetical office by a particular decree of God, and the infusion of his sanctifying grace, even before his coming into the world. The same

phrase is used of John the Baptist, and our Saviour, John x. 36. before they entered on their public ministry. In the character which this writer draws of the prophet Jeremiah, he seems to dwell chiefly upon the persecutions which he endured; and indeed he was all his life-time exposed to the ill treatment of the Jews, whose irregularities and apostacy he was always reproving, and reminding them of their approaching ruin on that account. It is mentioned here, as one principle cause of the destruction of their state, that they had contemptuously and unjustly persecuted and afflicted God's prophet, whom he raised up on purpose to declare his will, and denounce his judgments. For there is nothing that fills up the measure of men's iniquities sooner, or draws down God's displeasure upon them more severely, than when they not only despise, and trample on his laws, but evil entreat, and injure those whom he has appointed his messengers, and the ministers of reconciliation, and who affectionately endeavour, wish, and pray for their good and conversion.

Ver. 8. *It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.* Ver. 9. *For he made mention of the enemies under the figure of the rain, and directed them that went right.*] i. e. He also mentioned the judgments on the enemies of God under the figure of rain, and that it would go well with them that went right. It has been objected by learned men, that Daniel is here omitted, where it seems proper to have inserted him, as a Jewish prophet and author, whom Josephus calls one of the greatest of the prophets, and describes as a particular foreteller of good things, Antiq. L. x. On this account Mr Whiston inclines to think, that Daniel is meant and spoken of in ver. 9. For, says he, where does Ezekiel make mention of the enemies under the figure of rain, or what sense is there in that assertion, or how is it peculiar to Ezekiel that he foretold good things to those that walked uprightly? But Daniel made mention of the enemies in that famous dream or vision, wherein he foretold what the enemies of God's people would attempt against them, as also what happiness God would at length bestow on his chosen: he conjectures therefore that ἐν ὀνείρῳ is the true reading, though ἐν ὄμβρῳ obtains in all the present Gr. copies. Addenda to Histor. Memoirs, p. 189. But I cannot altogether approve of this conjecture; for as to the first enquiry, how the prophet Daniel comes to be omitted by the writer of this book, many probable reasons may be assigned; he might, says a learned prelate, forget Daniel, as he did Abel, Melchisedeck, Job, Ezra, and other Scripture worthies, the latter of whom was as famous in his generation, as Nehemiah, whom he praises. It may be, he reserved speaking of Daniel to another place in his book, (for he observes no order of time) which he lived not to finish. Or Daniel might at first be numbered with the other prophets by the first composer of Ecclesiasticus; and yet by reason of the author's imperfect work, or loss of one of his volumes in Egypt, or the translator's unskilfulness, or the transcriber's carelessness, the name of Daniel might be wanting in all the copies. Bishop Chandler's Def. Vol. I. p. 81—86. To these reasons I must add one, which seems to me to carry great weight with it, viz. That Daniel being not reputed and placed among the prophets in the Hebrew code, but among the Hagiographi, if our author had intended any where to have mentioned him, yet it was not to be expected that he should do it in this very place, because here he follows the order of the books in the Heb. division,—Jeremiah, Ezekiel, and the twelve minor prophets,—whereas Daniel is placed between Job and Ezra, of whom, as is before observed, he takes no notice. As to the second enquiry, where does Ezekiel make mention of the enemies under the figure of *rain*, the margin will answer this, referring us to ch. xiii. 11. and xxxviii. 9, 16, 22. which are sufficiently clear and express. And it is remarkable, that the margin there refers us back to this passage of Ecclesiasticus, as explanatory of each other. Nor is it a forced or unusual metaphor, to express God's judgments either against Gog, or his other enemies, by an overflowing rain, or shower. The Psalmist, it is certain, uses this figure, when he says of God, that "Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest, this shall be their portion to drink," Ps. xi. 7. As to the last reason alledged, for adjudging this 9th verse to Daniel. viz. His foretelling good things to come to those who walked uprightly, it may be replied, This is not peculiar to Daniel; for which of the prophets did not foretel the same, though perhaps not so eminently, or at so great a distance? On the contrary, with regard to Ezekiel, it may be said, that he stands single in the two following respects, which are both mentioned by our author: 1. That he saw the vision of the cheru-

bim: And, 2. Declared and published the security of the righteous, and the safety of them that went right in the perilous time, when God should visit, by introducing three of the most eminent for righteousness, who should deliver themselves by their righteousness under the severest of his judgments, ch. xiv. 14, 20. This verse, therefore, I presume, may very consistently be refered to Ezekiel, as our translators seem to understand it. It may not be amiss to observe, that instead of "he made mention of the enemies under the figure of rain;" the Syr. and Arab. have it, "he made mention of Job;" which I do not imagine to have arisen from a different reading, but to be another translation of the same reading, because איוב, or with the *vau quiescent* איב (like as אלוה sometimes wrote אלה) is either the proper name Job, or Hebrew word for *inimicus*. Hence Mr Hutchinson's observation, that Job signifies, *persecuted;* for איוב Job, is the participle passive of the root איב, *inimicitias agere*. Therefore Job signifies one evil treated by enemies, &c. Then as to the other words, ἐν ὄμβρῳ I suppose the Heb. gave it שער, which either signifies *rain*, and is rendered by ὄμβρος, Deut. xxxii. 2. or a storm, and is so rendered Isa. xxviii. 2. where it has the signification of *procella*, and by our translators called *a destroying storm*. If therefore the Hebrew was איב בשער, it might either be rendered τῷ ἐχθρῷ, or τῶν ἐχθρῶν ἐν ὄμβρῳ, *the enemies in rain*, or *Job in a whirlwind*, out of which God answered him, ch. xxxviii. or *Job under a storm*, viz. of afflictions. And it is remarkable, that Ezekiel is the only prophet that does make mention of Job; in this he is singular, as likewise in the vision of the cherubim, which are the two points here mentioned, perhaps the storm means the judgments of God, spoken of in the places where Job is mentioned, as one who should deliver his own soul, &c. So that Ἰὼβ ἐν ὄμβρῳ is not unlike Νῶε ἐν καιρῷ ὀργῆς, ch. xliv. 17. and both are joined together by the prophet, as worthy to be delivered in the time of wrath. But how comes Job to be mentioned in this place, and not also Noah and Daniel, who are joined with him in the same passages of Ezekiel? I answer, if the Syr. and Arab. would bear me out in guessing at a mistake in rendering the original, as well in these two names, as they do in Job's name, I would venture to conjecture, that ἀγαθῶσαι is the rendering of the original Heb. Noah, and Daniel; for in both these places of Ezekiel, Daniel is written without the Jod, Dan el, and being mistaken, if so transcribed, for two words, would give another sense; so that נוח רן אל might signify either the two proper names, and so the Greek might by mistake be, ἠ ἀγαθῶσαι τὰς εὐθυνούλας ὁδὸς, instead of ἠ τῷ Νῶε, ἠ τὸ Δανιὴλ, τῶν εὐθυνόντων ὁδὸς; or as נוח signifies *requies*, the rendering might be, as is the sense of our version, "Et requiem adjudicavit ad dirigentes vias suas." Could this be admitted, how apt it would be in this place, I need not say. I shall only add, that if this conjecture, for as such only it is proposed, might be allowed, the passage would be pretty clear; whereas, as it now stands, it is indeterminate, and liable to many objections.

Ver. 10. *And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place; for they comforted Jacob, and delivered them by assured hope.*] See note on chap. xlvi. 12. The author having mentioned Isaiah, Jeremiah, and Ezekiel, speaks here of the twelve minor prophets, as they are called, who completed the Old Testament Canon. These too in their respective times promised the Jews with great assurance, that deliverance which they looked and prayed daily for, at the temple; and successively comforted them, that God would perform, or confirm his mercy with them, and deliver them at his own good time. This comfort expressed in the twelve prophets, could be no other than the redemption by the Messias, because three of the twelve that promised it, lived after the return from Babylon, to which some would apply this and the like passages, and yet after that return, they foretold it as a thing still future. The Jews expected it as a happy event yet to come, and prayed for it in the days of Simon the high priest, i. e. near the days of Alexander the Great, and the writer of this book renews the petition, that God would make the time short, for the accomplishment of their deliverance, chap. xxxvi. 8. See Bishop Chandler's Def. p. 44. From the mention of the twelve prophets here, it seems manifest, that the canon of the sacred books was already made, when this tract of Ecclesiasticus was composed, and their prophecies collected, and digested into one body, or small volume, and that the Old Testament was in the same order that now it is, with respect to the prophetical writings at least. See Dupin's Hist. of the Old and New Testament.

Ver. 11. *How shall we magnify Zorobabel?*

Even he was as a signet on the right hand. Ver 12. *So was Jesus the son of Josedec, who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.*] The former of these was governor of Judah, or viceroy of the province of Judea, and the latter high priest, at the time of the Jews' return from the Babylonish captivity. To these was recommended the direction, and superintendency of rebuilding the temple; to these the prophets Haggai and Zechariah addre-s themselves, encouraging them, and the Jews under their conduct, to go on with the great design, by a promise of God's assistance and protection, and an assurance, that the glory of that house should be superior to that of the former. They readily obeyed, finished, and perfected the temple, and restored the public worship of God, and prepared and fitted it for everlasting glory, i. e. according to Calmet, "à son éternelle gloire," for the Lord's everlasting glory, and not of the builders, as Grotius explains it; or rather, fitted this second temple, for the king of glory to come into it, for the appearance of the Messiah in it; in which consisted principally the glory of this latter house. These chiefs are the two anointed ones, refered to Zech. iv. 14. and are said by this writer to be "signets on the right hand," i. e. near, and dear to God, as having the care of his people and church, and commissioned thereto by his signet, or authority. Both Zerubbabel and Joshua the high priest, were figures of the Messiah, or Jesus Christ, the governor and high priest of the Christian church, the true temple or house of God.

Ver. 16. *Sem and Seth were in great honour among men.*] All the versions except ours, put Seth before Sem, and indeed such an order is necessary in point of time, for Seth was the father of the righteous before the flood, as Sem was after it. The Syr. and Arab. versions insert Enos after Seth; and there seems to be good reason to place Enos among these worthies, for he was the first man that was celebrated for piety, and began to call upon the name of the Lord, and therefore was he named *Enos*, i. e. a true man, as if there had been no true man before him in that generation, because there was no pious man. Anciently there were a set of men called Sethians, who derived their name from this patriarch, and maintained, that he too, as well as Enoch, was translated without seeing death; but the church condemned these as heretics.

Ibid. *And so was Adam above every living thing in the creation.*] Adam had the honour, which belonged to no other, of being created immediately by the very hand of God himself, of being constituted by him Lord of the creation, and endowed with higher faculties, and greater intellectual powers, and above all, of being born in a state of innocence and spotless purity; so that he could truly boast of having God for his father in a higher sense, than any of his posterity. All others are by lineal descent and from men like themselves, and bring into the world with them sin, corruption, and hereditary guilt. The ancient fathers gather that Adam was much more in favour with God, than any of his sinful seed, from God's walking in the garden in his presence and his hearing his voice there; from whence they conclude, that before the commission of sin, God appeared to Adam in a bodily shape, and like a friend, spoke to him mouth to mouth. Nothing can be closer, or more worth observing than what Philo says of Adam, ὡς ἔνεκα εὐγενείας νέαν ἀνθρώπῳ σύγκρασις, κ. τ. λ. "Cui mortalis nemo hac nobilitate conferendus est; qui in corpoream statuam Dei manibus affabre formatus est, summo artificio: animi verò dignitatem adeptus est a Deo, inspirante divinæ virtutis tantum quantum mortalis natura potuit capere. Præstans adeo nobilitas, ut nulla alia quævis earum, quæ illustres nominantur, in comparationem venire potest," &c. Περὶ εὐγενείας. See also more to the same purpose, De Mundi Opificio.

CHAP. L.

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.] We find in the Jewish history two Simons, sons of Onias, both high priests, but at times very distant from each other; the first was Simon the Just, so called for his great piety towards God, and for his good-will and benevolence to the children of his people. Joseph. Antiq. L. xii. c. 2. The second is mentioned likewise by the same historian, ibid. c. 4. and is the same high priest, who in his great zeal opposed Ptolemy Philopator's entrance into the sanctuary, 3 Maccab. Learned men are divided which of these the author here speaks of. Grotius, Bossuet, and Calmet contend for the latter; Eusebius, Jansenius, Corn. a Lapide, Drusius, Badwell, and the very learned author of the Discourse concerning the Age of the Two Sirachides, hereto prefixed, are for the former, whose opinion is

supported by the following reasons. 1. The great character here given of Simon, with which agrees the testimony of Josephus, who says nothing in honour of Simon II. 2. Simon the Just was cotemporary with this writer, for he mentions him as officiating, and takes particular notice of the gracefulness of his performing the service, ver. 11, 12. and was himself then probably about ten years old. 3. The author manifestly speaks of a Simon then dead, for he mentions what he did in his life-time; ver. 1. particularly his good deeds for the house of the Lord, and the offices thereof; but the pontificate of Simon II. was at a good distance from the time of this writer, and will suit better with that of the translator.

Ver. 3. *In his days the cistern to receive water was covered with plates of brass, being in compass as the sea.*] In, or rather before the tabernacle of Moses, there was only a laver or kettle; afterwards, when the Jewish church was in its flourishing and settled state, Solomon enlarged it to be a brazen sea, or cistern, 1 Kings vii. 23. It is affirmed by many writers too hastily, that in the second temple there was no proper ark, no throne encompassed by cherubims, no visible glory, no molten sea. However the learned may determine the three former particulars, there seems great reason to conclude from the words of this writer, that there was a molten sea. See 2 Chron. v. 12. In the Catholic church of Christ, as represented in the book of Revelation, there is a sea of glass, like crystal, infinitely more precious and beautiful, than either of those in the Jewish temple, or any thing made of metal. See Daubus on Apoc. c. iv.

Ver. 7. *And as the rainbow giving light in the bright clouds.*] ὡς τόξον φωτίζων νεφέλας δόξης. I would rather render, As the glorious bow shining in the clouds; or, as the rainbow enlightening the clouds with glory. One cannot help observing what pains this writer takes from ver. 5. to ver. 12. to set forth the graceful presence, and august appearance of this favourite high priest; he searches heaven and earth for comparisons to illustrate the piece; whatever is either grand, magnificent, beautiful, precious, or lovely, is introduced upon the occasion. The sun, moon, and stars, in their greatest lustre and perfection, are all made to assist in their turns. The glorious bow on high, as well as the variegated flowers beneath, lend their colours. The gold and superb ornaments of the temple, the odoriferous incense, and holy fire on the altar, the rich vases, &c. meet to reflect honour on him. In short, the works, both of nature and art, the most curious and valuable in their kinds, are borrowed, either to express the superior dignity of his person, amidst his surrounding brethren like a tall cedar; or the perfection and glory of his pontifical apparel, as if, when he put on the robe of honour, in "his long garment was the whole world," as the book of Wisdom expresses it, ch. xviii. 24.

Ver. 15. *He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet smelling savour unto the most high King of all.* Ver. 16. *Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard for a remembrance before the most High.* Ver. 17. *Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.* Ver. 18. *The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.* Ver. 19. *And the people besought the Lord by prayer, before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.*] The 18th verse seems out of place here, it should follow the 16th, and the whole will be better connected. While the sacrifices were offering, which was the first part of the temple service, the priests with trumpets, and the Levites with musical instruments, and the singers, together with the people, joined their voices and sang psalms to complete the harmony. We find that David and Solomon appointed singing and trumpets at the time of sacrificing, 1 Chron. vi. 31. xvi. 7. and that Ezra restored this custom after the return from the Babylonish captivity, Ezra iii. 10, 11. and the same continued in after-ages. But at the time of incense there was kept silence, the people praying to themselves, Luke i. 10. We have here a distinct and clear description of the manner of the people's praying without, whilst the priest offered the sweet smelling savour of incense within; For at the time when the priest offered incense in the sanctuary, the people were left without in the Atrium Judæorum praying for the pardon of their sins, every man silently apart for himself. This seems likewise to be refered to by the half-hour's silence in heaven, Rev. viii. 1. which is set down there to point to the time of the priest's being gone in to offer incense, or the odour of sweet smell. I see no necessity, with Calmet, Bossuet, and others, to apply the description here particularly to the high-priest's officiating at Ptolemy

Philopator's solemn sacrifice in the temple; it is as applicable to the high-priest officiating upon any other solemn occasion; nor can a true synchronism be preserved according to that interpretation.

Ver. 20. *Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.* Ver. 21. *And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High.*] When the solemnity of the Lord was ended by the incense being offered, the high-priest came back, and pronounced the εὐλογία, or benediction. The form of the solemn blessing with which the priests dismissed the people by God's especial order, was this, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and give thee peace," Num. vi. 22. And lest any one should think too slightly of this blessing, because pronounced by a mortal like himself; it is added, Num. vi. 23. "I the Lord will bless him," and therefore properly called here, the blessing of the Lord, by the priest's lips; shewing, that the effect of this blessing does not depend upon man, but upon the ordinance of God, from the mouth of his own minister, whom he hath appointed to bless in his name, Deut. xxi. 5. and whose blessing he hath promised to confirm. We see from this passage, that, when the Jews received the blessing from the priest, they received it kneeling, or bowing down their heads. In the primitive times it was customary for the deacon (to prepare the people the better for it) to call out immediately before the time of the blessings, in such words as these, "Bow down to the blessing." Chrysost. Liturg. The blessing of the bishop, or priest, was so highly esteemed in the primitive times, that none durst go out of the church, till they had received it, according to the councils of Agatha, Can. 31. and that of Orleans, Can. 22.

Ver. 22. *Now therefore bless ye the God of all, which only doth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.* Ver. 23. *He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.* Ver. 24. *That he would confirm his mercy with us, and deliver us at his time.*] We may learn from this short prayer of the wise man, how to compose and regulate our own; we should acknowledge God therein, to be omnipresent and Almighty; that ever since we were born, we have been preserved by his good providence, every day, hour, and moment; that it is an instance of his great mercy to us, thus to be mindful of our preservation and being, having nothing in us but sin, and nothing due to us but punishment. The conclusion of this prayer seems to contain more than a request for peace and temporal blessings, it relates to, and manifests this writer's and his countrymen's impatience for the Messiah; and their earnest wish that God would speedily send the blessing of all men, to "perform the mercy promised to their fore-fathers, and remember his holy covenant," Luke i. 72. For it was the constant prayer of the Jews, both before and under the Messias, that God would hasten the blessings hoped for, and expected by them, and that he would make the time short; and it is still their form in the synagogue to say, "in our days," i. e. quickly, when they pray for the blessing of the Messias.

Ver. 25. *There be two manner of nations which my heart abhorreth, and the third is no nation.*] It is to be observed, that the two nations here refered to, are not to be taken exclusively, and in opposition to the Jews; but as *gens* among the Latins is sometimes taken in a very limited sense, to signify no more than a *family*, or *kindred*, so here δύο ἔθνη, "two nations," may signify two parts or cities of Palestine, as it had several divisions; and Samaria is probably one of them. Our translators, by rendering δύο ἔθνη, "two manner of nations," seem to guard against understanding them strictly as such. The author will not allow the third to be any nation, because of the great mixture of all sorts of people among them; he means the Cuthites, or Samaritans, who dwelt at Sichem, whose ancestors the king of Assyria sent thither; for when the Assyrians carried away captive the ten tribes, 2 Kings xvii. 24. they placed strangers in the chiefest part of the country, viz. Samaria.

Ibid. *Which my heart abhorreth.*] The schism of the ten tribes was the first rise of the extreme aversion the Jews had for the Samaritans, Samaria being the metropolis of the kingdom of Israel, and set up in a manner as a rival to Jerusalem, as the temple on mount Gerizim was to that of Solomon. The hatred of the Jews against the Samaritans was likewise much increased by the opposition these last made against the former on the return from the Babylonish captivity, both in the rebuilding of the temple,

and the repairing the walls of Jerusalem, Ezra ch. iv. On these accounts the disputes and animosities between them rose to the greatest degree imaginable. See Joseph. Antiq. L. xiii. 6, 18. The scriptures, and the Jewish records, acquaint us, that the jealousy and averseness between the two was so great, that they would have no converse together, nor shew any act of kindness to each other: And that this hatred was very ancient, appears from hence, that when the Jews would express their utmost aversion to our blessed Saviour, they said, "Thou art a Samaritan, and hast a devil," John viii. 48. as if to be a Samaritan, and have a devil, were things of equal reproach. If the Jews hated the Samaritans, the Samaritans were equally fierce in shewing their resentment against the Jews upon all occasions, as is plain from Luke ix. 53. Jesus going one day to a village of Samaria, the inhabitants would not receive him, because his face was as though he would go to Jerusalem. Josephus instances in many affronts and injuries offered to the Jews, as they passed through the country of the Samaritans to their solemn feasts at Jerusalem, Antiq. L. xviii. and L. xx. c. 5. The same is also evident from what the woman of Samaria, or rather from what St John in a parenthesis says, viz. that the Jews have no dealings with the Samaritans, ch. iv. 9. which some have extended so far, as to exclude all manner of civil intercourse, even the asking or giving one another a glass of water; and that the answer of this woman was an insult upon our Saviour, out of an ill-natured joy and satisfaction to find a Jew forced to beg a little water of her. It may seem somewhat strange, that this writer, who has delivered such excellent precepts of morality and instruction in this Book, should be so uncharitable and ill-natured at the conclusion of it, as to declare, that he hates such and such nations from his heart. Calmet, in answer to this, says, that the author does not here declare that he himself hates any in particular, but that he judged these people, from their inveterate malice against the Jews, to be their greatest and most dangerous enemies, and as such to be disliked and shunned by every true Israelite.

Ver. 26. *They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.*] Some have fancied that the Samaritans are spoken of in the first and last part of this verse. And indeed one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem on mount Gerizim, and calls it the capital of the Samaritans, Antiq. L. ii. But the most exact geographers make Samaria and Sichem to have been two different cities. However this be, it is not probable that our author should mean the same people in both places, or that mentioning three nations whom he disliked, he should name the Samaritans twice in so short a compass, though we should suppose him tinctured with the national hatred to that people. I rather, therefore, incline to Drusius's learned conjecture, that the true reading here is, ἐν ὄρει Σηείρ, those that inhabit mount Seir, i. e. the Idumæans, "Qui sedent in monte Seir;" so that the three nations, or rather the three particular sorts of people, that he is offended at, are now clear and distinct, viz. the Idumæans, who inhabit mount Seir; the Philistines, who were continually at war with the Israelites; and lastly, the inhabitants of Sichem, i. e. the Samaritans, whom he undervalues, and scarce allows them worthy of the name of a people, either because they were a mixed multitude, or were apostates, and held many erroneous tenets, and particularly favoured Sadducism.

CHAP. LI.

JESUS, son of Sirach the elder.] The author of this book finishes his work with a prayer or hymn, (see first prologue) from which we learn many particulars relating to his life; as the dangers he met with; the favour of God in delivering him, his travels for the acquisition of wisdom; his application to, and success in it; and his earnest exhortation to the study of it, which we meet with likewise in the body of the Work; which is no improbable reason that this prayer also belongs to him: It appears from it, that he was brought in danger of his life before the king, on an unjust accusation, probably a charge of some offence against the state; but whether it was before a king of Syria or Egypt that he was accused, is uncertain! Such as understand the accusation here refered to of the grandfather, differ greatly in point of time when it happened, some placing it so early as in the reign of Ptolemy Lagi, others so late as that of Ptolemy Epiphanes: however this be, most probably this ill usage was the occasion of his passing into Egypt, where he spent the latter part of his life, and wrote this Work, and here it was his grandson is said after to have found his writings. Grotius contends, that this chapter, and the three last verses of the foregoing

were wrote by the grandson, *Jesus the Translator*; and with him agrees Dr Prideaux in both these particulars, who assigns the incident of the accusation to the reign of Ptolemy Physcon, whose cruelty inclined him to bring any one, and on the slightest occasion, into danger of his life, that came into his power, Connect. Tom. 2. B. v.

Ver. 10. *I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.*] When the proud or wicked have most power and authority, that is said to be *their time*. Thus our Saviour says to the chief priests and the elders, and those that came to apprehend him, αὕτη ὑμῶν ἐστιν ἡ ὥρα, "This is your time," Luke xxii. 53. Most of the interpreters observe, that the second person in the Trinity is here plainly distinguished from the Father. A very pious and learned prelate says, that the author speaks as plainly here of our Lord Christ, as David did when he said, "The Lord said unto my Lord," Psal. cx. 1. to which probably he alludes, and plainly gives us to understand, that not only the prophets, but all God's faithful people in those days, believed the Lord, the Almighty God, to be the Father of one who was himself also *the* Lord, and in a peculiar manner *their* Lord and Saviour; and that in their prayers they had a respect unto him, and prayed in his name, calling upon the Lord as the Father of "their Lord Christ," Matt. xxvi. 63. John i. 49. and so expecting only to be heard upon his account, and for his sake, who was promised by the name of *the Lord*, Dan. ix. 17. for Daniel prays in his name, as plainly as we do now, saying, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary, that is desolate, for the Lord's sake," i. e. for the Lord Christ's sake, for no other Lord can possibly be meant there. Beverege's Serm. Vol. III. p. 205. Grotius will have Κυρίου to be an interpolation from some officious Christian hand, and makes the reading only to be, ἐπεκαλεσάμην Κύριον σωλίφα μου, κ. τ. λ. Calmet reproves him smartly for his suspicion, and determining so magisterially in the point; and observes, that errors propagated under so great a name are the more dangerous, and that an opinion, grounded on so little reason as this is, ought to be exposed, and the truth thereby vindicated. Nor is Bossuet more favourable to this critic on the same account; he allows him to have excelled in "grammaticis, in historicis, sæpe etiam in moralibus," but thinks him not altogether orthodox, and therefore advises such as consult him, "ut eum adjutorem, non ducem, non magistrum habeant." Comm. in loc.

Ver. 28. *Get learning with a great sum of money, and get much gold by her.* Ver. 29. *Let your soul rejoice in his mercy, and be not ashamed of his praise.* Ver. 30. *Work your work betimes, and in his time he will give you his reward.*] The advice is, ver. 25. "Buy her for yourselves without money," which is not inconsistent with what the author directs here. The sense of both connected together seems to be, that diligence alone will make a considerable progress in wisdom, and procure a large share of it; that the value of it is so inestimable, that no expence should be thought too great for the obtaining it; and should ever so large a sum be laid out in the way of education, and for the purchasing the necessary helps towards learning and improvement, whatever it may cost, is not to be repined at, for she will sufficiently repay the charge, "for all good things come together with her, and innumerable riches in her hand," Wisd. vii. 11. The advice is not unlike that of Solomon, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding," Prov. iv. 7. Let the pleasing reflection of the many benefits and advantages proceeding from her, encourage your pursuit, (so Grotius expounds ἔλεος, reading likewise αὐτῆς) nor be ashamed at any time, or repent of your fondness and affection for her. Our translators, more agreeably to the Greek, understand it of the mercy of the Lord; and so Calmet renders; and the Geneva version very explicitly, "Let your soul rejoice in the mercy of the Lord;" which, it must be confessed, introduces the next and last verse better; the sense of which is, Labour to obtain true wisdom, and to work the work of God, and of your own salvation early in life; and when the time of recompence shall come, wherein God will reward the improvement of men's talents, you shall have the happiness to reap the blessed fruits of righteousness, and to find that "your labour will not be in vain in the Lord." In a word, the author finishes this work as Solomon does his Book of Ecclesiastes, and the conclusion of the whole matter is this, "Fear God, and keep his commandments, for this is both the glory and happiness of man."

A

CRITICAL COMMENTARY

UPON THE BOOKS OF

TOBIT, JUDITH, BARUCH, THE HISTORY OF SUSANNA, AND BEL AND THE DRAGON:

TO WHICH ARE ADDED,

TWO DISSERTATIONS ON THE BOOKS OF MACCABEES AND ESDRAS,

BEING A CONTINUATION OF

BISHOP PATRICK AND MR LOWTH.

The authors of the books of Tobit and Judith and the rest of that order were no prophets inspired by God to write his authentical scriptures.—They who first put these deutero-canonical, or ecclesiastical books into the Bible, did not thereby intend to make them equal to the books of Moses and the prophets, but only to recommend them unto the private and public reading of the church; both for the many excellent precepts and examples of life that be in them, and for the better knowledge of the history and estate of God's people, from the time of the prophets to the coming of Christ. *Bp. Cosins's Scholast. Hist. of the Can. of Script.* c. xix.

Libros Tobit, Judith ad Synedrium Alexandrinum delatos fuisse plusquam probabile est. Si fuerint autem delati, tunc in examen vocati; si in examen vocati, tunc approbati, vel reprobati: si reprobati, aut rejecti, tunc proculdubio non accepissent hos Christiani: sed hos acceperunt Christiani; imo acceperunt etiam ex Judaismo ad Christum conversi, seu potius hos prius receptos Christiani facti non rejecerunt—rejectos a Synedrio isto (cujus res hæc erat) non fuisse, ac damnatos, citra omnem est controversiam: receptos fuisse ac comprobatos verisimile est valde. *Grabe's Prolegom. cap.* i. *tom.* ii.

TO

THE RIGHT REVEREND FATHER IN GOD

THOMAS,

LORD BISHOP OF OXFORD,

THE following Sheets, part of a larger work, which his LORDSHIP has been pleased to favour with his encouragement, and, occasionally, with his illustrations, are, with all gratitude, humbly inscribed,

By His Lordship's

Most dutiful

and obedient Servant,

RICHARD ARNALD.

PREFACE

TO

THE BOOK OF TOBIT.

BEFORE I proceed to speak to the Book itself, its original language, and by whom wrote, at what time, and on what occasion, its several versions, and their agreement, it seems necessary in the first place to consider the nature of it, and to examine, and, if possible, settle this fundamental point, viz. whether it be absolutely a real history, or how far it may be considered, and allowed as such.

Many, and especially some of the moderns, contend that this book does not contain a true history; that there is too much of the marvellous and supernatural to be accounted for as historical fact; and that the whole is a pious fiction, wherein, under borrowed names, is given a pattern, or image of a good father, and an obedient and dutiful son; in what manner God rewards the practice of good works, even in this life, and especially the care of burying the dead; and the superintendency of his ministering angels over such as shall be heirs of salvation. But even considered in this light as fiction, (an opinion which I cannot by any means subscribe to,) it should not be represented as lying fiction, but rather like the invention of a Xenophon, or a Homer, to which last Dr Prideaux indeed compares it, and the most exceptionable parts, as so many studied ornaments to an instructive narration. A narration (for *fable* I cannot consent to call it,) founded on historical truth, but dressed up in some particulars, perhaps with improvements, to dignify and set off the story, which have in them at least poetic truth, i. e. what agreed with the current notions of the age, or was thought an allowable embellishment, (and may not the figurative and miraculous parts be innocently considered in this light?) to make it read with more delight, or remembered with more ease.

Moral fictions are very different from forgeries and falsehoods. Xenophon's life of Cyrus, to which this of Tobit has been resembled, is one such, amongst many others, of heathen writers; and possibly many pieces in the early times of Christianity were such, which have coarser names injuriously given them. Telemachus bears a distinguished rank among those of the present age, and neither the more ordinary facts, nor the miracles related in it, are considered as lies, though they are not true. The eastern writers make more free with the marvellous in such compositions, than we of the west do; and what they have at any time wrote of this sort agreeably surprising, is rather to be excused, if not commended, for the improvement, or at least amusement designed us, than condemned for the want of veracity. Of this sort are the Arabian Tales, which is really an Arabian performance; and though it abounds with bold flights, according to their figurative manner of writing, yet ought it not, I conceive, to be charged with want of truth. In like manner, though we cannot perhaps vindicate the whole of this history as real fact, and its embellishments have a near conformity to the theology then in vogue, so as to give some umbrage to a reader, who will not be so candid as to acknowledge with St Jerom, "Multa in Scripturis sacris dicuntur juxta opinionem illius temporis, & non juxta quod rei veritas continebat," in Jerem. c. xxviii. Yet it may be sufficient for the present purpose, that the historical ground-plot is true, whatever may be said as to particular passages in it. Amongst the most exceptionable of these, the continuance of angels for several days with particular persons of no extraordinary note, and seemingly on no very important occasions, and under disguise too, and being what we have no instance of in genuine scripture, has been most insisted on, and objected to. But if we consider the stories of Raphael and Asmodeus, in an allegorical view, as representations of the doctrine of good and bad angels allowed to every person, the one as a guardian, the other as a tempter, the objection will be greatly weakened, if not wholly vanish. They are both words of Hebrew original, and according to their primitive signification might possibly be adapted by the writers to their characters in the history. And should any one conjecture that *Tobiah*, the Chaldee name both of father and son, was invented to express the good man of God טוב and his wife Anna, his vexation, from עמה *afflixit, respondit, clamavit*, it would not, perhaps, be any forced or unnatural interpretation, nor altogether to be disapproved of. Not that I mean hereby to insinuate, that these are not proper names, or to weaken the evidence of their real persons, or that they acted their parts only dramatically.

What ancient works were designed as dramatical, and what as historical, must be judged partly by internal characters, partly by the opinions originally entertained of them. By internal characters, I would understand such notes, or marks, by which the reality of what is related may be discovered and ascertained; as personal facts, the time when done, where performed, and on what occasion, and their being recorded and transmitted by the actors themselves, all of which circumstances declare in favour of Tobit's being a true history. In it we have his genealogy, or pedigree, the place of his nativity, the time in which he lived, his condition of life and

employment; his family, his captivity, poverty, blindness, his recovery from it; his age, death, and place of burial, all which are personal circumstances, and are expressly mentioned. We have also his behaviour and moral conduct set down in the different states of life, particularly under his misfortunes. In him we have a perfect model of private life, and all the virtues and duties of that condition seem united together. We see in him a firm resolution to stand upon his guard against the contagion of ill example from his infancy, an equality of mind in the different situations of life, a generosity in the time of his plenty to succour the distressed, and lend even large sums of money without interest; a patience in supporting even an extreme poverty, not only without murmuring, but with thanksgiving. An invincible courage in the exercise of works of mercy; a gentleness in bearing with contradictions at home, a firm confidence in God under the severest trials. A constant care in training up his son, as well by his example as by his instructions in the fear of God, in doing justice to his neighbour, and shewing compassion to the poor: And lastly, a lively and fixed expectation of future blessings, and an assured hope of the promises made to Israel, which supported and comforted him under the greatest afflictions; and these he reminds his fellow Jews of, to excite their trust in God, and the belief of his prophets, for the fulfilling of those things which were yet behind. See Rollin's Belles Lettres, vol. iii. a character resembling that of holy Job is almost all the particulars, whose history, like this, has been misrepresented likewise as purely dramatical. But if where such express circumstances of real historical facts appear, a strong conceit shall be allowed wantonly to turn all into parable, there must be an end of the certainty and reality of all history. By the same right, and with as much justice, every author, sacred or profane, might be made to be, or speak any thing which fancy invents, or caprice dictates, and to take its turn upon the stage, to act a part of some drama. Might not the history of our first parents be made to open the scene? But when enigmatically represented, as some bold spirits have of late attempted, what a forced and unnatural appearance does it make? The story of the brazen serpent, and the surprising cures wrought, even by the sight of it, on those bitten by serpents, with that of Gideon's fleece, what a scope might they give to a teeming fancy? The like might be said of the history of Sampson, where one meets with a number of facts so extraordinary, that they might seem incredible, were they not warranted by the testimony of the Holy Spirit. To say nothing of the three hundred foxes tied tail to tail, as it is a mistake, I conceive, of our version, the great number slain by him, even a thousand Philistines, with no other arms than the jaw-bone of an ass, an instrument very unusual and unpromising for so great a slaughter; the surprising flow of water from that jaw-bone for his refreshment; the ponderous gates of a city carried away on his shoulders to the summit of an hill; these, and other the like actions, of which that history is full, are so extraordinary, that, should jealous and suspicious persons, who cannot persuade themselves to believe any thing that surpasses the ordinary course of nature, but employ the like ingenious torture, might not these too be metamorphosed into ænigma and parable? At this rate the history of Esther may become also a tragedy: For the sudden and astonishing revolutions, the hasty and precipitate changes recorded there, brought about almost in a few hours, beyond all observations and precedents in story, may possibly be represented, rather to carry the air of a tragedy, than to contain a real historical event, especially as it is not agreed who Assuerus certainly is, nor in what time that history is to be placed. What I have urged in defence of the history of Tobit, particularly the latter instance, is equally applicable to that of Judith, which Grotius, and other learned writers, have represented likewise as parabolical, and may serve to shew what a warm unrestrained fancy might attempt. But if to attempt to weaken and explain away by ænigma and parable the credibility of these, or any parts of scripture is rashness and presumption, to say no worse of it, why should a like liberty, with regard to either of these deutero-canonical pieces, as they were anciently called, be thought allowable, which carry in them the strongest marks of their being real histories?

The other way I mentioned, by which ancient works designed as historical might be distinguished, was the opinion originally entertained of them. With respect to the book of Tobit, it is certain, that the Jews had all along a great regard for it, that they read it, and looked upon it as a true history of this particular family at least, and compiled from the memoirs remaining with it; and though they did not receive it into their canon, as they did none not wrote in Hebrew, or not extant before the time of Esdras, yet they admitted it into their Hagiographa, see Grot. Præf. in Tob. & Sixt. in Senens. Bibl. l. viii. where it stands placed in the Alex. MS. and the best editions of the LXX. The ancient Christians, who confined themselves to those books which the Jews acknowledged, for the same reason admitted not this book into their canon, but still they paid a great regard to it, as an instructive manual. Polycarp, Clem. Alex. Chrysostom, and other fathers, frequently quote and refer to it; and St Ambrose has a whole treatise on it. We may be assured, that persons of their nice discernment would not have spent their learned labours on it, nor made use of its authority, if it had been a mere drama, a parable, or an entertaining fiction only; nor have recommended the principal person in it, as a pattern worthy of imitation for his many virtues, if the character had existed only in imagination. Several councils, as those of Carthage, Florence, and Trent, have even made this book canonical; but though this is carrying the matter too far, it shews, however, their sentiments of its value. They would scarcely have taken into their canon a romance, or a fable, however instructive or piously designed.

I shall next consider the original language of this book: It is generally agreed, that it was first written either in Hebr. or Chaldee, though the original cannot now be found. P. Fagius contends for the former, and that the original was what he saw at Constantinople; but many learned men are of a very different opinion, and think that to have been only some later version, probably made from the Greek. See Huet. Demonst. Evang. Prop. 4. Fabric. Biblioth. Græc. Tom. ii. It is most probable, that it was wrote in Chaldee, which was the lan-

guage of the country where Tobit was a captive. St Jerom having met with a Chaldee copy, employed a person that perfectly understood that language to render it into Hebrew, which himself at the same time translated into Latin, and his translation is that which we have in the Vulgar Latin edition of the Bible. The book itself is supposed to have been wrote, the former part of it by Tobit himself, and the latter, almost to the conclusion, by his son Tobias; but there is no certainty of it: At least it is thought, that they left behind them memoirs of their family, and such materials as a Chaldee author afterwards digested into that form in which we now have it. A late writer surmises it to be the work of some Babylonian Jew in particular, Whiston's Sac. Hist. vol. I. And indeed Calmet observes, that the name *Raphael*, which is found no where but in the book of Tobit, is of Babylonish extraction. However this be, the design of the book, when, or by whomsoever wrote, was certainly commendable and good; it appears to be not so much to preserve the memoirs of a single religious family, as from the example of so good a man, exercised with a sad variety of misfortunes, and yet rising superior to them, through an assured hope of the promises made to Israel, to comfort the Jews under their captivity, and by a prospect of future blessings to alleviate their present afflicted condition.

As to the several versions of this book, besides that of Jerom's above-mentioned, there is a Greek one much ancienter, for we find it made use of by Polycarp, Clemens Alex. and other fathers who were before him; and from this the Syriac version is supposed to have been made, and the English one which is at present used; for Coverdale's was apparently from the Vulgate. It is uncertain by whom the Greek version was made; that it was after that of the LXX, appears from ch. viii. 6. which is manifestly transcribed from thence; nor can it any more belong to Theodotion, because Polycarp quotes from it long before that translator: It seems rather the work of some Hellenist Jew, probably one of Alexandria. The Hebrew copies of this book are thought to be comparatively of modern composition, and to have been made by Fagius and Munster, whose names are prefixed to them: That of Fagius approaches nearest to the Greek, and seems more pure and correct; the other, some have suspected to have been done from the Vulgate. The Latin and Greek copies vary extremely, each having some particulars which are wanting in the other. Hence some have surmised, that the history of Tobit was written twice; once more large and fully, which the Vulg. is thought to follow; and once succinctly, which the Greek copied from, or in the form which we at present have it; which, if true, may account for the variations mentioned. Thus much however should be observed, that the preference should be given to the Greek. As Jerom himself did not, as he acknowledges, understand Chaldee, the substance of his version was either dictated to him by some learned Jew, upon whose skill and sincerity he must depend, or, which seems not improbable, was the translation of a translation; and consequently, as Huetius observes, "Hinc alienum aliquid & adventitium huic adhæsisti par est suspicari." Demons. Evan. Prop. 4.

If, by comparing carefully these several versions together, and critically examining the Greek text in particular, I have been so happy as to throw a new light upon passages otherwise obscure, and, if I may so speak, have helped Tobit's blindness; if the solutions which I have offered of the objections made to this history, shall in some measure contribute to clear difficulties, remove prejudice, and silence profane and low raillery, and thereby to justify the wisdom of our church in the public use of it, I shall answer my design in engaging in this work, and think my labour not misemployed.

A DISSERTATION ON THE DEMON ASMODÆUS.

[TRANSLATED FROM CALMET.]

IT is very surprizing that the Holy Scriptures, which speak so often of good and evil angels, their appearing, and the supernatural and miraculous works performed by them, should mention so little of the nature, power, functions, qualities, glory, subordination, and the manner of acting, of these spirits, whom we look upon as the chief of the works of the great Creator, the most excellent productions of his power. All that we find there concerning them, may probably be reduced to these heads, viz. that there are both good and evil spirits; that the former continue in a state of glory, because they preserved their innocence, and persevered in a dutiful submission to their Creator; that the latter, being elated with pride, by rebellion forfeited their first estate, and are "reserved in everlasting chains under darkness, suffering the vengeance of eternal fire;" that they employ themselves in exerting their rage and malice against mankind, to draw them into the same condemnation, and unhappy condition, to which they are reduced themselves. That good angels are God's ministers sent on gracious errands, and for the purposes of mercy and loving kindness; and evil ones are the executioners of his justice and vengeance. That among devils, as well as among angels, there is a certain subordination, the conditions of which are unknown to us; that they act upon bodies and spirits in a manner yet more incomprehensible to us; that every kingdom has its angel, which presides over it, and every one of us a guardian angel, which watches for our good and preservation, and is assisting in the great business of our salvation, if we ourselves do not oppose their kind intentions, and frustrate the mercies and good-will of God towards us.

But even in that which God has been pleased to discover to us, how great is the obscurity, and how many the difficulties? angels and devils are almost always represented as corporeal. Most of the histories which make any mention of them, have rather the air of fiction and romance, than of true history. Let us examine, for instance, the account given of the temptation of Eve, and that of the angel's appearance to Balaam and his ass, the history of the Demon Asmodæus before us, Satan's tempting of Job, and the blessed Jesus himself in the wilderness; are not these instances more likely to encrease our doubts, and multiply difficulties, than to dispel or remove them? God seems to have designed thereby to put bounds to our curiosity, and to turn away our attention from such matters, the knowledge of which is not so necessary for us, in order to employ the whole capacity of our minds upon more important subjects, and which have a nearer and more direct regard to our true and essential interests.

The ancient Jews before the captivity of Babylon do not seem much to have concerned themselves in their enquiries about angels; we do not any where find, that they paid any sort of worship, either true or false, superstitious, or otherwise, to them. It was not, by their own confession, till they came into Chaldæa, that they learned the names of Michael, Gabriel, and Raphael, and that there were seven principal spirits before the throne of God. Nor was their knowledge more perfect with respect to evil spirits; the name Satan, which we sometimes meet with, is general, and signifies an adversary. Beelzebub is the name of an idol. Isaiah, c. xiv. 12. mentions Lucifer, but that means only the *morning star*, and when applied to the devil, it must be only figuratively. Asmodæus seems to be the first proper name of the devil, that we meet with in scripture[a], and yet there is room to doubt, whether this be really a proper name, as we may understand the passage of Tobit, c. iii. 8. in this manner, viz. the evil angel, the destroyer, killed her seven husbands. But indeed it must be confessed, that the natural sense of that place rather leads us to understand Asmodæus as a proper name. The Greek reads, "Asmodæus, the evil spirit;" Prosper styles him "the most wicked;" and Munster's Hebr. copy, "the prince of the devils."

Amongst the many etymologies of the name of Asmodæus, one cannot fix upon a better than that which is derived from the verb *Schamad*, which signifies to run, to destroy, to exterminate, to make desolate, &c. Titles which belong but too truly to the devil, whose principal aim is to ruin souls, to destroy works of piety and virtue, to overthrow good intentions, and to oppose all the gracious and merciful designs of God our Saviour towards us; in a word, who glories in mischief, and employs his power to make men wicked and miserable, and to spread discord, confusion, and disorder through the world. St John, Revel. ix. mentions an evil angel, whose name in the Hebrew tongue is *Abaddon*, but in the Greek *Apollyon*, and in Latin, *Exterminans*. It seems to be that destroying angel which executed God's vengeance upon the Egyptians by the ten sore plagues inflicted upon that people, and upon the murmuring and rebellious Israelites also, who died in the wilderness, and on the army of Sennacherib, destroyed in Palestine. It was he that stirred up the first persecutors, and hath ever since raised disturbances in the church of Christ. It is he, finally, who continues to make war against it by heretics, and wicked persons, who corrupt its faith, and dishonour its purity, by their evil lives, or pernicious doctrines.

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[a] Calmet here calls the book of Tobit Scripture, from the council of Trent determining it to be so.

But as the name *exterminator*, or *destroyer*, suits equally all evil spirits, it may be asked, which that in particular was, which tormented Sarah, and killed her seven husbands; for we are assured, that there are devils of more sorts than one, 1 Cor. xv. 24. Some are princes and rulers, some inferior and subalterns; some preside over one vice, and some over another. There are demons of avarice, and demons of impurity; demons of drunkenness, and demons of luxury. Some are concerned in foretelling future events, and giving out pretended oracles; some are employed in tempting and seducing people; others in tormenting those, whom they have taken possession of; there are some who occasion certain diseases; and it appears from the gospel, that the Jews ascribed to the devil, most of the illnesses and calamities which men were visited with. In fine, it is thought that there are evil spirits, who have their habitation in the air, others in deserts, others in provinces, and great kingdoms. What is then the employment or rank of Asmodæus, of whom we are speaking? the Hebr. copy, which we have already cited, gives him the title of *king of devils*; but there is mention of more than one king of the devils. The Jews accuse our Saviour for casting out devils by Beelzebub, the prince of the devils. Matt. ix. 34. St Jerom, upon the authority of the Hebrews, gives the name Resceph to the prince of the devils, in Habac. ch. iii. which signifies live coals, sparks, arrows, &c. terms suitable to the devil, either on account of his great readiness to do mischief, or the vengeance thundered out against him by God, for his deceiving the first woman. St Chrysostom calls the prince of the devils, *Sathael*, i. e. one that is estranged, or disdainfully turns away from God.

St John bestows on him many epithets, as the great dragon, the old serpent, called the devil, and Satan, which deceiveth the whole world. Revel. xii. 9. Job i. 6. And our Saviour himself, Matth. iv. 10. likewise calls him Satan, a name which expresses perfectly his hatred and malice against men, and his aversion to all goodness. The Greek word Διάβολος has the same signification, and means a false accuser, and unjust and spiteful enemy. St Peter paints him, "as a roaring lion, going about, and seeking whom he may devour," i. 5, 8. He is, as before observed, sometimes also called Lucifer. There are some that think him to be the chief of the Demons of Media, where he principally exercised his sovereignty; in like manner as that other Demon, mentioned Dan. x. 13. exercised his over Persia, and opposed the archangel Michael, the protector of the people of God. The name Asmodæus may possibly be also derived from the Hebr. *Esch-Madai*, i. e. the fire of Media, because there this evil spirit kindled the fire of impure love. The Rabbins will have it, that Asmodæus was descended from Naamah, the sister of Tubal-Cain, and that he is the same with him, who is called Sammael, in the Targum on Job ch. xxviii. In short, the Talmudists unanimously hold, that Asmodæus is the prince of the devils.

But the opinion which seems most probable to us is, that Asmodæus was the Demon of impurity. We see no reason to follow the Hebrews, who give him the rank of the prince of the devils. What the Scripture says of him, requires not that we should give him that precedence amongst his fellow-rebels and apostates. God permitted him to punish with death those that approached Sarah with a brutal and criminal passion; he had no power himself over the virtuous maid, but contributed, against his will, and without his knowledge, to her happiness, and that of Tobias. This young pair was made for one another, and God, who was mercifully disposed towards them, suffered not that the seven first husbands should come near her, as he reserved her for one more worthy.

Raphael discovers to young Tobias the true cause of their death, when he says, "I will tell you whom the devil has chief power over; they are those, who marry without the fear of God, who exclude him from their affections, to indulge their passions and brutal lust, like the horse and mule which have no understanding," ch. vi. 16, 17. Sarah, in like manner, assigns one of the reasons, why the former persons could not have her to wife, "Perhaps, says she, I was not worthy of them, or because they were not worthy of me[b]." ch. iii. 19. This last was doubtless the true reason, but not a sufficient one to expose them to death, if they had not drawn that misfortune on themselves, by their criminal excess, and evil dispositions.

What is most difficult to conceive in Sarah's deliverance, is the evil spirit being driven away by the smoke of the heart and liver of the fish. How can a spirit receive any impression from smoke, or be sensible either of an agreeable or disagreeable smell? it is certain that both smoke and effluvias proceed only from bodies, and act only on matter, and as the ideas of pain or pleasure arising from the impressions, which sensible qualities make on our bodies, are not common to, or compatible with spirits disengaged from matter, we cannot conceive, that such sensations should affect them without a sort of miracle, and the power of God so ordering it, that by means of certain movements, extrinsical and foreign to them, they shall receive the same impressions, as if they were really corporeal; it is after this manner some have attempted to explain the punishments in hell, how the devils and souls of the damned can be said to be tormented in material fire, viz. that that element does not act directly and immediately itself on them, but by an effect proceeding from the all-powerful will of God, its presence causes in their souls the same sensations of pain, as if they were really clothed with flesh, and composed of matter.

The heathens, who supposed the bodies of their demons to be very subtile, and exempt from matter, were at little pains to explain how they could be affected with agreeable or bad smells. Their subtile bodies, which partook of the nature of the purest æther, were fattened, according to them, with the libations, and the odour of the sacrifices offered in honour of them; they were fed and refreshed with the smoke of the incense and perfumes, and were invigorated with sucking the blood of the victims. But as Porphyry observes, a wise man would be

[b] This, and the foregoing sentence, are according to the Vulgate, the Greek omits them.

cautious, how he offered such sacrifices, for fear of inviting such mischievous spirits; he advises rather to purify the soul, as they have no power over one, that is pure, uncorrupt, and unsullied. The Chaldæans, among whom the book of Tobit was written, and the Jews for whose use it was composed, were doubtless of opinion that the demons were not absolutely disengaged from all matter. They attributed to them all such sensations and impressions, as belong only to beings that are corporeal. Hence Tobias, speaking according to the notions and prejudice of that people, says to Raphael, that the Demon Asmodæus loved Sarah, and had a passionate fondness for her beauty, and through jealousy kept all others from coming near her. On this occasion we may very well apply St Jerom's observation, "That in scripture one often finds things mentioned rather according to the prevailing notion of the times, when they happened, than according to strict truth." In Jerem. ch. xxviii. The ancient fathers of the church were not entirely free from this error; they represent demons, or spirits, as having subtile bodies, and as affected with odours, and other fine and delicate sensations. Origen mentions it as a thing incontestable, that demons love liquors, and the taste of flesh roasted. Cont. Cels. L. iii. He thinks that they appear in and assume the form of holy persons, or good angels, to deceive the simple; are fond of impure love, and affected with the sounds of instruments, and music; that there are certain charms, verses, herbs, and figures, that have the power to drive them away, and to cure the distempers which they occasion, ibid. l. viii. These opinions are very ancient, and authorized and supported as well by the number, as the great character of those that maintain them. And though the church seems entirely to have abandoned these, yet there have been in these later times, some learned authors, who cannot persuade themselves to give any bodies but those of a very subtile and refined nature, both to good and evil angels. Grotius cannot help shewing his spleen and indignation against those, who have paid too great a deference to Aristotle, who was the first, he says, that asserted natures purely intellectual. Upon the supposition of their being corporeal, there will be little difficulty to explain, how demons and angels may appear in a bodily shape, eat and drink, occasion and cure several distempers; for nothing is more easy and natural, than for bodies to act upon matter, and to strike the senses.

I do not very well see how those who pretend that the smoke of the heart and liver of the fish drove away the demon by a natural virtue and efficacy, can maintain that sentiment, without admitting that the unclean spirit had a body and senses. Notwithstanding all the efforts of their philosophy, they will never persuade any, that there could be that antipathy which they hold between Asmodæus and the smoke, in a spirit absolutely divested of matter. Such aversions and antipathies being founded on a diversity and opposition of qualities, cannot meet in beings, which have such a disagreement, and even contrariety, between them, as spirit and body have; if they could, all other bodies and spirits for the like reason must be supposed to have the same, as they equally and essentially differ in the properties peculiar to each.

If the efficacy of the smoke, of which we are speaking, is supposed to consist in the sensation which it occasioned in the person affected by it, which producing an agitation and alteration in the blood and humours, thereby acted indirectly upon the demon himself, by taking from him the means made use of to incommode and torment the party possessed, such an opinion seems to contain nothing but what might be admitted by the most scrupulous divines, and the most exact and inquisitive philosophers. If melancholy was the cause of Saul's malady, it is no ways strange, that the sweet sounds of David's harp, driving away that black humour, and raising his spirits, might at the same time take from the evil spirit his principal means and springs of mischief; and in that sense music might be said to hinder, or, however, to suspend, and stop his further evil designs. One may observe the like of those roots, of which Josephus speaks, Antiq. l. viii. ch. 2. which were applied to the nostrils of the possessed, the virtue of which Solomon himself, he says, first discovered to those of his nation. We are told likewise of certain roots, herbs, plants, stones, and other things, which have the power, as is pretended, to drive away evil spirits, and to hinder them from entering into such and such places, and there doing mischief. But we may apply the words of St Austin, who speaking of the perfumes and odours, which demons have been represented as fond of, says, "they are not fed or supported by such things as these, but by the folly and errors of men," De Civit. l. xx. c. 22. They are neither smoke, nor herbs, nor minerals that drive them away and keep them in awe; but it is an error, and a foolish mistake in men to think so. The devil indeed amuses them with such a notion, and leaves them there, being sufficiently indemnified, and made amends for the small suspension of his malice, by the great advantage he makes in keeping up superstition and error.

But with regard to magical effects of certain words, plants, and characters, we should judge otherwise. The devil on such occasions seems willing to submit to conditions, and to engage not to act contrary to the will and pleasure of such as are devoted to him, and are in league with him. In this consists the devil's hard and cruel empire, he never ceases to do hurt, but it is in order to do greater mischief. He contents himself in thus attaching men to his service, and seducing them through the errors of magic. But we need not enlarge further on this, as it will be of no service to explain the matter in hand, since it is certain, that no sort of magic was employed in dispossessing Sarah of the evil spirit.

Serrarius thinks, that a middle opinion should be followed, one betwixt that which holds the expulsion of Asmodæus to have been done purely by natural means, and that which asserts a supernatural and miraculous power. He observes, that a thing may be done, or something brought to pass, either by a good or evil spirit, or by the sole will and commandment of God, without either of them employing any agent, or secondary cause, outwardly concurring and co-operating with them; or God may employ some angel or demon, who shall make use of some natural and sensible means, as his instrument and assistant, whether the agent employed hath need of such natural assistance or not, or the thing made use of has naturally a disposition and quality fit for the

purpose, or derives all its virtue and efficacy from him who applies it. In the present case he thinks the smoke of the liver of the fish had a sort of natural power to drive away the evil spirit, which he proves by what the angel, speaking as a man, says, " If a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed," ch. vi. 7. Young Tobias, who then looked upon Raphael only as a mere man, understood it in this sense; and when he said to the angel, To what use is the heart and liver of the fish? he thought nothing, doubtless, of any supernatural effect; one ought to believe, therefore, that Raphael spoke to him according to his sense of the matter. The same writer is of opinion, that God foreseeing, in the beginning of the world, the evils which the devil would bring upon mankind, gave to certain plants a natural power and virtue to oppose and hinder these bad effects. He acknowledges, however, something supernatural in the smoke before mentioned, founded principally upon what the angel says, that the devil never returns to make a second attack upon those who have once proved the happy effects of the remedy; a thing which is altogether singular, and cannot be said of any other natural one. In short, he thinks that the prayers and continence of Tobias, his good dispositions, and those of Sarah, who entered into the marriage state in the fear of the Lord, together with the presence of Raphael, contributed very much to the producing so unusual and extraordinary an effect.

Grotius seems to suppose all this to be a parable, and understands it in a figurative sense. He neither acknowledges an evil spirit, properly such, to be concerned, nor any thing supernatural to have happened in the cure of Sara. The pretended Asmodæus, who killed her seven husbands, was only some ill quality attending Sara's body, which proved mortal to such as approached her. The Hebrews used to ascribe to the devil all the diseases which they could not account for, or assign the cause of. They thought there were devils which made persons deaf and dumb, epilepsies and other illnesses not well understood, and which medicine despaired of curing, and could not effectually reach, were, according to them, inflicted by evil spirits, as appears from several passages in the gospel. Sara's malady, he says, was of this sort; but Tobias, by using such fumigations in the bridal chamber, and about his person, as were proper in that case, not only preserved himself from the fate of his predecessors, but cured his wife likewise of a complaint or indisposition, that was unknown to physic, and therefore ascribed, (as the custom of the Jews was, with every distemper they could not cure,) to the operation of the devil. This is cutting the knot, as they say, and turning to novel and romance an authorized and well grounded history, received and acknowledged as a true one by the Jews, and the whole Christian church: for I do not much regard or lay any great stress upon the singular opinion of some modern expositors, who, without any substantial proof, have attempted to dispute the truth of this history.

Those who hold that the expulsion of Asmodæus was by a supernatural power, do not entirely agree among themselves. Some assert, that the smoke of the fish was only a symbol of the prayers of Tobias and Sara, to which alone they ascribe the success of her cure, in the same sense that our Saviour Jesus Christ spread clay upon the eyes of the man that was born blind, and ordered him to wash in the pool of Siloah, not as the cause, but as the proof of the cure. Asmodæus was one of those evil spirits which were not to be expelled but by continence and prayer, like those under the gospel which went not out but by prayer and fasting. Others think, that the burning of the fish's entrails was only as a sign when the evil spirit should be chased away. There are some also that maintain, that it was Raphael that drove away Asmodæus, and purposely concealed what was done by a supernatural power, under that seemingly natural one, lest Tobias should discover he was an angel, which was contrary to the intention of God, who would have Raphael remain undiscovered, till the return of Tobias to his father's house. Prosper ascribes the whole effect of the smoke to Jesus Christ, whose mystical name ἰχθὺς means a fish, and that it is he that drives away unclean spirits and heals our infirmities; but as that father declares he speaks figuratively, his opinion is not to be put in the number of literal explications.

The principal proofs of those who contend here for a supernatural and miraculous power are, 1. The essential difference which there is between any thing sensible, gross, and corporeal, and a being purely intellectual. 2. The disproportion between the remedy and the disease. Bodily illnesses are ordinarily cured either by applying remedies correspondent to the nature of the disease, or by evacuating and taking away the humours that occasion the complaint, or by bringing the blood and humours into a right order again; which is to be effected various ways, either by acting directly upon the humours and taking away the cause of the disorder, or by restoring tranquillity and chearfulness to the mind, as the content and satisfaction of this necessarily influences, and has an effect upon the blood and humours, and settles them in a just and due equilibrium. Or the indisposition may be an atrophy, weakness, and faintness, and then it is helped or removed by raising the spirits, and repairing, by good and wholesome nourishment, the blood and exhausted humours.

But in the case before us none of these means could take place. Sara had no bodily illness that one knows of; the business to be done was to drive away the evil spirit which molested her, without doing her any harm, but would not suffer any to approach her with impure dispositions. Now the burning of the fish's entrails could not act upon the body of the Demon, because he was purely spiritual, nor on his spirit, because the smoke was wholly material; besides, the same remedy, when applied to other persons in the like malady, appears to be insignificant; neither fumigations, perfumes, good or evil smells have ever been able to drive away devils from any determinate place or person. If exorcisms are sometimes accompanied with burning of brimstone, and other things of a quick and strong scent, it sufficiently appears, from divers circumstances, that one is not to ascribe the effect which attends them to the power of the effluvia, but to the efficacy of the prayers which accompany them. In short, if the smoke from the burnt entrails had a natural and sufficient efficacy to

chace away the evil spirit, to what purpose were Tobias and Sara's prayers, and their remarkable continence? why does Raphael say to Tobias, that the evil demon has no power but against those that abandon themselves to their impure and brutal lusts? Does a natural remedy depend upon the virtuous or evil dispositions of those that apply it?

Amidst this variety of sentiments we think we may venture to affirm: 1. That the smoke of the liver could have no direct or physical effect upon Asmodæus. 2. That it operated only on the senses of Tobias and Sara, and possibly might serve to suppress in them carnal and sensual inclinations, and contribute to their continence and chastity; effects which naturalists ascribe to some plants, juices, and odours. This virtuous disposition having disarmed the fiend, and put it out of his power to execute his malice against Tobias, as he did against the seven others, he retired to the upper Egypt for the same evil designs, filled with confusion and vexation at his disappointment; especially observing that this pious couple joined prayers, watching, and humiliation, to temperance and chastity, and that for three nights successively. 3. The angel Raphael, without doubt, contributed greatly to Tobias' conquest over Asmodæus, not only in discovering to him the remedy we have mentioned, and acquainting him how good and true Israelites should enter upon, and behave in the marriage state, but by his presence more especially, and invincible power which he could not resist. The scripture sufficiently intimates, that he had the greatest share in the victory, when it says, that Raphael bound Asmodæus, and sent him away into the uttermost parts of Egypt; which cannot be ascribed either to the smoke from the entrails of the fish, nor even to Tobias' wise conduct or prayers. So that the miracle of Sara's deliverance from her malady, consisted chiefly in these three particulars: 1. In the discovery of so singular and extraordinary a remedy as we have mentioned. 2. In laying open the cause which gave the evil spirit power to kill those who approached Sara, and pointing out the means to render his malice impotent and ineffectual. Lastly, in the supernatural assistance which Raphael invisibly gave Tobias on the occasion, and sending away the Demon a great way off, in a manner never heard of before.

The only thing which remains at present to be examined, is the manner, cause, and the place of the confinement of Asmodæus. The Scripture, without being more explicit, says, that Raphael seized the Demon, and sent him into the deserts of the upper Egypt. The Greek adds, that Raphael chained him there. The Hebr. says, that Asmodæus, smelling the smoke of the burnt liver, fled into the upper Egypt. But neither the one nor the other make mention of the angels seizing him, as the Vulgate does, which insinuates, that it was done even in Raguel's house, and from thence conducted him to the deserts of Thebais, as to a prison. But however it happened, it is certain we ought not to understand the account in a literal and strict sense. For how can an evil spirit be chained, or confined to a determinate place, or how is it possible to seize him, and bring him as it were prisoner to a dungeon? we must therefore understand the word *bound*, here, as in other passages of scripture, where the devil is spoken of almost in the same terms. For instance, our Saviour says, "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man," Mar. iii. 27. And in the Apocalypse, "the dragon, that old serpent, which is the Devil and Satan," is laid hold on by an angel, and bound for a thousand years, ch. xx. 2. St Peter, speaking of the fall of the apostate angels, says, "that God cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. ii. 4. and St Jude, "That the angels which kept not their first estate are reserved in everlasting chains under darkness unto the judgment of the great day," ver. 6. None of these expressions were ever understood of a real confinement or material chains, to bind, fasten, or keep prisoners those unclean spirits, but of a superior force, which continued them in their torments, and stopped the violent effects of their fury and malice.

St Austin, explaining the manner how evil spirits may be bound or loosed, says, that these terms signify no more, when applied to these enemies of mankind, than that they have liberty or permission to do mischief, or have not the liberty to hurt. The devil's place at present is in hell, as he does not deceive the world now, as formerly, by idolatry. Since the gospel of Jesus Christ hath been preached through the whole world; our Saviour has bound the strong man, entered into his house, taken away the arms wherein he trusted, and spoiled his goods. Raphael, with respect to Asmodæus, was as a mighty conqueror, who disposes of his captive at his pleasure, lays him in chains, or sends him into banishment where he pleases. That archangel, by the command of God, ordered him to flee away; he signified to him, that the power hitherto indulged him, was revoked, of hurting those that approached near to Sara. In this sense we are to understand binding Asmodæus, as he could not act without God's will and permission; as soon as that permission ceased or was recalled, he then might properly be said to be bound, or confined from doing further mischief. St Austin very well compares him to a great mastiff, tied up and chained, who growls angrily, and shews an inclination to bite, but can hurt none but those who are so imprudent as to come too near him. Ser. 197.

But how can the evil spirit be properly said to be confined to a determinate place? Is it not equally a contradiction to say that a spirit is confined, as to say that he is bound or in chains? neither the one nor the other of these can belong to, or be inflicted on a being purely spiritual. But it is easy to solve this difficulty from the principles just laid down; if the evil spirit was bound when God suspended or revoked the power he had given him, it is equally clear that the same spirit is confined or shut up, when God sets certain bounds to the exercise of his power, whether it be with regard to times, or places, or things, or persons. Thus Asmodæus attending upon, and being attached to the person of Sara, and not having any power but against those that came to her with evil and impure dispositions, was confined to the place where Sara lived. He could not exert his

malice any where else, nor upon any other than those that were given up to him. He was sent away from thence into the desarts of the upper Egypt, not to be confined or locked up there, as in a fixed place or certain limited bounds of space, like a prisoner, but to execute his power within a certain district assigned him, or rather to continue there without any at all, as that part was desart, wild, and uninhabited. So that to be confined to or shut up in a place, with respect to an evil spirit, means only his power to do mischief, and to execute his wicked intentions within the extent of such a place. As when God permits any person to be tempted, the tempter's power is limited to that person, and to the place where he is.

It is only God that commands the evil spirits, and has a right to fix the places and times when, and where they may exert their power. He alone can set bounds to their malice, and stop its mischievous effects when he judges proper. It is true indeed that both angels and men have sometimes made use of the same power, in confining evil spirits, and stopping the progress of their rage and violence, but neither angels nor men could effect this by any proper power of their own, they acted only by the appointment of God, and in his name. It was thus Raphael subdued Asmodæus, it was thus Michael the archangel stopt the attempt of the devil to carry away the body of Moses, Jude, ver. 9. He used no other arms, no other reprimand than *the Lord rebuke thee.* It was thus holy martyrs and confessors of old, and our exorcists at this day [c], controul evil spirits, and limit the extent of their power. All was done in the name and by the power of Jesus Christ.

Not so the magicians who boast of their power over evil spirits, that they can at pleasure stop their operations, and keep them, as they pretend, chained up and confined, some in a circle or chamber, and others in other places. One cannot say that magicians act in the name of God, and make use of his authority over evil spirits; much less that they act against the permission of God, and in spite of him; for who can resist his will? we cannot help thinking, therefore, either that this pretended power of magicians over evil spirits, is purely chimerical and imaginary, or that God, by a secret but most terrible judgment, permits for a time, that those miserable and wicked persons, who have deserted his service, should become slaves of the devil, who wretchedly deceives them by an appearance of submission, which he obsequiously pays to them, whilst in truth he tyrannizes over them, and treats them worse than the most abject and miserable slaves. It is not impossible but that the devil may exercise such a sort of authority over his subjects, as to command them to execute the will of such wicked magicians as have given themselves over to him. But however this be, neither religion nor good sense will permit us to ascribe either to the devil himself or any of his subalterns, much less to magicians, an absolute and independent authority. All the motions, power, and force of the devil, are dependent upon, and subject to, the Father and Sovereign of all spirits, who rules and governs them by his infinite power and incomprehensible wisdom.

The place where Asmodæus was banished to, was the desart of the upper Egypt; a soil dry, sandy, uncultivated, and almost entirely uninhabited; as it never rains there, and the overflowings of the Nile cannot reach it, by reason of the mountains and its high situation, it must of course be barren. St Jerom intimates, that it abounds with serpents and venomous creatures. This frightful desert would for ever have continued in abhorrence and oblivion, if it had not been visited and as it were consecrated, by a great number of religious hermits, who, by their abode, have made it venerable and famous, and have changed the horror and barrenness of it into a delicious paradise; a place particularly favoured, and where Jesus Christ displays the greatest and most sensible effects of his grace and power. The devil who had established as it were his empire here, being drove from other parts by the virtue of the cross, found himself here vanquished and subdued by the penance and austerities of these anchorets. This was the field of battle where St Anthony, Pachomius, Macharius, Paphnucius, and many others, so often engaged with and overcame the devil, whose fury and obstinacy was so weakened, that he could only maintain the fort where he had entrenched and fortified himself [d].

The scripture does not mention for how long time Asmodæus continued bound in the upper Egypt, but we

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[c] In the apostolical age and the next following, the power of exorcising, or casting out devils, was a miraculous gift of the Holy Ghost given to many Christians in common. The particular order of exorcists was first settled in the church, upon the withdrawing of that extraordinary and miraculous power, probably about the latter end of the third century, Bingham's Antiq. tom. 2. It does not appear by any good or certain authority, that after that time they really did eject Demons, either out of infants, or demoniacs. But under that pretence, many counterfeit miracles have been obtruded on the credulous. Erasmus has wittily exposed the pretence to this power, in his *spectrum*, or *exorcismus*. In the Roman ritual we have the form of exorcising expressly set down, called *exorcismus obsessorum*, which Calmet probably refers to, viz. "Exorcizo te, immundissime spiritus, omnis incursio adversarii, omne phantasma, omnis legio, in nomine domini nostri Jesu Christi, eradicare, et effugere ab hoc Plasmate Dei. Ipse tibi imperat, qui te de supernis cœlorum in inferiora terræ præcepit. Ipse tibi imperat qui mari, ventis, et tempestatibus imperavit. Audi ergo et time, Satana, inimice fidei, hostis generis humani, mortis adductor, vitæ raptor, justitiæ declinator, malorum radix, fomes vitiorum, seductor hominum, &c. Recede, et da locum spiritui sancto per hoc signum crucis Christi Domini nostri."

[d] The Egyptian hermits were doubtless very extraordinary persons, and of great sanctity, as appears from the account given of them by Jerom, Athanasius, Sozomen, Cassian, Sulpitius Severus, Dupin, and others; but that they cured all diseases, delivered those that were possessed, had personal conflicts themselves with the devil, attacking them sometimes in a brutal form, at other times tempting them in a beautiful and pleasing one, and came off more than conquerors over that grand and subtle adversary; these and many other as surprising things which are recorded of them, we may suspend our belief of, till it is certain that miracles continued in the church in the third and fourth century. Calmet seems to have singled out these as the principal devotees, and probably because they were the institutors of the monastic life.

may be assured that he remained so all the time of Tobias and Sara's life, since it is before remarked of this remedy that the evil spirit, once drove away by the power of it, never returns again to the person. One cannot say but after their time God might permit him to exert his malice and evil arts afresh against other persons, but this is a secret which God has not been pleased to make any discovery of. It is to be observed, that Jesus Christ in his gospel, intimates, that the Jews believed, that the "unclean spirit, when gone out of a man, walketh through dry places, and seeking rest there for a time, and finding none, returns into the house from whence he came out," Matth. xii. 43, 44. i. e. to take possession again of that unhappy person whom he before dwelt in. Thus the evil spirit that haunted king Saul, returned upon him at intervals, after it had been drove away by the harmony of David's harp. The LXX, describing the sad estate to which Babylon would be reduced after its fall, say, that "Sirens shall lie there, and devils dance there, and centaurs shall dwell there," Isa. xiii. 21, 22.

A late writer mentions strange and prodigious things of a serpent in the upper Egypt, one cannot help thinking almost that there was something supernatural in it. This serpent frequented a grot or cave of a mountain over against the village of Saata, about a hundred leagues from Grand Cairo, upon the western border of the Nile; he hurt nobody, one might touch him, fondle him, kill him, cut him in pieces, and carry him several days journey from thence, and yet after all this he would appear again in the cavern alive and well. It seemed to make a distinction between persons; some it would go before, fondle them, and wrap its folds about them; others it would flee away from and shun. In short, if what is said be true, we cannot help acknowledging something miraculous in the creature. Some have thought that it might possibly be the Demon Asmodæus, whose abode we mentioned to be in these parts. One could wish it could be certainly known how long it is since it first appeared there, for the ancients say nothing of it. Or possibly the whole may be only invention, to embellish the travels, and to entertain and amuse credulous readers. Lucas's Voyage into the Levant, tom. i. c. 9. and 14.

AS I have already pointed out some errors of the Romanists, couched in this dissertation, it may not be amiss, at the conclusion of it, to take notice, that in the old Roman Missal, and also in the Missal of Sarum, there is a proper Mass of Raphael the archangel, with the following rubrick by way of preface to it, grounded plainly on this history:

The following office of Raphael the archangel may be celebrated for pilgrims or travellers; that as he conducted and brought back (in his journey) Tobias safe and sound, so he would bring back those for whom the mass is said. It may also be said for all sick people and such as are possessed with the devil; because he is a medicinal angel who restored sight to Tobias, and dispossessed a devil out of Sara his son's wife.

Then the following Prayer to God:

O God, who didst direct blessed Raphael the archangel to go before thy servant Tobias, hastening in his journey, and gavest him to be his keeper, amidst the varieties and dangers of this life and way; grant, we beseech thee, that we may be protected by his aid, so that both we may shun the dangers of this present life, and may be able to come to the joys of Heaven, through our Lord, &c.

Then a Prayer to S. Raphael himself:

I intreat thee also, do thou assist me, O excellent Prince Raphael, thou best physician of soul and body; and thou that didst presently enlighten the bodily eyes of Tobias by curing them, do thou also enlighten my spiritual and carnal eyes, and do not cease by thy heavenly prayer to cut off all the darkness of my heart and body. Hor. Sec. us. Sarum. f. 92.

COMMENTARY ON THE BOOK OF TOBIT.

CHAP. I.

THE book of the words of Tobit.] Βίβλος τῶν λόγων. Λόγος often stands for *thing*; thus Sophocles, τοῖς κυρίοις πάντα χρὴ δηλῶν λόγον. The Hebrew word דבר, signifies promiscuously a *word* and a *thing*; and is rendered both by ῥῆμα, and λογος. See Exod. viii. 12. 1 Kings xiv. 19 Eccles. i. 1. Mark i. 45 Luke i. 37. ii. 15. ῥῆμα τοῦτο γεγονὸς, *i. e.* this thing was done. The margin rightly renders λόγων here by *Acts*. The Hebrew versions, and Syr. and the Alex. MS. differ in the following genealogy; the Vulg. wholly omits it. Our translators follow the Rom. and Complut. Edit.

Ver. 2. *Who in the time of Enemessar, king of the Assyrians, was led captive*, &c.] The first book of Chronicles v. 26. tells us, that God stirred up Pul and Tiglath-Pilezer, kings of Assyria against the impious Israelites, and that the latter carried them away from beyond Jordan, and sent them into the countries of Halah, Habor, and Hara, and to the river Gozan: And this book adds, that the tribe of Nephthali, of which Tobit was, being carried away by Enemessar, who is the same with Shalmaneser, as the margin has it, was placed in the province of Media, and himself at Ninive. It is plain from hence, that there was a double invasion, and a double captivity of the Israelites: Of this second captivity we must necessarily understand this place, which was thirty years after that by Tiglath-Pileser. In the time of this last translation Tobit was carried away captive with many others, being then, as is supposed about forty-four years old, with his wife, and young Tobias, A. M. 3283, before Christ 721 years, or thereabouts.

Ibid. *That city which is called properly Nephthali in Galilee.*] Properly, Κυδίως, where is there such a Greek word so used? All other translations have it as a proper name, *Cydios*, or some such like: the Alex. MS. has Κυρίων, which Grabe alters for Καδίως. Calmet thinks the reading might be Καδιως. This is thought to be the same with that which was otherwise called Kadesh-Nephthali, and so the margin explains it. This being the principal city in the tribe of Nephthali, in the more early times for brevity sake, was called Nephthali: It was not only a Levitical city, but also one of the three cities of refuge on the west of Jordan. It is the opinion of the learned, founded on Isa. ix. 1, 2, 3. compared with Mat. iv. 14. that as the land of Galilee, or of Zebulun and Nephthali, had the misfortune to be first in that calamity, which befel their nation by the Assyrians, so in recompense of that misery which they suffered above the rest of their brethren, they had the first and chiefest share of the presence and conversation of the Messiah: Which the prophet Isaiah comforts them with accordingly, and we see actually fulfilled in the gospel. In like manner it may be presumed, and from many passages in this book, see ch. xiii. and xiv. it seems probable, that to Tobit, and others of the faithful Israelites, was vouchsafed in their captivity, a distant prospect of this glorious appearing, and of the happy state of the church under it.

Ver. 3. *I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Ninive, into the land of the Assyrians.*] Tobit, here in person relates his own history; and so the other versions, the Heb. Syr. Gr. and the ancient Latin, all read in the first person; the Vulgate only differs, which from hence, to the end of the third chapter, runs in the third person. One may observe that Tobit's misfortunes never induce him to leave the way of virtue; but his charity to his brethren under the same captivity, is most extraordinary and amiable. Human prudence proceeds upon maxims very diff rent; it is natural for a captive, at a distance from his country, and reduced in his circumstances to manage and reserve the little remainder to subsist himself and family, and to think that giving to others may be the way to bring poverty upon himself; but Tobit's faith judged otherwise, and had a respect unto the recompense of the reward. St Ambrose's character of him is very

just: "He bore with humble patience, absence from his own country, and the loss of his goods occasioned by it, and was more sensibly affected with the afflictions of his brethren, than his own; he regarded not as his private property what he had hitherto acquired, but distributed it to the necessities of his fellow captives, esteeming only what he himself suffered as his due, and the just punishment of his sins. He was every where, and in all things submissive to the will of God, without listening to the motions of self-love, or the suggestions of partial and corrupt nature." In Tob. c. i. Tom. 1.

Ver. 5. *Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.*] For distinction sake Baal had particular titles, and different rites of worship; here Baal the Heifer is specified, to point out to us what Baal is meant, viz. the heifer, or calf of Bethel, or rather Dan, which was near to the tribe of Nephthali. The margin renders to "the power of Baal," as if the reading was τῆς Βάαλ τῇ δυνάμει. Spencer, and some other learned men, contend, that the true reading here is, τῇ Βάαλ, τῇ Δυνάμει, to Baal, "The strength, or the power," which is probably the sense of the other marginal reading, viz. "the god Baal," and is countenanced by many copies, and may seem confirmed from Hos. x. 5. and Mark xiv. 62. where "the right hand of power," means the right hand of *the* power, or of God, the all-powerful. And it is observable that Aquila, in his version, renders Eli, Eli, which in the ὁ is ὁ Θεός μου, ὁ Θεός μου, Psal. xxii. 1. by ἰσχυρέ μου, ἰσχυρέ μου; that God is called "the strength, the rock," &c. is indeed evident from many passages in Scripture; see Exod. xv. 11. Deut. xxxii. 37. but then such a title does not belong, nor was usually given, to false gods, or idols, who are always styled *vanities*, because of their nothingness, and impotence. Nor is it probable that Tobit, when he is condemning image worship, should honour its object with a title of such pre-eminence and distinction. The true reading seems rather that which is followed in our version, τῇ Βάαλ τῇ ἐλαφίνῃ, i. e. to the idol or image of Baal, with the form or resemblance of a heifer. And so Jer. ii. 29. Hos. xiii 1. where the LXX render τῇ Βάαλ, the Chaldee adds *image*, or idol. It remains only to enquire, why Baal is here expressed in the feminine gender; besides the common one, the learned Selden assigns these two particular reasons, 1. That Baal was ἀρρενόθηλυς, male and female; like the Egyptian Isis, the Syrian Astarte, and others of those images, which antiquity worshipped, who were indifferently gods or goddesses, among those nations who adopted their figures, Plut. de Isid. Arnob. adv Gent. l. iii. Tertul. Apol. i. 13. 2. The Egyptians, and other idolatrous nations, that worshipped beasts, prefered, according to Herodotus, Fœminas Boves, before other animals, and hence such as described their worship, styled them δαμαλεις, or Juvencas, De Diis Syris, Syntag. 1. To these I shall subjoin a third reason, countenanced by Bochart, and our Fuller, Miscell. Sacr. l. ii. ch. 7. that when Josephus, or the *i*, or St Paul, Rom. xi. 4. speak of Baal in the feminine gender, it is by way of ridicule and contempt. The like may be observed of the calves of Dan and Bethel, which by the inspired writers, 2 Kings x. 29. Hos. x. 5. are styled αἱ δαμάλαι, not that they were always of that sex, but by way of contempt, and to expose them the more; like that of Virgil,

O vere Phrygiæ, neque enim Phryges—Æn. ix.

Ver. 6. *But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree.*] As the whole body of the people complied with that idolatry which Jeroboam set up, and authorised as the national religion, except a small remnant of the faithful in Israel, which bowed not their knees unto Baal; so it is greatly to the honour of Tobit, that amidst the great number of his own tribe, which together revolted, he kept himself undefiled, and free from the general offence; especially as he was young, and might easily have been led away by the power of example. For it is a proof of an uncommon degree of virtue, to live untainted in the midst of surrounding wickedness, and to preserve the purity of innocence in the time of a general corruption. But when it is here said, that Tobit alone kept himself from idolatry, and went to the regular and appointed place of worship at Jerusalem, at the usual and stated feasts, it is not to be taken so strictly and exclusively, as if *he alone* had been thus remarkably religious, or was the only happy one that had escaped the pollution, for the contrary appears from ch. v. 13. where Ananias and Jonathas are mentioned as accompanying him to Jerusalem, and making their offerings together, at the temple of the habitation of the Most High. This expression therefore is to be understood like that concerning Elijah, 1 Kings xix. 14.

Ibid. *Having the first-fruits, and tenths of increase, with that which was first shorn; and them gave I at the altar, to the priests, the children of Aaron.* Ver. 7. *The first tenth part of all increase, I gave to the sons of Aaron, who ministered at Jerusalem: Another tenth part I sold away, and went, and spent it every year at Jerusalem.* Ver. 8. *And the third I gave unto them to whom it was meet.*] In these verses we have the regular method and order for bringing unto God, or his ministers the priests, those things which were to be offered to him, to the payment of which the Jews were strictly obliged; as the ἀπαρχὴ, or the oblation, that was made out of the fruits of the earth, particularly corn; as also the firstlings, and tenths of their flocks, and of the wool of their sheep, which were paid in kind to the priests themselves at the temple: Then the first tythe, called here "the first tenth part of all encrease," viz. of wine, oil, figs, and other fruits of the earth; this was given unto the Levites, and was always paid in kind. But the learned differ whether it was always brought up to Jerusalem, as some assert, or paid unto the Levites in the several cities of tillage, as others conclude from Nehem. x. 37. the Decima prima, or first tythe being paid, the husbandman paid out of that which remained, the second tythe, the δευτερεδεκάτη, or the second tenth part, as it is here called; this they might either pay in kind, or by way of commutation give the worth of it, which Tobit seems to have done: This, whether in kind or in money, was brought up to Jerusalem, and the possessors made a kind of love-feast therewith, unto which were invited the priests and Levites. The third tythe, or, as it may be rendered, the tythe of the third year, was called the poor man's tythe; this the possessor carried not to Jerusalem, but spent it at home, within his own gates upon the Levites, the fatherless, the widow, and the poor, Deut. xiv. 28. xxvi. 12, 13. Hence these sorts of tythes were called πτωχοδεκάδαι. So that the first and second tythe was paid by the husbandman, the first, second, fourth and fifth years after the sabbatical year; but upon the third and sixth year, only the first tythe was paid to the Levites, and the second was spent, or distributed at home, and given unto them to whom it was meet, i. e. to widows, orphans, and strangers, as Munster's copy has it, or for the repairs of the house of God, as that of Fagius. St Chrysostom, speaking of the liberal maintenance of the Levites among the Jews, has a fine reflection on the occasion: "Observe (says he) how much the Jews gave to their priests and Levites, as first fruits, tenths, then tenths again, then other tenths, yet no man at that time envied them, or said they had, or eat too much." Epist. ad Philip.

Ver. 10. *And when we were carried away captives to Nineveh, all my brethren and those that were of my kindred, did eat of the bread of the Gentiles:* Ver. 11. *But I kept myself from eating.*] Many of them that were carried away by Tiglath-Pilezer, Salmanassar, and Esarhaddon, still retained the true worship of God, and observed in a strange land the ordinances appointed by the law, and fell not into the idolatrous usages and impieties of the heathens, among whom they were dispersed. It is certain from the instances of Daniel and his associates, Eleazar, the Maccabees, and others, Dan. i. 8. Judith xii. 2, 3. that the Jews, from the time of their captivity, when they could not avoid conversing with the Gentiles, were careful to abstain, not only from things really sacrificed to idols, but from most things that came out of Gentile hands; because there was a presumption that a part of most kinds, by way of first fruits, had been offered to idols; the rest being by those first fruits esteemed polluted, as dedicated likewise to the idol. It appears, therefore, that they forbore from such an apprehension, all meats and drinks that came from the Gentiles, or to eat promiscuously with them. In particular the Jews tell us, that Nehemiah, being cupbearer to the king, was dispensed with from tasting or drinking the wine of the Gentiles. The like is recorded here of Tobit, who, though by his office of purveyor he was obliged to provide corn, and all necessaries for the king's use, yet kept clear of all defilement, as Joseph did upon a like occasion in Egypt, Gen. xliii. 32. "The example of Tobit's resolution and constancy in this particular, makes one to reflect with tears (say Mess. of Port Royal) upon the weakness of Adam, who being perfectly free, and the general use of the creatures indulged him, yet could not refrain from tasting that single fruit which God had forbidden him: whilst Tobit, a captive, deprived of all his possessions, in the midst of idolaters, and even living among Jews who scrupled not occasionally to eat things forbidden by their law, preserved his innocence by a religious abstinence." Comm. in Loc.

Ver. 12. *Because I remembered God with all my heart.*] Our version manifestly refers to the foregoing verse, and assigns his great regard to

God, as the reason for Tobit's not eating forbidden meats; and indeed this sense is a very just one, as the ceremonial law was strict in this respect, and had its sanction from God, and was the rule for every Jew's conduct. But there is another sense of the place, supported by good authority, "that because of his great piety, God gave him favour in the sight of king Salmanassar," referring to the following verse. And thus the Vulgate understands it, "Quoniam memor fuit Domini in toto corde suo, Deus dedit illi gratiam in conspectu Salmanasar regis." And Fagius's Hebrew copy is to the same effect. The like is mentioned of Daniel, ch. i. 9. But μορφὴ, in the following verse, may signify also an engaging mein, something in his looks and gestures, that gave the king a liking to him.

Ver. 14. *I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages, a city of Media, ten talents of silver.*] The Vulg. intimates, that Tobit lent this sum to Gabael, and took his note of hand for it; but the Gr. and Hebr. versions import, that he only lodged it with him, and took a note of its being in his possession. And indeed this seems most probable, as it is here said, that he committed such a sum to his trust; and c. ix. 5. that Gabael brought out the money in bags sealed up, upon Raphael's producing the hand writing. It may seem strange that Tobit knowing Gabael to be poor, should lodge such a considerable sum of money with him as ten talents; but it is probable that he chose to deposit it at Rages in his hands, rather than have it with him at Nineveh, where it might be in some danger; or possibly he might permit him to traffic with it upon a promissory note to return it when able; it being the noblest instance of charity thus to befriend persons reduced.

Ibid. *Ten talents of silver.*] If one was sure of the original language, whether Hebrew or Chaldee, this book was wrote in, it would greatly help to solve many difficulties. Thus for instance, if the Hebrew word for talent ככר was supposed to be in the original, it would not necessarily bear the sense of Τάλαντον in Greek, but might only signify the largest piece of silver which was in use, as money in those days. And thus I would expound ככר כסף *talentum argenti*, 2 Kings v. 23. begged of Naaman by Gehazi. It might be, I think, more properly rendered *massa*, or *frustum argenti*, for so ככר signifies in its first sense, than a *talent*: unless it be reasonable to believe that Gehazi would ask in his master's name, for the entertainment of two young visitants, between 3 and 400*l.* of our money, or that Naaman would load him with between 7 and 800*l.* of silver in specie. But if Tobit was wrote originally in Greek, we must then necessarily expound this place of a talent properly so called, the least of which amounted to a great sum. Bishop Cumberland computes an Hebrew talent of silver at £. 353: 11: 10½. of our money, consequently ten such talents amount to £. 3535: 15: 9. But then possibly this passage is not to be understood of the Hebrew, but only of the Greek or Attic talent, which was but half the value. And as it was nearly the same with the Babylonian talent, as the learned say, it might be nearly the same with that in use in Assyria and Media too; and this will reduce the sum to one half of the former, viz. to £. 1767: 19: 4½. of our money, which was precisely the worth of one of the Attic lesser talents. For when nothing is added to specify *talentum*, say the antiquaries, then the common or lesser Attic talent is always meant, consisting of 6000 drachmas of silver. If this therefore be understood of the lesser Attic talent, the sum will not seem so improbable, especially as Tobit had been the king's purveyor.

Ver. 15. *When Enemessar was dead, Sennacherib his son reigned in his stead, whose estate was troubled that I could not go into Media.*] From the time of Pul, or Tiglath-Pileser, the Medes continued in subjection to the Assyrians, but under Sennacherib, the Assyrian monarchy fell into decay, either by his imprudence, or ill fortune, or a mixture of both. The Medes taking advantage, it is likely, of his long and distant absence, or, perhaps, upon the news of the sudden and general destruction of his army, revolted, and were never after reduced in like manner to the Assyrian yoke, though Esarhaddon in the course of his reign seems to have been both a valorous and fortunate prince, as well as ambitious of enlarging the empire. These are the troubles which prevented Tobit from going into Media, according to his custom or intention. But the Greek, ἡ αἱ ὁδοὶ αὐτῷ ἐκκατέησαν, will perhaps admit of another rendering, viz. "and the ways or passes αὐτῷ thither were troubled, infested, or dangerous, so that there was no getting safely into Media." Munster's Hebrew copy strongly confirms this interpretation, "Et clauderentur propter bella itinera in

Media, ut non potui venire in terram medorum." The margin offers a third reading, but it carries not so determinate a meaning as either of the former.

Ver. 16. *And in the time of Enemessar.*] Fagius's Hebrew copy, the Greek and Syriac agree with our version, but the Vulg. and Munster both omit these words. And indeed it may seem a little preposterous after the relation of Enemessar's death, and Sennacherib's succeeding, and the account of his kingdom being disturbed with civil commotions, to resume the account of Enemessar. Calmet is expressly of opinion, that what follows here of Tobit's charity regards the times after Enemessar, who had some compassion for the Israelites, when there were not so many public instances of distress; but Sennacherib treated them with the utmost cruelty and rigour, which gave Tobit many opportunities to shew his zeal, and exercise his charity towards his distressed brethren.

Ver. 18. *If the king Sennacherib had slain any when he was come and fled from Judea, for in his wrath he killed many, &c.*] Sennacherib, after his return to Nineveh, being inflamed with rage for his great misfortune, in having lost in one night an hundred fourscore and five thousand of his men, by the angel of the Lord smiting them, as if he would revenge himself for this accident upon his subjects, and particularly his captives, grew thenceforth very cruel and tyrannical in his government; especially towards the Jews, numbers of whom he caused every day to be slain and cast into the streets, in defiance of all decency and the common rights of humanity.

Ibid. *I buried them privily....*] St Ambrose, speaking of this charitable action of Tobit's, says, "that there is not a more excellent duty than to do good to them that cannot repay, and to rescue the partner of our nature from the violence of the fowls of the air, and the beasts of the field." Lib. de Tob. It was always held an act of justice and mercy to bury the dead; of justice, that earth may be restored to earth, the first mother; of mercy, that bodies might not be exposed to savage violence. To want the honour of burial was among the ancients held one of the greatest punishments that could be inflicted; and with this Jehoiakim, the son of Josiah, is threatened, Jer. xxii. 19. The disconsolate mother of Euryalus, in the Poet, is not so much grieved for the murder of her son, as that he should be left a prey to the birds and beasts, Æn. l. ix. And Mezentius, in the same writer does not desire Æneas to spare his life, but earnestly entreats him to give him burial, Æn. l. x. Turnus earnestly entreats for the same favour from Æneas, Æn. l. xii. The right of sepulture hath been by all nations reckoned so sacred, that the violation thereof hath been counted sacrilege; and how just a thing it is to bury the dead is intimated by the Latins, when they call the funeral duties, *justa exequiarum*, or *justa funebria*.

Ver. 21. *And there passed not five and fifty days before two of his sons killed him.*] Many copies read πεντήκοντα or fifty only from Sennacherib's return to Nineveh. Usher says, after forty-five days, ad A. M. 3294. the time in which he places this history. This latter account is confirmed also by the Vulgate. As to Sennacherib's murder by two of his own children, the following is given by many learned men, and occurs also in Munster's Hebrew copy, as the reason and excuse for so wicked and barbarous a parricide, viz. that Sennacherib demanding of some about him, what might be the reason that the God of heaven so favoured the Jewish nation, as he had found by sad experience, he was informed, that Abraham, from whom they descended, sacrificed unto him his only son, which made him so favourable ever after to his progeny: upon this he resolved to sacrifice to him two of his sons to gain his favour and protection; which Sharezar and Adramelech hearing of, prevented their own death by his, and fled into Armenia, or the mountains of Ararath, and his third son reigned in his stead. Calmet says this story is fabulous, and deserves little attention.

Ibid. *Sarchedonus his son reigned in his stead, who appointed over his father's accounts, and over all his affairs, Archiacharus my brother's son..*] The margin has Esarhaddon. He is called Ἀσορδὰν by the LXX, a name near a-kin to Assaradin, by which he is styled in Ptolemy's canon; as also Sargon by Isaiah, ch. xx. and the same person with Asnapper, Ezra iv. 10. Ανεμδωνὸς and Σαχεμδονὸς, as different copies have them, are judged by Usher to be both mistakes. Some copies instead of τῦ παιδὸς αὐτῦ, have τῆς βασιλείας αὐτῦ, which seems preferable. The meaning seems only to be, that he was διοικητὴς ἢ ἐκλογιστὴς as follows in the next verse, the latter part of which can hardly be excused from tautology.

In this chapter there are several commendable qualities to be observed in Tobit. 1. That when all the tribes revolted to idolatry, and eat forbidden meat, he was careful to go up to Je-

rusalem to worship the true God, in the place set apart by God himself. 2. That he did this when he was young, and the example of the generality of his countrymen urged him to the contrary. 3. That he, out of a religious regard to God's appointment, observed the stated anniversary feasts, and holy times of the Jewish church, as the passover, pentecost, and the feast of tabernacles. 4. He was exact in paying the several tithes and oblations to the priests and others who were authorized to receive them. 5. His dutiful regard to his parents instructions is very observable in all matters of moment. 6. His great charity to those of his own kindred and nation, in feeding and clothing, and even burying them himself, at the hazard of his own life and safety, finishes and perfects his character.

CHAP. II.

A good dinner was prepared me, in the which I sat down to eat.] Ἀνέπεσα τοῦ φαγεῖν. Syr. "Cumque accubuissem ad edendum," and Junius, "Accumbens ad edendum." From this, and part of ver. 4. which the Vulgate renders, "Statimque exiliens de accubitu suo," we may conjecture that in Tobit's time the posture of lying at meals prevailed: That custom we know was common in the east, and after that the Jews had acquaintance and dealings with the Babylonians, Persians, and Syrians, little or no mention is made of sitting at meals. See Note on Judith, ch. xii. 15.

Ver. 2. *And when I saw abundance of meat, I said to my son, Go, and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord, and lo, I tarry for thee . . .*] Thus 1 Esdr. ix. 51. "Go then, and eat the fat, and drink the sweet, and send part to them that have nothing, for this day is holy unto the Lord." And Ecclus. ix. 16. the wise man's advice is to the same purpose, "Let just men eat and drink with thee." Agreeably to what our Saviour says, "When thou makest a feast call the poor," Luke xiv. 13. Plutarch gives this extraordinary character of Cymon the Athenian, ἀνελάμβανε τὰς πένητας, δεῖπνον καθ' ἡμέραν τῷ δημοτικῷ παρέχων, in Vit. Pericl. which is confirmed by Lactantius, "Egentibus stipem dedit, & pauperes invitavit," l. vi. 9. And every good man, says he, in another place, should do so, "Justi & sapientis viri domus non illustribus debet patere, sed humilibus & abjectis," l. vi. 12. Charity sets all persons, both rich and poor, upon an equal footing, acknowledging the same God, as the common parent and father of all. This influenced Tobit's conduct on the occasion; and on the same generous principle, and noble motive, were the *Agapæ*, or love feasts among the primitive Christians founded, in which the rich fed and relieved the poor. One sees from this example of Tobit, that the Jews observed certain festival days, especially those of most note and distinction, which were recommended to them either by some temporal, or spiritual mercy, and accounted them holy: "Festi dies Domini," the Vulgate calls them. 2*dly*, That on these they had set feasts and entertainments, and fared better than at other times, and this in compliance with the appointment of the law, which on certain occasions ordered these religious repasts, Exod. xii. 3*dly*, That on these solemn anniversary days, it was the constant custom to invite the poor and orphans, widows and strangers, or, if hindered, to send portions to them.

Ver. 3. *One of our nation is strangled, and is cast out in the market-place.*] It seems from this instance, as if the Israelites were evil-treated, and escaped little better in the time of Esarhaddon, than in the former reign. Josephus mentions the like barbarity, as practised by the zealots on their countrymen; and all that the friends of the deceased could dare to do, was now and then in the dark, to cast a little dust with their hands upon the bodies that were exposed, de Bell. Jud. l. iv. No wonder that such an instance of cruelty affected young Tobias, who possessed his father's tenderness of spirit. It is a sight, indeed, shocking to human nature, and not only affronts man, but God himself, in whose image man is made. Homer informs us how angry Jupiter and Apollo were with Achilles, for abusing and neglecting to bury the body of Hector; that Achilles, by such an act of inhumanity, had lost all mercy and modesty.

——ἔλεον μὲν ἀπώλεσεν· ὃ δέ οἱ αἶσα.

The very heathens counted this the greatest calamity, and such as hindered the deceased from entering into a state of happiness: Hence probably it was that Patroclus, in the same poet, does so earnestly solicit the same stern hero to bury him. The like earnest suit does Palinurus in Virgil, put up to Æneas for the same favour. Horace brings in a dead corpse, promising a reward from Jupiter to him that should cast some earth upon it; but if he should refuse to do this good work of humanity, that no sacrifice should be able to expiate the crime.—And because

want of burial was counted one of the greatest disgraces and punishments that could be inflicted on the dead, hence self-murderers were debarred the privilege of interment. See St Austin de Cura pro mortuis gerenda, and Spelman de Sepultura, 2 Ezdr. ii. 23.

Ver. 4. *Then before I had tasted any meat, I start up, and took him into a room until the going down of the sun.* Ver. 5. *Then I returned and washed myself, and ate my meat in heaviness.*] "He rose immediately upon his son's relation (says St Ambrose,) from the entertainment to which he had invited many Israelites, the children of his people; his piety would not permit him to feed and refresh his own body, as long as the corpse of a deceased countryman and brother lay publicly exposed and unburied. Non putabat pium, ut ipse cibum sumeret, cum in publico corpus jaceret exanime," Lib. de Tobia. It has been matter of enquiry, especially among the commentators, whether Tobit himself removed the dead body, and whether he carried it to his own house, or to one in the neighbourhood. His readiness indeed to do such an act of kindness appears from ch. i. 18. But if Tobit was really the person that took up the dead corpse, though he might use the ceremony of washing himself before he returned to meat, as is here affirmed of him, yet how could he escape, notwithstanding, being legally polluted by the touch, or forget what is mentioned Num. xix. 11. "That he that toucheth a dead body shall be unclean seven days;" it has therefore been thought more reasonable to suppose, both on account of the pollution attending such an act, and from the consideration of his own safety, which would have been endangered hereby, that he did not in person do this, but ordered the dead body to be removed out of sight by others; or if he did do this, says Calmet, we must suppose that he eat his meat at his return separate, and by himself; and perhaps by eating his bread in *heaviness*, the text may seem to intimate, his being thus lonely and apart. And for the like reasons they have concluded, that it was carried to another's, and not his own house. Our version indeed leaves it at large, but the Rom. and some other Greek copies expressly read ὡς τι οἴκημα, "in domum quandam," as Junius renders.

Ver. 6. *Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. Therefore I wept.*] Amos prophesied under the reign of Oziah, king of Judah, and Jeroboam king of Israel, about fourscore years before the event here mentioned. It appears from hence, that Tobit read the Scriptures with great attention, and that he occasionally applied what he read. Amos in the place referred to, either foretells the misery of the captivity, in which Tobit and his countrymen were involved under the Assyrians, which Tobit then saw, and bewailed the accomplishment of; or he accommodates the words of the prophet to their present unhappy state and circumstances, when, instead of celebrating their feasts with joy and gladness, as usual in their own country, they groaned under the yoke and tyranny of their oppressors, being denied even the innocent liberty, and commendable right of burying their murdered countrymen, without manifestly incurring the danger of their lives. A spirit full of tenderness and sympathy like Tobit's, could not be insensible at such a melancholy juncture; the reflection on his own danger, and the continual injuries his brethren were exposed to, called forth his tears; but more especially was he grieved, when he considered the sins and idolatry, which had provoked God to deliver his chosen into captivity, and to inflict such heavy judgments upon them.

Ver. 7. *After the going down of the sun, I went and made a grave, and buried him.* Ver. 8. *But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter; who fled away, and yet, lo, he burieth the dead again.*] To let a corpse lie exposed, putrifying in the face of the sun, seemed so inhuman, that Tobit chose rather to hazard his own life, than to endure such an offensive spectacle; and for this the angel commends him, c. xii. 12. and no wonder that he thought himself concerned to render the last kind office to an unfortunate strangled brother, when even the high priest among the Jews, though he was not to be present in person at any funeral, yet if by chance he found a dead corpse, was obliged to bury it himself. The primitive Christians were remarkable for the like pious zeal; no danger or threatenings could affright them from doing this charitable office to their deceased brethren, especially such who died martyrs for the faith. The Roman clergy, in an epistle to them of Carthage, (Epist. ii. int. Epist. Cypr.) reckon it as one of the greatest instances of charity, above that of relieving the poor, or ministering to the sick; and that fidelity in this matter would be highly acceptable to God, and rewarded by him: Dionysius, Bishop of Alexandria, speaking of

the plague that reigned there, commends the Christians for carrying out their dead brethren, which they chearfully did, notwithstanding the great danger that attended it. St Ambrose's sentiments on this occasion are very fine and moving: "Si viventes operire nudos præcipimur, quanto magis debemus operire defunctorum corpora? Si viantes ad longiora deducere solemus, quanto magis in illam æternam domum profectos, unde jam non revertentur? nihil hoc officio præstantius, ei conferre, qui tibi jam non potuit reddere, vindicare a volatilibus, vindicare a bestiis consortem naturæ. Feræ hanc humanitatem defunctis corporibus dedisse produntur, homines negabunt?" c. i. & ii.

Ver. 9. *The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted.*] St Ambrose says, that he slept *in cubiculo suo*, in his chamber; but it seems most probable, from the accident which is related afterwards, that he reposed himself in the court-yard, by the wall of the house, not through fatigue, as if sleep had overtaken him just at the entrance of his house, nor on account of the excessive heat, as the ancient Italic version has it, but as our version intimates, on account of his pollution from the dead body which he had just buried. Munster's Heb. copy says, that Tobit had prepared a bath to purify himself withal, not being able to employ the means prescribed in the law, which he intended to make use of the next day, and so would pass the night till that time out of his house, as every thing, or person that touched one thus defiled, was made impure thereby.

Ver. 10. *And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes, and I went to the physicians, but they helped me not.*] I think we need not ask here, with the commentators, whether Tobit slept with his eyes open or shut, since the text says expressly, his eyes were open, and his face uncovered. The author of the Synopsis, attributed to Athanasius, mentions, that usually, ὡς ἔωθεν, Tobit slept with his eyes open, as some people are known to do, particularly such as walk in their sleep. If Tobit's eyes were open, either naturally, or by accident, at this time, it is easy then to comprehend, says Calmet, how the dung of swallows might occasion the accident here mentioned; for the excrement of these birds, according to some naturalists, Pliny, l. xi. c. 37. Gesner, Hist. Anim. l. iii. is extremely hot and acrimonious, and may cause blindness by falling in the eye, and occasioning an inflammation there; and though the secret seems not to have been known to the Assyrian physicians, as they are here called, yet later times have found out a successful method to remove this obstacle of vision, by the dexterity of couching. As to the remedy which Raphael employed to restore Tobit's sight, which this place prepares us for, we will consider whether it could naturally produce such an effect, when we come to that chapter.

Ibid. *Moreover Achiacharus did nourish me, until I went into Elymais.*] The commentators are divided, whether this is to be understood of father or son; if it respects either, most probably Tobit himself is meant, as he continues to speak in the first person. The sense is, that Achiachar took care of Tobit under this infirmity, till he (Achiachar) went into Elymais, whither he seems to have gone when he was in disgrace, and deprived of his place and dignity, ch. xiv. It appears from some parts of this history, ch. xi. and xiv. that Tobit continued at Nineveh till his death; the true reading therefore I presume to be ἐπορεύθη which Drusius and Grotius both prefer, and Junius renders accordingly, "Achikar vero aluit me, donec profectus esset in Elymaida." There seems to be the like mistake in the LXX, Ps. vi. 7. where ἐπαλαιώθην should be rather ἐπαλαιώθη, to answer to the Hebrew.

Ver. 11. *And my wife Anna did take womens works to do.*] Tobit was at this time extremely poor, and maintained by his nephew Achiachar. It may seem surprising, that Tobit, who before had lived in good condition, should fall so soon into a state of poverty: but it may be observed of this holy man, that he did much alms, and was continually employed in some instance or other of charity, till Sennacherib deprived him of the place and employment which he had in the court of Salmanassar: The ten talents left in trust with Gabael he could not recover, not being able to go into Media through the troubles of the times; he had been at considerable expence to for advice and help under the misfortune of blindness, and had doubtless suffered great loss and injury for his care in burying the dead, by a severe persecution on that account. All these joined together, viz. his having lost his employment, bestowing much alms, suffering great oppression and loss, and the expences incurred for the recovery of his sight, were such draw-backs, as will sufficiently explain the alteration in Tobit's circumstances; and hence we may account for his wife taking in work, and

being necessitated to seek out an employment for her livelihood and subsistance.

Ver. 14. *She replied upon me, Where are thine alms, and thy righteous deeds? behold thou and all thy works are known.*] Tobit, who adhered strictly to justice, and whose maxim was, "do uprightly all thy life long, and follow not the ways of unrighteousness," c. iv. 5. thinking such a present, as a kid, not usual above the common wages, suspected that the distressed circumstances they were in, put her upon stealing it, and reproached her accordingly with it. Upon this she upbraids him with his tenderness of conscience, and the little good it had done him. "You need indeed reproach me, behold your disgrace is known to every body; the charities which you have exercised all your life long profit you nothing, they have not kept you from blindness, which deprives you of all comfort. You had fine hopes, that living so piously, you could not fail to be prosperous and happy, and that serving God, he would most certainly repay thee, ch. iv. 14. But where are your alms and righteous deeds now, that they stand you in no stead? Have they kept blindness or adversity from you? Have not your excessive and indiscreet charities brought us to the distressed condition we are now in?" Fagius and Munster thus expound, and Cyprian comprises all, when he says, "Ubi sunt justitiæ tuæ? Ecce quæ pateris." De Mortal. This reproach from his wife, and raillery upon his religious dispositions, who might rather have been expected sweetly to have administered consolation to him under his misfortunes; this taunting behaviour to him from one so nearly allied to him, was almost as insupportable to him as his blindness. It reminds one of that of Job's friends, or rather of his wife's behaviour to him under his affliction, "Dost thou still retain thy integrity, curse God and die," chap. ii. 9. as our version briefly has it; but in that of the LXX we see her outrageous temper more at large. The Vulgate here uses this very comparison, "Hanc tentationem ideo permisit Deus evenire illi, ut posteris daret exemplum patientiæ ejus, sicut & sancti Job." St Austin thus draws the parallel, reflecting upon the different conduct of this couple; "How miserable is his condition thought who wants the blessing of sight! when such a sad spectacle appears, censorious and ill natured persons presently say, He has committed some great crime, and God was angry and displeased with him. In this sort of strain Tobit's wife insulted her husband; the good man exclaims upon the subject of the kid, from a conceived jealousy of its being stolen; his wife replies upon him, with great warmth, and what is all your righteous dealing come to? how blind was the woman, and how enlightened her husband? the one enjoyed the outward benefit of the sun, and the other the inward light of justice, and the blessed fruits of the spirit; and can there be any doubt which of these illuminations to prefer?"

CHAP. III.

THEN I being grieved did weep, and in sorrow prayed, saying—Punish me not for my sins and ignorances.] The foregoing chapter concluded with Tobit's wife's taunts, proceeding no doubt, from his suspecting her honesty, which will in some measure plead her excuse. In this we have a further instance of his good disposition, and particular sweetness of temper; he does not return railing for railing, but silently, and as it should seem from the latter end of ver. 17. in some retired place from the house, he pours forth his complaints to God, of the great injustice done him; but confesses, at the same time, in the spirit of humility, that his sins had deserved a worse treatment. Sins and ignorances are here synonymous, and so the Oriental versions generally render them; and thus also ἀγνόημα is used often by the Hellenistic writers. See Num. xii. 11. Judith v. 20. Ecclus. xxiii. 2, 3. 1 Esdr. viii. 77. 1 Macc. xiii. 39. Heb. ix. 7.

Ver. 5. *And now thy judgments are many and true, deal with me according to my sins.*] How is this consistent with ver. 3. where it is said, "Punish me not for my sins and ignorances;" there seems some omission or mistake here, probably the negative particle is wanting, the Vulg. takes no notice of this sentence: Fagius's Heb. copy has quite a contrary sense, "Nec facias nobis juxta iniquitates nostras, & iniquitates patrum nostrorum;" and Munster's, "Ne quæso retribuas mihi juxta iniquitates meas," &c. the Geneva version affords a new sense, and a good one, "and now thou hast many and just causes to do with me according to my sins." Our translation, I think, hath wrongly followed the Complut. in reading ποίησον, whereas Alex. Ald. Vat. Syr. and the older Latin version, read ποιῆσαι, and so the sense and translation will be plain, and more agreeable. Grotius thinks the true reading may be ἆξ ἐμὲ ποίησον, "tolle me de rebus humanis;" but as this sense follows in the next verse immediately, it seems not agreeable to this place.

Ver. 6. *Command my spirit to be taken from me, that I may be dissolved, and become earth; for it is profitable for me to die, rather than to live.*] The Vulg. omits what follows, and finishes the verse here. Tobit begs of God, the sovereign disposer of life and death, to set him free from the prison of the body: and in this sense of dying, or departing out of this life, we find ἀπολύω frequently used in scripture, and profane authors. See ver. 13. and Luke ii. 29. the term *dissolution*, confirms the distinction of the soul from the body, the latter returning to earth, and the former continuing in a state of separation, even in Hades, or the everlasting place, "Domus statuta omni viventi," as Fagius expounds here. There is nothing more common even in scripture, than for the saints, under great tribulation to express a *tædium*, or loathing of life. Holy Job, grieved with the unjust reproaches of his friends, the insults of his wife, and various assaults from Satan, in the bitterness of his soul cries out, "my soul chuseth strangling and death, rather than my life; I loath it, I would not live always," ch. vii. 15. when the prophet Elijah was persecuted by wicked Jezabel, he asks it of God as a favour, that he might die, "It is enough now, O Lord, take away my life," 1 Kings xix. 4. and St Paul, "that through trouble he was pressed out of measure above strength, "ut tæderet eum vitæ," says the Vulg. It is therefore not at all surprising, that Tobit, under the misfortune of poverty and blindness, insulted and reflected on by his wife and friends for the good deeds of his past life, should desire to die, and thereby be freed from the unjust scandal cast upon him; but it is observable, that he introduces this request to God with submission to his will, who knew best what was most for his advantage.

Ver. 7. *In Ecbatane, a city of Media.*] The Vulg. and the old Eng. translations have here, "Rages, a city of Media," contrary to ch. vii. 1. If Sara lived at Rages, then Gabael and Sara would have been in the same city, nor would there have been any occasion to have gone from Ecbatane thither, as is mentioned ch. ix. 2. as certain therefore as Raphael went to Rages, so certain also is it that Sara did not live there.

Ver. 8. *Asmodeus the evil spirit.*] Some will have it, that Asmodeus is so called from the place which he chiefly haunted, "a regno Medorum, ubi dominabatur," and to be the same with the prince of Persia, Dan. x. 13. Jerom. in loc. & Cassian. in Collat. but more probably this is an Hebrew name, signifying a *destroyer;* evil spirits delighting in mischief, and leading them that worship them into perdition; hence almost all plagues, ordinary and extraordinary, were attributed to them. And it is worth observing, that the names of the devil and evil spirits, in Scripture, have all a relation to the mischief they do, or occasion; thus Levit. xvii. 7. they are called שעירם, *frightful*, or as others render, *lustful*, as goats Deut. xxxii. 17. שדים, *destroyers*, as here; שטן, an *adversary*, Job i. 6. διάβολος, a *caluminator*, Mat. iv. 8. ἐχθρὸς, an *enemy*, Mat. xiii. 39. ἀνθρωποκτόνος, John viii. 44. ἀντίδικος, 1 Pet. viii. Ἀβαδδὼν, or Ἀπολλύων. Rev. ix. 11. the *destroyer*. The same according to some with Apollo, the famous god of the heathens, whose image accordingly is represented with arrows in its hands, prepared for slaughter and destruction; and lastly, κατήγορος, an *accuser*, Rev. xii. 10. According to the notion of the Hebrews, there were also evil angels or genii, whereof some presided over one vice, and some over another, insomuch that there are demons of avarice, demons of pride, and demons of impurity, each endeavouring to ensnare persons with a complexional temptation. The Vulgate insinuates, that the seven husbands who met with their fate the very day of their marriage, were killed by the demon Asmodeus, because lust was their chief motive; for thus Raphael, according to that version, ch. vi. 17, 18. explains that accident, "Ostendam tibi quibus prævalere potest Dæmonium; hi namque qui conjugium ita suscipiunt ut Deum a se & a sua mente excludant, & suæ libidini ita vacent, sicut equus & mulus, quibus non est intellectus, habet Dæmonium potestatem super eos." Grotius supposes, that the pretended Asmodeus here, was only some ill quality attending Sara's body, which had proved mortal to her other husbands; but that Tobias, by using such fumigations as were prescribed in that case, not only preserved himself from the fate of the rest, but cured his wife likewise of a malady that was unknown to physic, and therefore ascribed (as the custom of the Jews was, Luke xi. 14. Mat. ix. 32. with every distemper they could not cure) to the operation of the devil. Hence, or on account of this bodily infirmity, he conjectures, she is reproached in the words following by her father's maids, as ἀποπνίγουσα τοὺς ἄνδρας. See Dissertation.

Ibid. *Thou hast had already seven husbands, neither wast thou named after any of them.*] All

of them being killed by the evil Spirit before the consummation of marriage. It may perhaps seem surprising, that Sara should have such a succession of suitors, when matching with her was by experience found so very dangerous: The reason that induced them was probably her beauty, or portion of inheritance, or pretended nearness of relation. And what seems to have hastened their fate, was, either their immoderate lust, void of all fear of God, or religious sense of the matrimonial institution, or the illegality of their claim. A learned writer indeed thinks, that the Jews allude to this history of Sara, when they speak of seven brethren that had all been married to one wife, Mark xii. 20. see Whist. Auth. Rec. vol. ii. But this seems a fanciful conceit, as in this history no mention is made, or intimation given, of any such near relation; and from that, in the gospels, it may, I think, be gathered, that each of the husbands cohabited with the woman at least for a time, which does not suit this account in Tobit: and in reality Sara had eight husbands, including Tobias, whereas seven only are mentioned in the gospels, and then the woman, surviving all of them, died also, which does not seem clear of Sara, especially as Tobias died in such an advanced age, as an hundred and seven and twenty years old, ch. xiv 14.

Ver. 9. *Wherefore dost thou beat us for them? If they be dead, go thy ways after them.*] All the Greek copies place the interrogation, as our version does, pointing the passage thus, τί ἡμᾶς μαστιγοῖς περὶ αὐτῶν; εἰ ἀπέθανον, βάδιζε μετ' αὐτῶν. But Junius conjectures it ought to be placed in this manner, τί ἡμᾶς μαστιγοῖς περὶ αὐτῶν εἰ ἀπέθανον; *i. e.* why by your blows do you revenge upon us the death of your husbands? And indeed the version both of Fagius and Munster confirm this latter construction.

Ver. 10. *When she heard these things, she was very sorrowful, so that she thought to have strangled herself.*] ἐκυπήθη σφόδρα ὥστε ἀπάγξασθαι. Our version manifestly implies, that she had actually thoughts of strangling herself. But though it is certain that grief does sometimes put persons upon desperate courses, yet that any such rash resolution was entered into here, as to design actually to make away with herself, does not appear, but rather the contrary. For the history informs us, that she not only suppressed such a thought, but condemned such a fact, as what would bring great reproach to her family, being the ordinary and common punishment of great malefactors. On her father's account too, whose death it would probably occasion, or hasten, she rejects such an intention; and lastly, one who appears so religious and well-disposed, cannot be suspected of any such wicked design as self-murder, which would be inconsistent with her general character, and the resignation which she expresses to the will of God. Others therefore think, that the words ἐκυπήθη σφόδρα ὥστε ἀπάγξασθαι, do not mean any premeditated design of strangling herself, but that she was so concerned at the reflections cast on her, and grieved so extremely, as to fall into so deep a melancholy, as to be in a manner suffocated and strangled as it were by it, according to that of Ovid, "Strangulat inclusus dolor." The consequence of which unhappy state of mind was, her wishing herself dead. See Hammond on Matt. xxvii. and thus the words, ἀπήγξατο ἢ ἀπέθανε, 2 Sam. xvii. 23. may not improperly be understood; for Achitophel, according to the sense of the most learned Rabbins, did not hang himself, but was stifled with grief. And so, where St Matthew, speaking of the death of Judas, xxvii. 5. says, ἀπελθὼν ἀπήγξατο, very judicious interpreters expound it, of his being suffocated by grief, by a disease called ἀγχόνη, when a man in a violent fit of spleen or melancholy is strangled, and sometimes bursts with it; which, according to St Peter's exposition, Acts i. 18. seems to have been Judas's case.

Ver. 11. *Then she prayed towards the window.*] *i. e.* Of the upper room, or oratory, which opened toward Jerusalem. Munster's Hebrew copy has, "she prayed before the Lord," *i. e.* toward his sanctuary at Jerusalem. The Vulg. is more explicit, "Perrexit in superius cubiculum domûs suæ, & tribus diebus, & tribus noctibus non manducavit neque bibet, sed in lachrymis persistens deprecabatur Deum, ut ab isto improperio liberaret eam."

Ver. 12. *And now, O Lord, I set mine eyes and my face towards thee, and say, Take me out of the earth.*] Εἶπον ἀπολῦσαί με ἀπὸ τῆς γῆς. Our version is not very accurate here, it would be better rendered imperatively, "And now, O Lord, command or speak, εἶπον, that I may be taken from the earth, and hear no more reproaches," like ἐπίταξον ἐπισκέψαι ἐπ' ἐμὲ, ver. 15. see also c. viii. 7. the old Latin version accordingly has, "Jube me jam dimitti." The Syr. indeed countenances the other rendering; and it may seem to have some support from Isa. xxxviii. 10, 11. With respect to the manner

of expression here, and other places of the apocryphal writings, it may be pertinent to observe, that what in pure Greek would be very singular, becomes just and natural, considered either as the translation of Chaldee or Hebrew, or as the writing of an Hebrew author used to Heb. tautology, and to that most peculiar mood, *Hiphil*.

Ver. 13. *That I may hear no more the reproach.*] Terentius Christianus introduces Sara thus lamenting and expostulating:

Nam quid tandem est, quod in hac vita diutius
Essevelim, aut cur non malim extemplo abolerier?
Quoquo vorsum foras prospicio, passim irrideor
Misera, ac conspuor ab omnibus. Imo, quod est longe crudelius,
Cuncti me ut portentum execrantur, horrent ut veneficam.
Quin & diris ut parricidam devovent ... & nomen commutant mihi,
Pro Sara appellantes Zaram: videlicit parricidii
Facinus exprobrantes. In Tob. Act. i.

Ver. 14. *Thou knowest, Lord, that I am pure from all sin with man.*] The Vulg. is more full and explicit, "Tu scis Domine, quia nunquam concupivi virum, & mundam servavi animam meam ab omni concupiscentia. Nunquam cum ludentibus miscui me, neque cum his qui in levitate ambulant, participem me præbui." ἁμάρτημα here relates to the sin or offence against chastity in particular, and thus many interpreters understand ἁμαρτωλὸς, Luke vii. 37. See also John viii. 11. and in this impure sense *peccare* is used by the Latins, especially the poets.

Ver. 15. *Neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife.*] i. e. Her father had no son to inherit his substance, nor any near kinsman or relation, neither brother, nor brother's son, to whom, as the law required, she might dispose of herself in marriage. Agreeably to this the writer of Judith's history says, that her husband was not only of the same tribe, but of the same family also. For the women of Israel who had no brothers of the same blood, were enjoined by the law of Moses to marry the next of kin. As appears particularly in the case of the daughters of Zelophehad, Num. xxxvi. who were confined, not only to the same tribe of their father, but also to the very family of that tribe: and the reason there given is, that the inheritance of the father should not pass unto strangers. A wise provision, not only for preserving the tribes, but the several families likewise entire.

Ver. 16. *So the prayers of them both were heard before the majesty of the great God.*] See Titus ii. 13. where there is the like expression. Some copies have only τοῦ μεγάλου, which seems an omission. In the Alex. MS. Ῥαφαὴλ is wrongly joined to it, which proper name ought to begin the next verse, as in our translation. It may be asked, how what is here said, that "the prayers of them both were heard before God," can be true; for both of them prayed to God, if it was his good pleasure, that he would remove them from a world where they saw religion reviled, and innocence oppressed; and yet one of these lived to a very advanced age, and the other probably very long with Tobias, as it appears in the sequel of the history. To this it may be answered, that it is true that both of them were heard; not that they obtained precisely the very particular they asked, but God, at their request, granted what was more for their benefit; he did not indeed take life from them, but he made it more easy and agreeable. Or thus, that as they were entirely resigned to the will and determination of God, their prayers were so effectually heard, that his good pleasure accomplished in them, what was most for his own glory. This example, as the Port Royal Comment well observes, affords excellent matter of instruction, assuring us, "that if we pray, as Tobit and Sara did, with a spirit of humility and submission, our prayers shall not be rejected; and though perhaps we may not be answered at the time, or in the manner we expected and wished for, we shall in another way that may be more advantageous and better for us, and more agreeable to what he designs us for. And thus it is observable it happens often in life, that one prays to God for health, another for sight, a third for hearing, without obtaining their particular request; and yet, if their prayer is with faith and a pious resignation, it may truly be affirmed, that their prayers are heard of God; who foreseeing some danger or misapplication of those faculties, that the blessing of health will be abused, or sight an inlet to temptations, and final ruin, exchanges the object of their wishes for a better, and instead of granting what would prove matter of offence to them, bestows on them, in a manner wholly spiritual, what his wisdom sees best and most convenient for their everlasting interest." In loc.

Ver. 17. *And Raphael was sent to heal them both.*] The introducing Raphael, a name no where mentioned in Scripture, as the ministering angel for the purposes here mentioned, has been objected against this history. But this deserves

little attention, for, 1. this name may as inoffensively be used as Gabriel and Michael are by the sacred penmen. 2. As part of Raphael's commission was to heal Tobit's blindness, the name of this angel was particularly proper to be used, as being expressive of the business itself; for Raphael signifies one that healeth from God, and in Munster's version he is called "Princeps & præses sanitatum." When God would cure any sick person, says St Jerom, he sends the archangel Raphael, one of the seven spirits before his throne to accomplish the cure, "ille minister curationis, deus autor sanitatis; hoc videlicet nominis interpretatione significante, quod in deo sit medicina vera," in Dan. viii. Some will have the angel that went down at certain seasons to move the waters of the pool, John v. 4. for the cure of the distempered, to be Raphael. And in allusion to this history of Tobit, probably, says Calmet, he is invoked as the patron of the sick, and guide of the traveller. 3. Such an exalted spirit was proper to be opposed to, and to subdue the evil fiend Asmodeus, which will in some measure satisfy the enquiry, why such a distinguished angel was introduced here.

Ibid. *And Sara, the daughter of Raguel, came down from her upper chamber.*] Where probably she had been praying: and so Fagius expounds it, "Sara descendit e cænaculo, in quo oraverat." It seems to have been customary among the devout persons of the Jewish nation of both sexes, to set apart some upper room for their oratories, where they might attend the business of prayer without noise or disturbance, see Dan. vi. 10. Acts i. 16. Or this might be a sort of *gynæceum* where she sat to work; for it was the custom of the early times to assign the uppermost rooms to the women, that they might be farther removed from interruption in their employment: accordingly Penelope in the Odyssey mounts up into a garret, and there sits to her business. So Priam had chambers for the ladies of his court under the roof of his palace, Il. vi. Munster's Heb. copy and the Syriac begin the next chapter with this verse.

CHAP. IV.

Ver. 3. *MY son, despise not thy mother, but honour her all the days of thy life.*] The son of Sirach presses the same duty very strongly, and by a variety of reasons asserts the reverence due to parents, Ecclus iii. With respect to the mother, whose authority is generally less regarded, he urges filial obedience from the consideration here insisted on, viz. the sorrows of the mother in the time of gestation, and the dangers attending her bringing forth, ch. vii. 27, 28. The advice which Tobit in this chapter gives his son, when he presumed death was approaching, and that God had heard his petition to be removed from the miseries of life, which he enters upon preferably to the settling his worldly affairs, has always been esteemed an excellent abridgment of moral duties. The precepts are very plain and obvious, and require only sincerity and a good disposition to apply them. St Austin, reflecting upon the fine instruction given to Tobias by his father, cries out, "O lux quam videbat Tobias, cum clausis oculis istis filium docebat viam vitæ, & ei præibat pede charitatis nunquam errans." Confess. l. x. c. 34.

Ibid. *When she is dead, bury her by me in one grave.*] The ancient patriarchs expressed the same care and concern in this particular of interment. Abraham purchased the cave of Mach-pelah for the burying-place of Sarah, Gen. xxiii. 19. and was afterwards deposited in the same himself, ch. xxv. 10. Isaac and Jacob with their wives were buried there also, ch. xlix. 31. By this officious care providing, that such as were intimate and loving in their lives, in their deaths should not be divided, but that a kind of friendship should be continued in death, and the conjugal society, as it were, made perpetual, and indissoluble. Thus Apuleius, "Unita sepultura marito perpetuam conjugem reddidere," l. viii. And the following is a most memorable instance of conjugal tenderness and union, which Valerius Max. relates of M. Plautius, "Funerata uxore Orestilla, atque in rogum imposita, inter officium ungendi & osculandi, stricto ferro incubuit. Quem amici, sicut erat, togatum & calceatum corpori Conjugis junxerunt, ac deinde subjectis facibus, utrumque una cremaverunt. Quorum ibi factum sepulchrum Tarentii etiamnum conspicitur, quod vocatur," τῶν φανίλων, l. iv. c. 6. anciently it was esteemed a mark of ignominy, as well as a misfortune, not to be buried among one's ancestors; that the kings of Judah, when they died, were buried in the sepulchre of their fathers, is a circumstance scarce ever omitted in the relation of their deaths; and indeed this inclination of lying by, and mingling with kindred dust, prevails almost among all people, so that the following decree of Pope Leo to enforce this, which seems even a dictate of nature itself, appears the more strange, "Nos institu-

ta majorum patrum considerantes, statuimus unumquemque in sepulchro suorum majorum jacere, ut patriarcharum exitus docet." Titul. de Sepult. From the like union of affection, dear friends often coveted one common Mausoleum; and the regard which one good man bare to another, we may suppose, induced the prophet to speak to his sons, saying, "When I am dead, then bury me in the sepulchre wherein the man of God is buried, lay my bones beside his bones," 1 Kings xiii. 31.

Ver. 6. *If thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.*] This whole verse is omitted in the Vulg.; Munster and Fagius's Hebr. copy takes no notice of the last sentence, nor does St Cyprian, who recites all the foregoing part: and indeed it seems improperly inserted here, as one sees no reason why Tobias's personal honesty and righteousness should succeed prosperously to all others that live justly. But however the observation will be found true in the general, applied to all others that deal fairly and uprightly.

Ver. 7. *Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.*] This is agreeable to that of Solomon, Prov. xxi. 13. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and not be heard;" which may mean, that both God and man shall be deaf to his petition, when he cries for relief in the day of necessity. See also James ii. 13. where the apostle says, "He shall have justice without mercy, who hath shewed no mercy." By an *envious eye* we are to understand, a niggardly and covetous one. See Ecclus. xiv. 10. xxxv. 10, 11. The Port-Royal Comment restrains the charity here enjoined to men's own proper goods, to that which truly and lawfully belongs to them; for alms founded upon spoil, and given from another's substance, is not charity, but theft and robbery, and will be so far from procuring the favour of God or his blessing, that a sacrifice of goods unjustly gotten, will rather provoke his resentment, and call down his judgments. And, indeed, if we consider the context, and compare this with the two foregoing verses, this exposition of the place will not appear forced or unnatural.

Ver. 8. *If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little.*] Our charity to others ought to rise in proportion to what we have received ourselves from the hand of God, who, if he gives much, it is with an intent that men may in return bestow the more. Not to give plenteously, i. e. in proportion as a man is able, is frustrating the designs of God's providence, who will treat such of the rich as public robbers, who look upon that to be their own, which they were entrusted with for the benefit of others; injuring by such niggardly behaviour as many poor persons, as they were able to relieve. If we take in the whole verse, the advice then is of very great extent, and one may affirm that nobody is exempt; in what state or condition soever he be, it is impossible but that he must have something or other to bestow, either money, or victuals, or clothes, or if all these be wanting, attendance, or some bodily help and service may be administered; or, however, advice, and kind and tender expressions to such as are in affliction, will not be unacceptable, as one testifies thereby a sympathizing and humane temper, which soothes and engages the distressed, and is a relief next to alms.

Ver. 9. *For thou layest up a good treasure for thyself against the day of necessity.*] *i. e.* God will reward the charitable person with temporal blessings, or guard him against necessity, or provide for him under it. David pronounces the same blessedness on him, Ps. xli. 1. "Blessed is he that considereth the poor and needy, the Lord will deliver him in the time of trouble; the Lord will preserve him, and keep him alive, and he shall be blessed upon earth: The Lord will strengthen him upon the bed of languishing, and make all his bed in his sickness." And Solomon confirms the same truth, "He that giveth to the poor shall not want," Prov. xxviii. 27. The phrase θέμα ἀγαθὸν θησαυρίζειν, very much resembles that of St Paul on the like occasion, ἀποθησαυρίζειν θεμέλιον καλὸν εἰς τὸ μέλλον, 1 Tim. vi. 19. where a very learned writer observes, that θεμέλιον in the Rabbinical dialect, signifies a *bond* or *obligation*, whereby such as lend are secured to receive their own again, and that the apostle's meaning in that place is, That those who exercise works of charity and beneficence, do provide themselves as it were of a bill or bond, upon which they may sue and plead for a reward, and a suitable return of their kindness. Mede's Works, l. i. Disc. 22. The like may be said of θέμα here used. And

accordingly, the Hebrew copy, set forth by Fagius, renders it by a word which signifies *depositum*, or a *pledge*.

Ver. 10. *Alms do deliver from death, and suffereth not to come into darkness.*] *i. e.* Charity, through the blessing of God, often proves the means and occasion of long life, as seems to be more fully expressed, ch. xii. 9. Or it may mean, that it is effectual for the procuring God's mercy, and favour in the day or manner of one's death; that it shall make the good and beneficent man's exit easy, and his death comfortable; according to that observation of St Jerom, "Nunquam memini me legisse mala morte mortuum, qui libenter opera charitatis exercuit." Ad Nepot. Or lastly, that charity wipes away sins, and delivers from death the consequence of them. See Dan. iv. 27. Ecclus. iii. 30. 1 Pet. iv. 8. St Austin has a fine reflection upon the other part of the verse: "Tobit had the misfortune to be blind, and yet he shewed his son the way of truth. He who had lost his bodily eyes, could say to his son, "He that does alms, shall not come into darkness." Being deprived of outward light, he yet found himself in a condition to direct others how to walk. There is therefore another illumination than that of sense, which enlightens the soul of the good man. He feared not any such reply from his son: "My father, have not you been careful to give alms, and yet you are blind? Is it possible that alms should deliver from darkness, when you, who have been a cheerful giver, are oppressed with it?" Tobit might very consistently say what he did; he knew what light he was then speaking of to his son, and what he saw and perceived, was spiritually discerned. The eyes of the understanding were his support and comfort, and for the outward help which he received from his son, he returned a better guidance. "Filius patri porrigebat manum ut ambularet super terram, & pater filio, ut habitaret in cœlo." August. de verb. Dom. Serm. xviii.

Ver. 12. *Remember that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.*] May not the falsity from hence appear of that vulgar notion, that relations who marry never thrive? And may it not be further observed, that the whole Jewish nation (whose riches are even become proverbial) descends from Isaac and Rebecca, who were related in the same degree?

Ibid. *And in lewdness is decay, and great want, for lewdness is the mother of famine.*] This is undoubtedly a very true observation and confirmed by the unhappy experience of persons addicted to it. But ἀχρειότης, the term here used, I apprehend, is an unusual word for *lewdness*; it signifies rather *unprofitableness, or idleness*, and to this the observation will equally correspond.

Ver. 15. *Neither let drunkenness go with thee in thy journey.*] Fagius's Hebr. copy has, "Neque cum temulento consuetudinem habeas in omnibus viis tuis." And Junius by a Hebraism, understands μέθη to signify "vir ebrietatis;" according to which the sense is, "Keep not company at any time with such as are addicted to drunkenness:" Or may we not suppose, as the expression in the Greek is, ἐν τῇ ὁδῷ οὗ, that Tobit had the particular journey in his eye he was going to send his son upon, and that the thirst arising from travelling, especially in a warm climate, being a strong temptation to drink plentifully, he might caution his son against any excess? The Vulg. omits this precept relating to sobriety.

Ver. 17. *Pour out thy bread on the burial of the just.*] The Jews had not only banquets upon account, or in honour of the dead, but even over their dead: So that we may distinguish their funeral entertainments into two sorts, domestic, or such as was kept in the house of the deceased, for the refreshment of the melancholy relations and friends there present, which was more or less public and expensive, according to the quality of the deceased, see Joseph. l. xvii. Antiq. Jud. c. viii. and De Bell. Jud. c. i. Jerem. xvi. 5, 7. in *i*. And 2dly, Sepulchral entertainments, or such as were carried to the very sepulchre of the deceased, and there either consumed, or distributed, and carried away by the poor. Meursius de Funer. c. xxxv. The exhortation of Tobit here to his son to pour out his bread ἐπὶ τὸν τάφον τῶν δικαίων alludes to this latter custom (an ancient one among the heathens) and shews, that it was of some antiquity among the Jews. Villalpandus, referring to this passage, says, "Sat patet moris fuisse, ut in ipsis sepulchris mortuorum epulæ ponerentur," in Ezek. xxiv. 17. The words ἐπὶ τὸν τάφον imply something particular to be done upon the tomb itself, and not barely, something to be expended at the burial of the just, as if the ἐπιτάφιος ἐσίασις in general was only enjoined. We cannot have a more ample testimony of this custom, than what we meet with Ecclus. xxx. 18. "Delicates poured out upon a mouth shut

up, are as messes of meat set upon a grave." Where the Son of Sirach manifestly alludes to this ceremony of feasting at, or upon the graves of the deceased; a comparison, which he would not have used to have explained his meaning, had not the custom been well known and established. See Note in loc. and Spencer de Leg. Hebr. Tom. ii. p. 1145. the distinction which Eustathius makes upon that verse of Homer—αὐτὰρ ὁ τοῖσι τάφον μετοχάα δαῖτυ, Il. Ψ. makes much for our purpose, where he distinguishes between the entertainment on the tomb, calling it τάφον, from the name of the sepulchre, and, that after the burying, which he calls περίδειπνον. We have express mention of the περίδειπνον νεκρῶ, or the funeral feast, in the epistle of Jeremy v. 32. The primitive Christians, many of whose customs it is well known were derived from the Jews, expressed thus their pious regard to their saints and martyrs, by pouring wine upon their tombs, and celebrating the funeral or sepulchral feast over them; but these at length degenerating into dissoluteness and debauchery, St Ambrose found it necessary to forbid them in the churches of Milan, as did St Austin in those of Africa. They obtained also among the Romans, but the same abuse probably induced Numa to give strict orders, that no one should honour the dead by pouring wine upon their tombs. Estius and Tirinus upon the place remark, and Bellarmine abuses it to the same purpose, that Tobit had not recommended to his son such a practice, if he had not thought that this work of mercy regarded, and in some sort affected the just persons themselves; *i. e.* that it would procure some ease and refreshment to the souls of the deceased, and from hence they infer the advantage and necessity of those solemn masses and oblations, which the Romish church offers for the repose of the soul. To this it may be answered, 1. That by these sepulchral feasts, no oblation was intended to be made to God, but only a decent honour shewn thereby to the memory of the righteous. 2. That no mention is here made of any prayers, or intercessions for the dead. 3. That what is here enjoined was to comfort by a seasonable entertainment, the distressed relations, and friends of the person deceased, and was purely for the benefit of the living. 4. That the heathens, from whom this rite was borrowed, and who entertained a notion that the ghosts of the deceased were regaled with this sensible repast, yet extended it not so far, as to the purging of the soul thereby, or affecting the condition of it in its separate state.

Ver. 19. *For every nation hath not counsel.*] No nation, *i. e.* no part of mankind, mere mankind, independently of God, hath counsel, or wisdom enough to effect any scheme of importance, or establish any business of consequence; which is a sufficient reason for all private persons, or communities, to trust in the Lord Jehovah, and to depend upon him for direction and assistance. The context warrants this interpretation. Munster's Hebr. copy has, "Quoniam non est in potestate hominis ullum consilium, sed solum in manibus Dei; and Fagius, Quoniam non est sapientia, neque prudentia, neque consilium contra Dominum." Calmet also takes it in the same sense, "Mettez en Dieu votre confiance, & desperez en lui; il fera reussir tous vos desseins; parce qu'il n'y a ni sagesse, ni prudence, ni conseil contre le Seigneur."

Ver. 20. *And now I signify this to thee, that I committed ten talents to Gabael, the son of Gabrias.*] c. i. 14. He is called his brother. The Hebrew versions give no light here, as Munster has *brother* in both places, and Fagius, *son*. St Ambrose admires the conduct of Tobit, and his remarkable disinterestedness with respect to this money. "He was poor and in want, and yet regarding less his own, than others necessity, he thought not of recalling a very considerable sum which he had lent, and which would have been of great service to him in the condition he was in; nor did he resolve to call it in, till he imagined himself near death, and then he thought it but a piece of justice due to his family to enquire after it, that his son should not be deprived of a sum, which lawfully belonged to him, "Non tam cupiens commodatum reposcere, quam sollicitus ne fraudaret hæredem." Ambr. in Tob. c. ii. tom. ii. The same writer takes occasion, from this example of Tobit, to reflect on "The prodigious difference between his conduct, and that of those, who are so wedded to their interest, that they are glad of an opportunity to take advantage of a brother's necessity to enrich themselves, under the pretence of doing them a kindness, and on that account exact large and unlawful interest; whilst the generous and open-hearted Tobit, unmindful of the necessity he found himself in, and of the regard which he owed to his family, hasted not to demand this money, nor required any thing more than the bare principal, though it had been lent a long time; even from Tobias's in-

fancy," as the Vulg. here adds, ibid. There is also another useful inference, which may be drawn from this place, viz that though Tobit seems, from ver. 1. to have sent for his son on purpose to communicate to him the affair of the money lent, yet it is observable, that he rather chooses to begin his seemingly farewell charge, by laying down rules for his moral conduct, and his instruction in righteousness, which indeed is the substance of it, before he opens to him the business of the talents in Media; as if in those early times he had known the divine precept, given by him who fulfilled all righteousness, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi. 33.

Ver. 21. *Thou hast much wealth, if thou fear God.*] This sentiment is so exalted, that, as the Port Royal Comment observes, one would think that it was spoken by some Christian father to his son in the times of the gospel. It is not unlike that of St Paul, "Godliness with contentment is great gain." Tobit had lost his sight, was a captive, and reduced to low circumstances, and yet in the full assurance of faith, from the good treasure of his heart, he pronounces this encouraging maxim to all others in the like distressed circumstances, "Thou hast much wealth, if thou fear God." God will either return with usury to a persecuted and afflicted servant, what he may at any time have lost, especially for the sake of his truth, and bless his latter end, as he did that of Job, with the greater flow of prosperity; or having proved his soul by a great trial of afflictions, reserve for him a treasure in the heavens, with which temporal goods are not worthy to be compared. St Austin, full of admiration of Tobit's devout behaviour in a state of poverty, says, "Quam laudabilis sit Sanctus Tobias scriptura docemur, cujus devotionem nec captivitas minuit, nec oculorum amissio, quominus Deo benediceret, persuasit. Neque exhausta substantia a via justitiæ & veritatis avertit. Necessitas enim probat justum. In egestate æquitatem servare, vera & perfecta justitia est. Unde enim quorundam devotio minuitur, inde augmentum facit laude dignus Tobias." Quæst. cxix. How happy would the case of the poor be, if, like Tobit, they had ever this excellent maxim in their minds, which he here gives in charge to his son! It may not be amiss to observe, and place in one view the several admirable precepts, given by a religious father to his son in this chapter: 1. To remember God, and to praise him devoutly for his blessings: 2. To pay a reverence and regard to parents, for the kindness received from them: 3. To shew charity to the poor: 4. To avoid fornication, and every species of lewdness: 5. To abhor all pride: 6. To be just towards all, and, in particular, to give the labourer his hire: 7. To honour good and just men, and to pay a respect to their memory, by a decent funeral: 8. To ask counsel of the wise and follow it: 9. To trust in God's goodness, even in the midst of poverty.

CHAP. V.

Ver. 3. *SEEK thee a man which may go with thee, whilst I yet live.*] Besides that of our version, there are other renderings of this sentence, according to the pointing of the Greek. The Vulg. has, "Ut, dum adhuc vivo, recipias pecuniam." Fagius's Heb. copy, "Fortasse redibitis, me adhuc vivente." And the Greek and Syriac, "Dabo ei mercedem dum vivo." The Vulg. properly enough inserts *fidelem* here, "Inquire tibi aliquem fidelem virum, qui eat tecum," i. e. enquire for somebody of trust and probity to go with you; for every idle person or vagrant was not proper to be sent on such an errand, or joined in a commission of receiving such a sum of money. See ver. 8.

Ver. 4. *But he found Raphael that was an angel. But he knew him not.*] i. e. He knew him not to be such, having assumed a human form, of no mean or common appearance, but as the Vulgate adds, having an air of majesty and greatness, which he looked upon as his natural mien, and not as the reflection of a heavenly glory, as he found it afterwards to be. That good angels are appointed by God to be the guardians of particular men, and in execution of this their office, do frequently assume human shapes, to guide them in their journeys, and to deliver them from all dangers, is a doctrine as ancient as the patriarch Jacob's time, embraced by Christians, and believed by the wisest heathens, Gen. xlviii. 16. Psal. xxxiii. 8. Matt. viii. 10. Acts xii. 15. Hes. Oper. et Die. l. i. Plato de Leg. l. x. Hence Mercury was fabled to be the messenger of the gods, and guide of the way; and as such was said to have wings on his arms and his feet. A learned writer observes, that this story of Tobias and the angel has a wonderful relation, and a great conformity, both in the ideas and the style, with Mercury's descending in the shape of a young man, and conducting Priam in his journey to the pavilion of

Achilles, Il. Ω. where their conversation on the way is described. And the example of Homer, so long before Tobit, proves that this opinion of God's sending his angels to the aid of man was very common, and much spread among the pagans in those former times, as will appear to any one that consults their theology, Dacier's Note in loc. cit. The part which the angel acts in this history is attended with some difficulties, and has been made a principal objection to the authority of the book; for though it be true that angels have sometimes actually assumed the form or appearance of men, upon some extraordinary or high errand from God to man, yet this has been in appearance only: Our Saviour himself seems to say as much; for when, upon his entering into the room where his disciples were assembled, and the doors shut, they were terrified, and thought they saw a spirit, he puts the proof of its being really himself, and no mere appearance, that a spirit has no flesh and bones, as they might actually feel and experience him to have. But it may be thought incredible, that Tobias should so long travel, and eat and lodge with an immaterial form or appearance, and after so many occasions, as must unavoidably offer, for sensible touch, not only to himself, but in the family of Raguel, &c. no discovery should be made, nor so much as any suspicion raised of the thing. In answer to all which, it may, I presume, be very justly replied, first, with regard to the angels appearing at all in this transaction, that it was an occasion *vindice digna Deo*; for whether we consider the greatness of Tobit's virtues, who was probably the most illustrious instance of piety and charity amongst the whole ten captive tribes, or the loss of his fortunes first, and his eyes after, and so the greatness of his sufferings also; if we attend further to the particular situation of himself and his countrymen, which required uncommon supports to keep up their spirits, and maintain a proper dependence and hopes in God, it could be noways unworthy God's wise and good providence in such circumstances, to send a messenger from heaven, and to make this a sensible example, that he had neither cast off his people, nor would at any time be wanting in the care of good men under their afflictions. As to the other part of the difficulty, which arises from an immaterial being conversing and cohabiting under a corporeal appearance only, without any discovery, or so much as suspicion, that it was not a real body, we answer, that the angel's skill and address, ever awake to his business, and not subject to such absence and inadvertencies as ourselves, would easily prevent or divert the occasions of discovery. And if, as we have a right, we further include God's extraordinary providence here, all the difficulty is at once removed.

Ver. 9. *So he called him, and he came in, and they saluted one another.* Ver. 10. *Then Tobit said unto him, Brother, shew me of what tribe and family thou art.*] The Vulgate is fuller and more explicit as to the salutation, "Dixit, gaudium sibi sit semper. Et ait Tobias, quale gaudium mihi erit, qui in tenebris sedeo, & lumen cœli non video. Cui ait juvenis, Forti animo esto, in proximo est, ut a Deo cureris." Preparing the reader for the accomplishment of this, ch. xi. the term *brother* is not to be taken strictly; the Jews called all those of their own tribe or nation *brethren*; Tobit, who uses this appellation in several places of this chapter, speaks to Raphael according to his human appearance, as one of the brethren.

Ver. 11. *Dost thou seek for a tribe or family, or an hired man to go out with thy son?*] i. e. Why dost thou trouble thyself about my tribe or family; content thyself, without any further inquiry, that thou hast got a good guide for thy son, "ad votum tuum mercenarium," according to Munster's Heb. copy. Of what service will it be, in the intended journey, to know my family? Dost thou want the family, or an hireling only, that is well acquainted with the way to conduct thy son? And thus the Port-Royal Comment explains it, "Est-ce la famille du mercenaire, qui doit conduire vôtre fils, ou le mercenaire lui-même que vous cherchez?" There is, however, more in this question than may seem at first hearing; it is not merely a question of curiosity, natural to old men, but Tobias being young and inexperienced, the intention of the good old man his father, was by this inquiry to get all the intelligence and assurance he could possibly of the condition and credit of one to whom he was about to entrust a son, whom he had been all along careful to bring up in the fear of the Lord, and with an abhorrence of evil company: And when Tobit asks Raphael of what family he was, it was in effect only to demand who and what he was himself; for from the good or evil disposition of the stock, or heads of the family, may with great probability be inferred the temper and manners of the children and dependants; as we form a judgment from the tree itself what fruit may be expected from it. Terentius Christianus expresses this conference more clearly:

Tob. *Amabò hospes*
Cujas es? aut quibus parentibus, quæso,
Prognatus? Raph. *Quorsum id percontare? Nil refert*
Ad id quod agimus nunc. Tob. *Ne id mihi, precor, frater,*
Succenseas, quòd curiosius stirpem
Tuam expiscari non erubuerim. Scis quam
Non sit tutum cuiquam hoc rerum statu quicquam
Committere ignoto: & cura est mihi gnatus.
In Tob. Act. ii.

Ver. 12. *I am Azarias, the son of Anonias the Great, and of thy brethren.*] i. e. An Israelite. See c. vii. 3. where he makes himself to be of the tribe of Nephthali. Many Greek copies read here very corruptly, ἐγὼ τὸ γένος Ἀζαρίου ϗ Ανανίου τοῦ μεγάλου, but the reading followed by our version is confirmed by cap. vi. 8. vii. 8. ix. 2. It may be more material to inquire how Raphael is Azarias, and with what propriety or truth he styles himself so? To this objection several answers may be given. 1. That angels having no proper name, but what is derived from the office and ministry they are employed about, and as Azarias, according to the Hebrew signification, meaning a *helper from God*; this name may agree very well to the angel Raphael, who was sent for this very purpose to be instrumental in curing Tobit's blindness, and to be a guide and assistant to Tobias in his journey, and therefore very prudently concealed his quality of an angel, that he might more conveniently execute his commission. The giving of proper names to persons derived from some accident, quality, or office, belonging to them, was very ancient, and customary among the Hebrews. There are many instances of this kind in scripture, particularly Gen. xxx. where the names given to Jacob's children are very observable and expressive, if considered in this view. 2dly, As the angel had assumed the form and person of Azarias, he may be supposed to speak according to his appearance only; as the author of the first book of Samuel saith, that Samuel spake to Saul, seeking his counsel by the witch of Endor; because the person that appeared was in Samuel's habit, and the witch, or at least King Saul, did repute him to be so. In like manner, this angel personating Azarias, for a time bare his name; or thus, as the picture is usually called by the person it represents, and he who in tragedy acts the part of Cyrus, does for that time go under his name, so Raphael personating Azarias in the form and appearance of a young man, was in that capacity to act and speak as if he had been such. 3dly, The following instance may likewise serve to illustrate this, viz. When Joseph was sent after his brethren to Sichem, and had lost his way, there met him a person, Gen. xxxvii. 15, 16. that directed him where to find them, which the Targum of Jonathan on the place pronounces to be the angel Gabriel. As this concealed angel had the appearance of a man, and is indeed so called in that text, and under that form was assisting in directing the way, we may hence perhaps conceive how the same person here should be the angel Raphael, and yet Azarias also.

Ver. 13. *My brother, thou art of a good stock.*] It may seem surprising, that Tobit, hearing the name of Ananias the great, did not think proper to enquire how it happened, that Azarias, the son of so considerable a person, was so reduced in his circumstances, and to such a state of meanness, as to be obliged to get a poor livelihood, by occasionally hiring himself. To say nothing of the vicissitude of fortune, which God has placed in his own power, it may be sufficient to answer, That in a time of captivity, such as was that of the Israelites at present, all distinction of families is lost, or, however, not considered, the greatest and most considerable are confounded with the meanest; as they are carried away promiscuously from their country, so they are equally stripped of their possessions and fortunes, and condemned by the merciless victor, to the same instances of hardship and servility.

Ver. 14. *Wilt thou a drachm a day.*] It appears by the gospel of St Matthew, that an Hebrew drachm was the fourth part of a shekel, i. e. nine-pence of our money; for there, ch. xvii. 24. the tribute money, annually paid to the temple by every Jew, which was half a shekel, is called δίδραχμον, (i. e. the two drachm piece) and therefore if an half shekel contain two drachms, a drachm must have been a quarter of a shekel, or nine-pence, as every shekel weighed about three shillings of our money. If we suppose this Greek version of Tobit to be made from the Chaldee by some Alexandrian Jew, then as every Alexandrian drachm contained two Hebrew drachms, one drachm of Alexandria will be of our money eighteen-pence.

Ver. 16. *Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company.*] As indeed he did, according to the representation of this history, though Tobit in faith spoke this. This pious wish, no less than Raphael's example and presence, shews us the opinion of the Jews at least, that God has given his angels the charge of mankind, and that he makes use of their ministry to conduct them through this

life, in the midst of the many dangers that accompany them. Our Saviour intimates such a tutelar care with respect to little children in particular, Matth. xviii. 10. But it does not from hence follow, that the angels have such a knowledge of human affairs, or power over them, as that prayers should be offered up to them, or their intercession with God should be requested, or that any reliance should be had on their merits, as the Popish expositors on this book would infer; for however highly favoured, still they are but servants of God, and his ministering spirits, and have neither omniscience, nor omnipresence, nor any attribute to make them fit objects to be addressed to in a manner which is incommunicable to the divinity. Tobit's affectionate charge here greatly resembles Abraham's commission to his servant, Gen. xxiv. 48. upon his sending him to fetch a wife for his son Isaac; "The Lord, before whom I walk, will send his angel with thee, and prosper thy way, and thou shalt take a wife for my son of my kindred, and of my father's house." In this particular also of a wife, the resemblance holds, for though Raphael had nothing in commission relating to Sara, yet he happily crowned his journey by concluding a match for his master's son, who sent him in quest of money only.

Ibid. *So they went forth, and the young man's dog with them.*] This clause is wanting here, both in Munster's Heb. copy and in Vulg. The latter indeed inserts it, c. vi. 1. It is most probable that the dog went with them, as it is mentioned in all the Gr. copies, the Syriac, and Fagius's Heb. as going and returning with them, c. xi. 4. This circumstance of the dog, though of no great moment, is neither absurd nor unusual, as it is according to the simplicity of ancient times. But it may be the more necessary not to pass over this incident of the dog, without some further remark, since no less a critic than Mr Pope has passed some raillery upon it. As he very ingeniously entertains himself and his friend (see letter to Mr Cromwell) in satyrising some of the follies and failings of men, by setting forth the contrary virtues and good qualities of dogs; in the flow of his wit he observes, with relation to the book of Tobit, that there was no matter of reason to take notice of the dog, but the humanity of the author. Now, to call the introducing the dog an instance of the author's humanity, is certainly a very odd conceit; so odd, that it seems plain we are to consider it as an hasty stroke of fancy, not the result of Mr Pope's judgment: indeed, were he serious, there is as little truth as candour in this censure. Tobias was to take a long journey into a strange country, and to bring a large sum of money back with him, attended only with one other person, who, though an angel, was not discovered by him to be such; and does not the reason of the thing speak itself, that the dog was thought a proper guard under these circumstances, and therefore taken by Tobias, "Comesque viæ dominique satelles." Pliny thinks it worth his while to remark this use of dogs, and gives an instance of a master preserved in his journey from thieves by his dog, Nat. Hist. l. viii. c. xl. And this we apprehend is sufficient to shew, that the mentioning the dog at the entering upon their journey was not impertinent. As to the significancy of introducing him again at their return, there is no reason why we should admire such a circumstance as natural and beautiful in Homer, and yet low and trifling in our author. Take the two passages together, "Tunc præcucurrit canis qui simul fuerat in via, & quasi nuncius adveniens, blandimento suæ caudæ gaudebat:"

Δὴ τότε γ' ὡς ἐνόησεν Ὀδυσσέα ἴχνι᾽ ἰδόντα,
Οὐρῇ μὲν ῥ' ὃγ ἔσηνε. *Odyss. P.*

It would indeed argue great want of taste, to put these two cases quite upon a parallel: Ulysses was in disguise, and entirely unknown to every human creature; yet the sagacity of this animal at once discovers him under all the changes that twenty years absence and fatigues, together with all that art and design could contribute further to his concealment, had brought upon him. This is a very beautiful and striking circumstance in the poet, and though we find nothing in the historian to correspond with it, yet there remains likeness sufficient to secure him from ridicule. To which we may add, that, after the eagerness and impatience of the parent for the return of her son, we are affected with a very sensible pleasure to see it removed at once, and changed into joy, by the appearance of that faithful guard, which, upon his master's approaching home, ever naturally hastens to be the harbinger of it. It may not be amiss to observe, that the passage quoted above from the Vulgate, receives great confirmation from the Syriac version, which makes Anna see the dog first, before she saw her son, c. xi. 6. upon which she flies to Tobit, to tell him

they were coming. Nor does the Greek disagree with this; for it says not, that she saw Tobias himself, but προσεσήσατο αὐτὸν ἐρχόμενον, i. e. knew it, or perceived it by some token, viz. this of the dog. We should not have dwelt so long upon a circumstance seemingly so trifling, nor have been induced to have taken so much notice of it, had not this circumstance been represented, as if the dog was introduced into the history foolishly, and without any sort of reason for it.

Ver. 17. *Is he not the staff of our hand, in going in and out before us?*] This is a Hebraism. We meet with the like phrase, Num. xxvii. 17. The sense here is, "Is he not the staff of our age, in managing our affairs, and taking care for us?" And thus the Geneva version, "Is he not the staff of our hand to minister unto us?" And so Junius, "Nonne scipio manus nostræ est, res nostras agens arbitratu nostro?" Fagius's Hebr. copy has, "Promus & condus est domus nostræ," i. e. He is the proveditor, or steward of our family; and the Vulgate, "Baculum senectutis nostræ." Terentius Christianus well expresses the sense of this and the following verse:—

——*multæ simul*
Concurrunt suspiciones, quæ meum animum diversum trahunt:
Viæ crepidines periculosæ, adolescentis parum
Circumspecti imperitia; tum hospes, cujus fidei creditus est,
Ignotus —— saltem spectatæ fidei viro
Commisisset, cum ipsi salute filii pecunia
Prior esset. O insaturabilem habendi sitim!
Quasi non multo satius fuisset, paululum
Perdere pecuniæ, quam filium, unicam
Nostræ senectutis requiem, vitæ subire periculum.
In Tob. Act. iii.

Ver. 18. *Be not greedy to add money to money*] Ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι. The sense of the Eng. version is clear and easy, but the Gr. is not so intelligible. The meaning of the different translators in their several expressions, probably may all be brought nearly into one sentiment. "Let not money be added," marg. i. e. Let not the value of it be enhanced above what it is, "Would to God we had not laid money upon money," Genev. viz. we had not doubted the price of it in our estimation, "Nunquam fuisset ipsa pecunia pro qua misisti eum," Vulg. I wish there had not been any such money; or, *that* money should never have been the consideration of sending away thy son, "Utinam argentum huic argento non antecessisset," Junius. I wish the desire of money hath not overprised this money in Media, "Argentum ad argentum non perveniat," Syr. The silver or money there loses its value, if my son's life is to be the price of it. As it is generally agreed that Tobit was wrote originally in Hebrew or Chaldee, it may perhaps contribute towards understanding this passage, to enquire what word it probably was that is here translated by φθάσω. As to the two Heb. copies of Fagius and Munster, they are comparatively modern things, and depart too widely from the more authentic versions, to give us any assistance here. There are two Hebrew words, and, as far as I find, those only, which in the LXX are thus translated, if they may be thought to reach the point. The first is נגע, "in Hiphil. pertingere fecit, adduxit;" in this sense, ἀργύριον τῷ ἀργυρίῳ φθάσαι, is to add money to money. The other word, which they translate by φθάσω, is אמץ, in Hithp. roboravit, and, by a common Hebraism, to hasten a thing, or to do it with all one's might, 1 Kings xii. 18. In any of these senses, and supposing either of these words to have been the original one in this passage, the meaning clearly is, to hasten or accumulate money on money. They are both Chaldee words likewise, and bear a meaning perfectly suitable to what we have deduced from the Heb. ones. It will be proper likewise to consider the Gr. word itself, which will be found not incapable of the same meaning. Φθάσω, amongst its other significations, is by Stephens, Budæus, &c. explained, "Voti compos esse, propositi summam attingere," and so may be interpreted here, "to get money to money." There remains, however, still a difficulty, which is, to account for the construction, and fill up the sense, for to what shall we refer φθάσαι? Grotius, to make out his own meaning, would have ἴδε, or something equivalent, to be understood, which would also answer as well to complete ours, without any such liberty as altering the text: But possibly there may not be occasion even for this here; may not γένεσθε, in the second clause of the verse, be referred, or extended to the first also? ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι γένεσθε, let it not be our business to get money to money, but let the money be περίψημα τῷ παιδίῳ, i. e. either ἵνεκα τοῦ παιδίου, as filth and dirt for the sake of our child; let us lose it rather to save him: So Galat. vi. 17. στίγματα τοῦ Ἰησοῦ, are not the marks properly of the Lord Jesus, but the wounds and marks suffered, ἵνεκα τοῦ Ἰησοῦ, for his sake. Or else we may suppose περίψημα to refer to those propitiatory sacrifices among

the heathens, when, in the time of any great calamity, some vile wretches were sacrificed for the purgation and atonement of the whole people; and such sacrifices were called περικαθάρματα, περιψήματα; and the sacrifical form was, as Suidas tells us, upon such occasions, *Be thou our περίψημα*; in this view the meaning of our passage is, Let us sacrifice our money to the welfare of our son.

CHAP. VI.

Ver. 2. *A Fish leaped out of the river, and would have devoured him.*] According to Bochart, it was the Silurus; this some call the sheat fish; and which, as described by Ray, "Ad octo & amplius cubitos longitudine excrescit, pondere 150 libras superat, rictus oris amplissimus, estque piscis admodum vorax." Johnston says further of it, calling it *Glanis*, another name for the *Silurus*, that "Non minoribus duntaxat pisciculis ventrem implet, sed & in majores, immo homines grassatur;" and gives instances of human limbs found in the belly of this fish. Again, Tobias's fish was eatable, so is the Silurus, and is in some places esteemed, "Pinguis, bonique saporis." Bochart gives the same account from the ancients, and goes on with the parallel; was Tobias's fish found in the Tigris? Pausanias, in like manner, makes the Glanis, or Silurus, to be an inhabitant of the Euphrates, from whence the excursion into the Tigris is easy, as those two rivers join: And Diodorus expressly tells us, that fish of the belluine kind are found in the Tigris, especially about the dog-days. He proceeds further to shew from Galen, and other writers, that the liver of Silurus was in great fame for the cure of suffusions, and dimness of sight; and from some Greek and Arabic authors, that even its smell was effectual in expelling dæmons; but possibly this very history of Tobit might originally give occasion to these notions. If it should be objected, that the Silurus is a fish of a very smooth and slippery skin, destitute of scales, and therefore not to be supposed to be held by the bare hands of Tobias, it is sufficient to answer, that the head is disproportionably big to its body, and the gills vast and open, so as to offer easy and firm hold; there is therefore in the Latin version, where Tobias is ordered "prehendere branchiam," very great propriety from the singular form and structure of this fish. But whether the eating this fish, as mentioned ver. 5. is quite agreeable to Lev. xi. 10. is a difficulty that hath not been fully considered. Against the Callionymus, which the greater part of the interpreters suppose to be the fish here meant, from the sanative virtue said to be in it by Pliny, and other naturalists, there lies this very material objection.—That it is a fish of so small a size, as is utterly inconsistent with the story: *Longitudine est*, says the most accurate Mr Ray, with whom Johnson agrees, *dodrantali, rarius pedali*, and therefore can never be supposed to attack, much less able to devour a man.

Ver. 7. *Touching the heart and the liver, if a devil, or an evil spirit, trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.*] Those who are of opinion that demons were invested with certain material forms, wherein they snuffed up the perfumes, and feasted themselves upon the odours of the incense and sacrifices that were offered to them, have an easy way of solving this difficulty, by supposing that the smell of the burnt heart and liver of the fish was offensive to Asmodeus. The Chaldeans, among whom the book of Tobit was wrote, and the Israelites, for whose use and instruction it was wrote, might both be of this opinion, that demons, as not absolutely divested of all matter, were capable of some sensations and impressions that belonged to corporeal substances; and therefore, in accommodation to the vulgar idea, and prejudice of the people, the author of this history might express himself, as though the expulsion of this evil spirit was effected by a natural cause, the smoke of the fish, even though at the same time he sufficiently intimates, that it was through the merciful help of God, obtained by prayer, that it came to pass, ver. 17. But if this demon was incorporeal (and this is the supposition which generally prevails,) we may safely conclude that the smoke of the fish's entrails could have no direct nor physical effect upon him; that his fleeing away therefore was occasioned by a supernatural power; in the exercise of which, this angel appointed to attend Tobias was the principal instrument, and that he ordered the fumigation as a sign only when the evil spirit, by his superior power should be chaced away. Others have been disposed to consider Asmodeus, not as any real demon, but only as expressive of the great power of lust; and that the fumigation in no other sense drove away that evil spirit, than as its virtue contributed to check and suppress such an extravagant and brutal passion, as was predominant in her other husbands;

the efficacy of which, ver. 7. is said to be so powerful and general, as that it would cure τίνα, any other person tempted in the like irregular manner. But allowing this fumigation to have some physical effect, like other fœtid medicines, yet it would, I conceive, be more proper to consider this as a lower and secondary instrument only in the cure, as prayer and abstinence are in the history itself set forth as the principal means by which so wonderful an event was produced. And this seems to be a more likely way to hinder the return of Asmodeus, i. e. of any base lust again, than the power of natural fumigation, which has not escaped censure, as having some appearance of magic.

Ver. 8. *The gall is good to anoint a man that hath whiteness in his eyes, and he shall be healed.*] Whether the gall of this, or any other fish, has such a natural virtue to restore sight, naturalists can best determine. Pliny, indeed, speaking of the Callionimus, mentions something like this, "Fel cicatrices sanat, & oculorum carnem superfluam consumit," l. xxxii. c. 4. & 7. But I have before shewed, see note on ver. 2. that this is not the fish here mentioned. It seems best in this case, likewise, not to rest the cure in the more natural liniment, but to understand the outward application, as somewhat similar to our Saviour's spreading mere clay upon the eyes of the man that was born blind, and ordering him to wash in the pool of Siloam, not as the cause, but as the proof of the cure. It was the power of God in both instances, and Tobit, sensible of this, returns devout thanks to God accordingly, ch. xi. 14, 15.

Ver. 12. *I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guilty of death.*] According to the precept in the Mosaical law, Num. xxvii. 8. a woman ought to marry her nearest kinsman, who having no brother, succeeded to the inheritance of her father; but the penalty of death mentioned in our version, the Syr. and Gr. text seems very particular, and is not to be met with any where in the law, either as denounced against the father, who would not give his daughter to his nearest kinsman, or against the nearest kinsman himself if he would not espouse her. The Geneva version, which qualifies the expression, is therefore preferable, "I know that Raguel cannot marry her to another according to the law of Moses, else he should deserve death. But I think the words ἢ ἐφειλήσει θάνατον may be better rendered, ἤ, or (if he does) that other to whom he gives her, ἐφειλήσει, will be obnoxious to death, or in great danger to be slain by the power of Asmodeus. For it has been thought not very unlikely, that the true reason why the seven husbands were given up to be slain by the wicked demon, was because they unjustly claimed the right of marriage to this heiress; the attempt to lie with whom was a sort of attempt to ravish a virgin, already betrothed and belonging to another by their law: and by the slaughter of these, providence preserved her pure and unspotted for her rightful and legal husband Tobias. See Whist. Auth. Records, vol. ii. Nor is the sense which Terentius Christianus gives of this passage to be despised,

Non denegabit, sat scio: Nec si velit
Maxime, jure poterit: Nam præter jus tuum
Nil postulas; tibi enim debetur: utpote
Qui ei cognatione ac genere proximus
Es. Nec eam contra præceptum Mosaicum
Alienigenæ nuptum locabit conjugi,
Nisi crimen capitale velit incurrere. In Tob. Act. iii.

The Vulg. and Hebr. copies wholly omit the threatening clause, and indeed the sense is as complete without it.

Ver. 14. *For a wicked spirit loveth her, which hurteth no body but those which come unto her.*] Calmet observes, that this demon being incorporeal, could not possibly love Sara on account of her youth or beauty, or any bodily accomplishment; much less did he respect, as he was an unclean and impure spirit, her chastity and virtue. Tobias, therefore, must be understood to speak here according to popular prejudice and opinion. The vulgar supposed demons to be corporeal, and to be enamoured like mortals with the love of women; hence it became a notion that Asmodæus, through a motive of jealousy, killed those that went in unto Sara. The Vulg. and Hebr. copies only mention the bare fact, but the Gr. and Syr. assign love, or rather brutal lust, as the cause of this cruelty. The Rabbins and latter Jews, it is certain, supposed that evil spirits were enamoured of handsome women, from misunderstanding perhaps Gen. vi. 2. And there are many authors that pretend evil spirits are not only capable of, but often indulge and satisfy a criminal passion with women: and particularly that the demons called *incubi* and *succubi*, carry on shameful and abominable intrigues with both sexes. Stories of this sort are not wanting even in writers of good note and authority, see August. de Civit. Dei, l. xv. c. 23. and S. Beri. l. ii. c. 6. But the opinion that demons and angels are corporeal, though coun-

tenanced by the Platonists, Origen, and others of the fathers, is now generally exploded. And if one examines the accounts in history, which mention such an unnatural commerce of demons with mortals, male or female, it is generally represented as transacted during sleep, and therefore it is to be looked upon rather as the effect of the disordered imagination of such persons, than any sensible or corporeal act of any real demon. Had Raphael himself said this, that the demon had slain the seven husbands through his own love for Sara, it had been a difficulty indeed; but as it was Tobias only, he might do it according to the received opinion of his countrymen. We may therefore here justly call this an error of Tobias, but it is no reflection on the history.

Ver. 17. *And the devil shall smell it, and flee away, and never come again any more; but when thou shalt come to him, rise up both of you, and pray to God which is merciful.*] This account of driving away the demon by fumigation reminds one of what Josephus mentions, de Bell. Jud. l. viii. c. 2. that one Eleazar, before Vespasian, and a great number of persons, freed several who were possessed with evil spirits from the power of them, by putting to their nose a certain ring having a specific root under it, which quickly expelled the demon out of their bodies, so as never to return again; and that this method of cure was at that time successfully made use of against evil spirits: if this relation is to be depended on, it shews the power of smell upon evil Genii, and the effect here ascribed to fumigation, may from thence receive some countenance. But I do not build much upon this narrative, which carries in it the appearance of magic: much less can I persuade myself to run the parallel between ejecting the demon here by the ashes of the perfume, and those undoubted miracles recorded in the Old and New Testament, Num. xxi. 9. Josh. vi. 20. 2 Kings ii. 21. iv. 41. Matt. ix. 20. John ix. 6, 7. Acts v. 15. xix. 12. with which the Popish expositors, out of an implicit regard to authority, and a zeal for their canon, have presumed to compare it. Without straining the point so far, the history itself seems to afford light enough to account for the supposed miracle, without recourse to, or any way relying upon, the virtue of the burnt entrails; for as prayer to, and faith in God, was, according to the angel's direction, to accompany the use of the outward means, to which, according to the Vulg. was added matrimonial continence for a season likewise, these have that known and sovereign virtue in them, as to supersede the necessity of any less powerful means. Especially if this demon was like that which went not out but by prayer and fasting, Matt. xvii. 21. This rich and holy perfume was an incense more precious and available with God, than any secret of nature or invention of art. Joint prayer, from persons so well disposed, had, as it were, the efficacy of an evening sacrifice.

Ibid. *Fear not, for she is appointed unto thee from the beginning.*] i. e. She belongs to thee according to the constitution of the law; or is thine by divine appointment and designation, ἑτοιμάζειν is taken in this sense to signify what is ordered by divine appointment, Matt. xx. 23. xxv. 34. 1 Cor. ii. 9. Heb. xi. 16.

Ibid. *And thou shalt preserve her.*] i. e. By maintaining, protecting, and defending her; and be a Saviour to her, as the term is used on the like occasion, Ephes. v. 23. Munster's Hebr. copy is more explicit, "Et per manum tuam dominus liberabit eam de manu dæmonis." See ch. xii. 3. where Sara is mentioned as made whole, or freed from that plague of the possession of the demon. And ch. iii. 17. where Raphael is mentioned as sent to heal Sara, by giving her for a wife to Tobias.

Ibid. *I suppose that she shall bear thee children.*] He might express himself thus doubtfully, either as the man Azarias, whose appearance he assumed, or in his own person, as the angel Raphael. For angels too, though called intelligencies, however desirous they may be to look into, are certainly ignorant of things future, see 2 Esdras iv. 52. unless God is pleased to reveal them to them, or commissions them to declare them to others. As when the angel foretells unto Zechariah the birth of a son, he mentions his authority and commission, "I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings," Luke i. 19. Calmet renders, "J'espere qu'elle vous donnera des enfans."

CHAP. VII.

Ver. 3. *To whom they said, we are of the sons of Nephthalim, which are captives in Nineveh.*] This passage, which has been too hastily misrepresented by some writers, as containing a notorious falsehood, see Raynold's Præl. tom. i. Præl. xlvi. is capable of being very consistently explained; for it does not ap-

pear from the text that the angel gave this answer rather than Tobias. 2*dly*, As Raphael assumed the person of Azarias, it might very properly be spoken in both their names, as Ananias, from whom Azarias descended, was of that tribe, ch. v. 12, 13. The like answer will account for the angel's saying, that he was of the captivity of Nineveh, for so Azarias, whom he personated, really was.

Ver. 7. *When he heard that Tobit was blind, he was sorrowful, and wept.* Ver. 8. *And likewise Edna his wife, and Sara his daughter wept.*] Tobit's blindness only is mentioned here as the cause of this great concern, the Vulg. and Munster's Hebr. copy omit the occasion. It is probable that the tears which Raguel, his wife, and daughter shed, had a mixture of joy as well as sorrow arising from the eclaircissement, or first discovery of Tobias to be their near relation; the former, from the agreeable reflection, that they had now with them the only son of a father, whom the ties of nature and birth had endeared to them; and the latter, from a sense of their sad captivity, which had kept persons so nearly related so long at a distance from one another.—And the additional circumstance of Tobit's blindness, which must greatly add to his affliction, must in proportion also increase their concern.

Ver. 10. *For it is meet that thou shouldst marry my daughter; nevertheless I will declare unto thee the truth.*] Καθήκει σοὶ παιδίσκη μῦ λαβεῖν. In this and the three following verses, the terms used with respect to the marriage ceremony, are both proper, and usual on the occasion. Παιδίσκη λαβεῖν is the same with παραλαβεῖν, Matth. i. 20. which is the technical term for taking one to wife, and so it is used, Deut. xx. 7. and hath respect and relation to δίδοναι, which belongs to the father of the spouse. See ver. 11, 13. because he, after the example of God in paradise, Gen. ii. 22. delivers her into the bridegroom's own hands, who was called *petitor*, or the suitor. St Ambrose commends the great openness and frankness of Raguel in dealing so ingeniously with Tobias, in a matter of such consequence, whilst others, upon a like occasion, are equally as careful to conceal an objection. "Being a just man, says he, he chose rather that his daughter should continue unmarried, than to expose an husband to imminent danger for her sake: though he was greatly importuned to give her in marriage, yet neither his parental tenderness nor the great inclination which he must be supposed to have to settle his only child well, could prevail on him to conceal an accident from her lover, which he could not but imagine must contribute to break the match; however, he chose rather sincerely to declare to him the whole truth, than to appear to have an intention to deceive him by concealing the matter. "Quam breviter absolvit omnes quæstiones philosophorum, dum nec filiæ vitia celanda arbitratus est!" How has he decided at once, in a compendious manner, all the disputes of moralists and philosophers on this head; with great gravity they can debate the question, and are at some loss to determine it, whether a person intending to sell a house, or any moveables, ought himself to discover the faults and imperfections of them; but this good man thought he could not in conscience conceal that, which he knew would be an objection to his daughter, even from him, who was at that time making court to her, but advises him for his own sake, to lay all thoughts of her aside, and to be easy and satisfied without her." Ambros. l. iii. Offic. c. 14.

Ver. 12. *Take her from henceforth according to the manner, and the merciful God give you good success in all things.*] As God was the first institutor of marriage, and joined our first parents in that holy state, so he still presides over it, and all marriages ought to be concluded in his fear, and with a petition for his blessing on the undertaking. Thus Abraham comforts himself with relation to his son's marriage, that "the Lord God of heaven would send his angel to chuse a wife for his son Isaac," Gen. xxvi. 7. And his servant who was sent on that important commission, prays unto the Lord God, "to send him good speed that day, and to shew kindness unto his master, Abraham," in a particular that so nearly concerned his welfare. See Prov. xix. 14. Ecclus. xxvi. 3. Betrothing, among the Jews, was commonly performed about six months, or a year before teh wedding: but as Tobias' marriage was agreed on, and consummated on the spot, it may be asked, how Sara's parents came to comply so soon, as to give their daughter to Tobias the very same day that he arrived; the reasons probably were, 1. Her parents desire of having her well married, and their hopes of seeing issue from her. 2. The circumstances and condition of her spouse. 3. His near relation and legal right to her. 4. Raphael's importunity and persuasion. Some questions may also pertinently be asked concerning Tobias, as why he married on a journey, at a distance from,

and without the knowledge or consent of his parents: such a procedure seems not agreeable to the opinion which one entertains of his piety, and rather an instance of want of duty, and a proper deference to them; for is there any affair more important, or wherein children are more obliged to consult their parents, and to receive their direction and advice, than in the great concern of marriage? To this it may be replied, that Tobias knew perfectly the intentions of his father on this head, that good old man had recommended to him before his journey to take a wife of his own tribe and family, ch. iv. 12, 13. and it is observable that Raphael reminds him, ch. vi. 15. of the instruction which his father gave him, to marry a wife of his own kindred. And indeed the law itself was sufficiently clear in this matter. For had he been indifferent, or so particular as to have refused, what the known custom of the law required, Raguel could have compelled him to it, or obliged him to have renounced the right which he claimed of succession to his inheritance. Nor do we find that Tobit was at all surprised, or troubled when his son, returning from his journey, brought with him a wife. After this it will be almost needless to enquire, whether Tobias was not guilty of some rashness and imprudence, in being so eager after a match, as solemnly to resolve neither to eat or drink till it was concluded, which his intended father-in-law had kindly warned him against, and apprized him sufficiently of the danger attending it. But besides the reason before given, that the nearness of the relation required this from him, Raphael assured Tobias, that he had provided a remedy effectually to secure him against the like accident, and to prevent his sharing the others' fate.

Ver. 13. *Then he called his daughter, and he took her by the hand, and gave her to be wife to Tobias.*] In the Vulg. it is, "Raguel, the father of the bride, took her by the right hand, and joining it to Tobias' right hand, said, May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and unite you by the sacred ties of marriage, and fill you both with his blessings." To this custom of giving away the bride by the hands of the father, or some relation, or friend, St Paul seems to allude, 2 Cor. xi. 2. and the Psalmist, Ps. xlv. 13. The reason of this, says a very judicious writer, was, "that in ancient times, all women which had not husbands or fathers to govern them, had tutors, without whose concurrence and authority, there was no act which they did warrantable, and for this cause they were in marriage delivered unto their husbands by others, which custom retained, hath still this use, that it puts women in mind of their duty, whereto the very imbecillity of their sex doth bind them, viz. to be always guided and directed by others." Hooker's Eccles. Pol. l. v. Whether this, or whatever be the cause of this custom, it is certainly most decent, that a woman, whose chiefest ornament is modesty, should rather be led, or presented by the hand of another, than offer herself forwardly before the congregation to any one in marriage; and therefore the discretion of our church is herein much to be admired, which enjoins it to be asked, "Who giveth this woman to be married to the man?"

Ver. 14. *And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.*] Here we have a contract between Tobias and Sara drawn up, not by a public notary, as was generally usual, but by Raguel the woman's father. We may further observe, that before the writing this contract, there was a formal giving of the woman unto her husband by her own father; and that a particular and express form of words was used upon the delivery of her. It appears from hence, that a contract and marriage were anciently all one in effect, and the like may be gathered from the law, Deut. xxii. 24. where an espoused woman is called a wife, and if she be convicted of unchastity, is reputed as an adulteress, worthy of death. By which it is manifest, that a contract *de præsenti* differeth not in substance from a marriage, though for decency sake solemn ceremonies are required by positive laws. The Jews usually drew up the contract of matrimony, and agreed about the dowry before the wedding; after that they read this contract or deed over, and lodged it in the hands of the bride's relations, and then they put the ring upon her finger: but in Tobias' marriage things were ordered otherwise, for Raguel immediately consents to give him his daughter, and at the same time joins their hands; then he calls for paper, writes down the contract, and hath it signed by two witnesses, according to the Heb. after which the feast began. All this is pretty different from the custom of modern Jews, though they look upon Tobias' wedding, and the ceremonies attending it, as a pattern of the happiest and most

regular marriage. "One cannot but admire (say Mess. of Port Royal) the simplicity of those early times. Raguel gives his daughter in marriage to Tobias, and troubles not himself about settlements, or covenants, as they are here called, till the ceremony was over. Such openness and confidence is scarce to be found in the present times, and would be thought little less than carelessness. But it ought, however, to remind all those, who enter upon the like holy state, sincerely to renounce all sort of disguise and over-reaching in an affair, where integrity, candour, and disinterestedness, are its best and principal security." Comm. in loc.

Ver. 16. *Raguel called his wife Edna, and said unto her, sister, &c.*] See ch. v. 20. This term is only a word of tenderness and endearment, used by husbands to their wives. Tobias, in the next chapter, ver. 4, 7. calls Sara by the same name after he had married her. See also ch. x. 12. An instance of this we have in Solomon's Song, c. iv. where the words, *My sister, my spouse*, come three times together in four verses. And hence, if solutions were wanting, we may justify Abraham calling his wife Sarah, sister, Gen. xii. 13. which some free-thinkers have endeavoured to expose, as an equivocation. For as sister is a name of tenderness, love, and affection, it was very properly applied to his wife; but indeed Sarah was so near a relation, as to have a natural right to be so called, being, as Abraham acknowledges, his half-sister, the daughter of his father, but not the daughter of his mother, Gen. xx. 12.

Ibid. *Prepare another chamber, and bring her in thither.*] i. e. Into another bed-chamber, different from that where Sarah lay before, in which her seven former husbands were killed. This thought was just, and the exchange proper, as the very room inspired horror.

CHAP. VIII.

Ver. 2. *AND took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.*] This story of driving away the demon by the ashes of the perfumes, possibly took its rise from the account of the smoke of Aaron's incense, staying the destroying angel from the surviving Israelites, superstitiously depraved. Some footsteps of this mystery the Hebrews seem to retain, when they say, that all hurtful and destroying spirits will flee away at the odour of the incense of sweet spices. Tobias here literally follows Raphael's directions, ch. vi. 16. but perhaps the meaning principally may be, that Tobias, by the direction of the angel, offered the incense of prayer, or put up fervent prayers to God to drive away this fiend. Munster expressly understands it in this spiritual sense, "Per illam suffumigationem designatur oratio, quæ instar vaporis cœlos penetrat." And then he concludes, "Virtute ergo orationis Tobiæ & Saræ, fugatus est Asmodæus, & non efficacia aliqua odoris corporalis," Comm. in Loc.

Ver. 3. *He fled into the utmost parts of Egypt.*] i. e. Into the deserts of the Upper Egypt, for so Pliny and other writers describe them. That deserts and solitary places were the dwelling and resort of unclean spirits, the canonical scriptures inform us. Thus the demoniac, Luke viii. 29. is said to abide in no house, but to be driven of the devil into the wilderness; and thither was our Saviour led, as being the devil's residence, to be tempted by him, Matth. iv. 1. And accordingly the unclean spirit is described, Matth. xii. 43. "As walking through dry, or uninhabited places, seeking rest, and finding none." See Baruch iv. 35. and Revel. xviii. 2. where Babylon the great city, when turned into a wilderness, is said to be, "The dungeon of every foul spirit, and a cage of every impure and ill-boding bird," or rather, the abode or residence of them; for φυλακὴ here has the sense of καταλυτήριον, and so it is often used by the Hellenistic writers. But the prophet's description of the same desolation, Isai. xiii. 21. is still more strong, for in it shall dwell, not wild beasts merely, as our version, nor *Fauni* and *Silvani* only, as Castellio renders, but, according to the LXX, Δαιμόνια ἐκεῖ ὀρχήσονται, καὶ ὀνοκένταυροι ἐκεῖ κατοικήσουσι.

Ibid. *And the angel bound him.*] Not bodily with any visible chain, as the words seem to imply, and as is the custom among men, but by a superior power and command which he had received over him, he confined him to that desert part of Egypt he took shelter in, and where indeed he could do least mischief; for demons being incorporeal, and not having parts or members like men, act on each other in a manner wholly spiritual and invisible. The angel Raphael indeed appeared to the sight as with a human body, but it was only an assumed or borrowed appearance, and useless as to all natural functions; and therefore it was not by any bodily power, or force of his own, nor by the efficacy of natural means, that he drove away Asmodeus, but he acted in this matter as one

pure spirit acts on another, and, by the mighty and unseen power of him who commissioned him, he chained, or confined the impure spirit to the place, and in the manner it was appointed him, that he should do no more hurt, at least in the house of Tobias and Sara. Something like this we read in scripture, Rev. xx. 1, 2, 3. that the angel which came down from heaven, having the key of the bottomless pit, and a great chain in his hand, laid hold on the dragon, which is the devil, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him. But it may be asked, to what purpose then was the burning of the heart and liver of the fish? or why was it enjoined, if there was no efficacy in them, or God has not given to some natural things a secret and wonderful power, opposite to that which the devil occasionally makes use of to the mischief of men? To this it may be answered, First, in general, That the angel Raphael did not want any spells or natural means to subdue this demon; for the least of the angels, when invested with God's authority, and acting by his commission, is able to vanquish the power of the devil, and to overthrow his wicked machinations. Secondly, There are the following particular reasons for the outward use of these means, viz. That it was very proper that Raphael should conceal, under the appearance of a mere natural remedy, the supernatural power he had received from his divine Master, that it might not be discovered who he really was, till he had completed and finished the whole service for which he was sent. It was also necessary, that Tobias, by burning the entrails, should give some proof of his belief of what Raphael assured him, and of his compliance with the direction given by him. And lastly, The burning of the entrails might be designed, and therefore enjoined, as a sign only when the evil spirit, by his superior power, should be chased away.

Ver. 6. *Thou hast said, It is not good that man should be alone, let us make unto him an aid like unto himself.*] Ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτῷ; one that should be as his second self, like him in nature; one in whom he might see himself reflected as it were, and revived. The Greek writer of this history follows here the LXX, which has in the place referred to, Gen. ii. 18. Βοηθὸν κατ' αὐτὸν, "Adjutorem secundum eum," a help meet for him, or one suited to his wants and inclinations, one agreeable to, and fit for him, by a similitude of temper and manners; or it may be rendered, "an aid from himself," one taken from his own rib, for so Eve was formed. And this way of formation was designed probably to intimate that close love and reciprocal affection which ought to be between man and wife. I shall only observe the agreement between the account here, and that in the LXX, that the manner of expression in both is plural, ποιήσωμεν, as if there was a consultation about the formation of his second self also, as at the first creation of man; which the Vulg. likewise retains.

Ver. 7. *And now, O Lord, I take not this my sister for lust, but uprightly; therefore mercifully ordain, that we may become aged together.*] Ἐπίταξον ἐλεῆσαί με, καὶ ταύτῃ συγκαταγηρᾶσαι: The construction is somewhat singular, like that ch. iii. 15. See Note; Grotius thinks the true reading to be, Ἐπίταξον ἐλεήσας με ταύτῃ συγκαταγηρᾶσαι, omitting καὶ, which, I think, being emphatical here, might be better continued, i. e. in mercy grant that *even with her*, who hath buried so many husbands, and whom an evil spirit pursues to the destruction of all her lovers, I may grow old, and escape the common fate of the others. According to the Vulg. Sara puts up this prayer, and that version puts into her mouth the very same, ch. iii. 14. "Virum cum timore tuo, non cum libidine mea, consensi suscipere." Calmet admires the delicacy of this sentiment in a young man, and a Jew, one educated amongst a gross and carnal people; and proposes it to the consideration and imitation of all that enter upon the conjugal state, as does St Austin, de Doctr. Christ. c. 10.

Ver. 9. *Raguel arose, and went, and made a grave*, Ver. 10. *Saying, I fear, lest he also be dead.*] When Raguel gives his daughter to Tobias, almost immediately after his arrival, and consents so suddenly to the marriage, the Vulg. observes, that it seemed as if God had influenced his heart to listen to the proposal of Raphael, a stranger to him, whom he considered only as a man. It was such a strong persuasion, that made him say, that he doubted not but his prayers and tears were accepted before God, for the removal of the disgrace which lay upon his family, and that the arrival of Tobias was by the appointment of providence, to espouse Sara his nearest kinswoman, and therefore of right belonging to him: "Non dubito quin Deus preces & lachrymas meas in conspectu suo admiserit, & credo quoniam ideo fecit vos venire ad me, ut ista conjungeretur cognationi suæ secundum legem Mosis;" but it appears from

the account here, that Raguel's faith and confidence in this match, and in what Raphael assured him for his encouragement, was but faint, or was shaken afterwards; for had not the apprehension been strong in him, that the same fate which befel the others, would happen to Tobias in the same manner, he would never have given such hasty orders to his servants, to rise at cock-crowing, according to the Vulg. to dig a grave for his interment. Though, had he considered, that the present marriage was made in the fear of the Lord, and founded upon legal right and equity, and that the former husbands were probably killed by the evil spirit, either because they unjustly claimed the right of marriage with this heiress, or that lust was their principal motive, he needed not to have had such foreboding apprehensions about the event of it, or provided for a funeral before it happened.

Ver. 19. *And he kept the wedding-feast fourteen days.*] Rejoicings at the Jewish weddings were esteemed so absolutely necessary, that the husband could not any ways be excused from them, but was obliged to have them for at least seven days; and even the Sabbath day itself, according to Calmet, was accounted no hindrance to the feastings and entertainments usual on such occasions. From many passages in Scripture it appears, that the time of the marriage feast was usually seven days. "Fulfil her week," was Laban's injunction to Jacob, Gen. xxix. 27. See Judges xiv. 10, 12. Tob. xi. 19. "Septem dies ad convivium & septem ad luctum," was a proverb among the Jews; Lamy says, the feast was for eight days together; and of the third day of such a feast he understands those words of St John, ch. ii. 1. "On the third day there was a marriage," &c. which he says should be translated, "On the third day of the marriage, which was in Cana;" and that this probably was the reason why, upon the coming of our Lord and his apostles, they wanted wine, Introd. to Scrip. vol. i. p. 317. It is to be observed, that though the time was usually limited to a week, yet parents of the espoused were at liberty to make the continuance of the wedding feast last as long as they thought fit. They could not shorten the days, as the Jewish doctors say, but they might considerably lengthen them. See Buxtorf. Syn. Jud. c. xxxv. Selden's Uxor Heb. l. ii. But Raguel, from the satisfaction of his son-in-law's escape from the power and evil intentions of Asmodeus, doubles the usual number, or keeps the nuptial feast fourteen days; though, as she was a widow, it ought to have continued no longer than three days, according to the rabbins. The Vulgate mentions an invitation given on the occasion to all friends and neighbours, and sets down some particulars of the entertainment, "Uxori suæ dixit ut instrueret convivium ... duas quoque pingues vaccas, & quatuor arietes occidi fecit, & parari epulas omnibus vicinis suis, cunctisque amicis."

Ver. 20. *For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired.*] According to the sense that at first hearing offers itself, it seems as if Raguel had said to Tobias, before the time was expired, that he should not depart before the time was expired. This is too insipid to be the meaning; for if Raguel had said this at all, he must, of course, be supposed to say it before the time was expired. Calmet seems aware of this objection, and makes the sense to be, that before the end of the seven days, the usual time allowed for such rejoicings, Gen. xxix. 27. Judg. xiv. 12. Raguel had solemnly insisted upon his stay with them a longer time, full fourteen days. It is uncertain from the Gr. whether Raguel swore that Tobias should not go, using this expression, ὤρκωσε μὴ ἐξελθεῖν αὐτὸν, or whether he obliged Tobias, ὤρκωσε, by an oath, to assure him, that he would not go. In the Heb. Raguel swears; according to the Vulg. he makes Tobias swear; but that it was Raguel, appears very plainly from ch. ix. 3. x. 7.

CHAP. IX.

Ver. 2. *AND go to Rages of Media to Gabael.*] According to the Vulg. Sarah, with whom they now were, lived at Rages, "Sara filia Raguelis in Rages civitate Medorum," c. iii. 7. How therefore does Tobias ask Raphael to go to Rages? I answer, that this is either a mistake, or all the country or province about Ecbatane was called Rages, and accordingly where our translation has "Rages, a city of Media," c. i. 14. the marginal reading is, "in the land or country of Media;" and the Geneva version has expressly in the text, "in the land of Media," or Gabael might live in the city particularly called by that name, answering to the great or county-town of one of our shires. But the truth is, Raguel lived at Ecbatane, ch. iii. 7. vii. 1. which was at a distance from Rages, ch. vi. 9. vii. 1. and Raphael and Gabael are represented as returning from a journey to Raguel's house,

ver. 2. 6. As to the objection which is founded on the Vulg. rendering, c. iii. 7. it is to be observed, that the Gr. has there ἐν Ἐκβατάνοις τῆς Μηδίας, as also our version. See note on ch. iii. 7.

Ver. 5. *So Raphael went on, and lodged with Gabael, and gave him the hand-writing, who brought forth bags which were sealed up, and gave them to him.*] Tobias seeing himself pressed by Raguel, his father-in-law, to stay with him fourteen days, was unwilling to refuse him on account of the handsome manner in which he had been received and entertained by him, and especially his new relation to him, but as it was absolutely necessary to send to Gabael, and to exhibit to him the note, or hand-writing, in order to receive the money, the fear he had of disobliging his own parents, if he deferred his return too long, and his desire of testifying his grateful acknowledgments to his father-in-law, by continuing with him the time requested, made him contrive a method to satisfy at once both these obligations. He applies to, and prevails upon Raphael, the holy companion of his journey, of whose wisdom, affection, and fidelity, he had had sufficient experience to undertake the management of this commission himself, and to set forward without him, but sufficiently authorized to receive this money, which he speedily and happily accomplishes. The Vulg. adds, that Tobias's regard for Raphael was so great and extraordinary, for having conducted him through the journey so successfully, and brought about a match so advantageous to him, and for delivering him from the jaws of the voracious fish, and the fury and malice of the demon Asmodeus, that he professed to him, that if he was for the future to be his slave in return, he could not sufficiently repay the obligations. It has been a matter of much enquiry among the commentators, whether this money was deposited and lodged only with Gabael at Rages, as a place possibly of greater security at that time, as the Gr. and Heb. copies mention, or was really lent to him, probably to traffic with occasionally, as the Vulg. represents it; be this as it will, Gabael shewed himself an honest and punctual man, by returning the ten talents instantly on a proper demand; and Tobit proved himself no less a good man, as St Ambrose observes, by asking only the principal, without any consideration for the greatness of the sum, or the length of the time.

Ver. 6. *And Tobias blessed his wife.*] Various are the senses given of this passage; "uxorem suam gravidam fecit," says Badwell; and the Geneva version expressly has, "Tobias begat his wife with child." Grotius conjectures, from the authority of St Jerom, that the reading of the Gr. formerly was, ἠ εὐλόγησε (Ραγουὴλ) Τωβίαν, ἢ τὴν γυναῖκα αὐτοῦ, i. e. "abeuntibus bene precatus est;" but it does not appear that they were then setting forward, the fourteen days were not yet near expired. His blessing them on their departure follows after, ch. x. 11. Junius's rendering, inserted in the margin, seems more probable, "Benedixit Gebahel Tobiæ & uxori ejus." That Gabael, at his arrival with Raphael, wished Tobias and his wife all possible joy and happiness in their new condition. Fagius's Heb. has, "ad quorum adventum adhuc magis benedictus fuit Tobias cum Sara uxore sua," that upon the coming of these guests to the wedding, Tobias and Sarah were more pleased and happy. Calmet, lastly, makes the sense to be, that Tobias blessed, or was the cause of blessing and happiness to his wife, by the advantage which she received from this marriage; particularly his freeing her from the tyranny of the evil demon, and taking away the reproach which before had attended her; instead whereof it would now be said, as a common form of benediction at future weddings, to the bride, "May you be as happy as was Sarah, the wife of Tobias."

CHAP. X.

Ver. 5. *NOW I care for nothing my son, since I have let thee go.*] Οὐ μέλει μοι τέκνον, ὅτι ἀφῆκά σε. It is generally agreed, that the reading of the Gr. here is corrupt. Various conjectures have been proposed for restoring the true one, as ὡς μέλει μοι, and οἵ μέλει μοι. The last seems preferable, as being confirmed by Fagius's Heb. copy, the Syr. Vulg. and Junius's version, all of which render to this effect "Eheu! Pœnitet me, fili, quod dimiserim te." And thus Coverdale, "Wo is me, my sonne! Oh what ayled us to sende thee awaye into a straunge countre?" to this great concern of his wife, occasioned by his long absence, and an apprehension of his death, Tobit calmly and tenderly replies, that he would not have her be so discouraged and dejected; he was persuaded, through a strong faith and trust in God, that her son was safe; that the person he had entrusted him with might be depended upon for his care, and that some unforeseen accident on Gabael's part, and not any misfortune, had occasioned this delay. One cannot but admire the exemplary patience of Tobit on all occasions, who though poor, blind, old, and almost childless in

every sense, yet never desponds, or charges God foolishly.

Ver. 10. *Then Raguel arose, and gave him Sarah his wife, and half his goods, servants, and cattle, and money.*] The dowry which the Jewish brides brought to their husbands, which was different according to the circumstances of their parents, was called by the Rabbins, *nedunia*. As Sarah was an only child, and disposed of in marriage according to her parents' wishes, and agreeably to the appointment and determination of the Mosaical law, Raguel gives her half his substance in present, and engages to bestow the remainder at his death, ch. viii. 21. Amongst the goods mentioned here as given to Tobias are σώματα, or servants, for so such as were altogether at the beck and will of their lords, were called, both by Jews and heathens. The sale of the captive Jews, by Nicanor, is called ἀγοραμὸς Ἰουδαίων σωμάτων. 2 Macc. viii. 11. so all the servants of the men of Sechem are expressed by πάντα τὰ σώματα αὐτῶν, Gen. xxiv. 29. See also Apoc. xviii. 13. Munster's version enumerates the particulars of her fortune, viz. "Famulos & ancillas, oves & boves, asinos & camelos, vestimenta linea & purpurea, vasa argentea & aurea."

Ver. 12. *And he said to his daughter, honour thy father and thy mother-in-law, which are now thy parents.*] Sarah was shortly to leave her above with her natural parents, and by marriage to be placed, as the Civilians term it, *extra Familiam*; this precept therefore was very properly, and affectionately inculcated, as the duty of honour and reverence did not cease, but was transferred, or rather divided. "How happy (says the Port Royal Comment) is a family when the sentiments of love are reciprocal; where those in the family, whereunto the bride enters treat her with the affection due to a daughter, and the daughter-in-law in like manner regards them as her parents, and behaves in the same respectful and dutiful manner towards them! where such an undissembled fondness reigns, there is great reason, doubtless, to bless and pronounce happiness to a union, which affection, as well as the ties of relation, have so closely joined: but as it too often happens that relations so united, in time discover different views, and act by separate motives springing either from jealousy or interest, there is the less reason to be surprised at seeing so many heart-burnings and differences in families, and so little of true love between persons, who look upon each other with distrust, instead of shewing that tenderness, which a mother ought to have for a daughter, and a daughter for a mother." Comm. in loc. After this injunction to Sarah to honour her new adopted parents, the Vulg. adds, that she was directed and instructed further, "Diligere maritum, regere familiam, gubernare domum, & seipsam irreprehensibilem exhibere." Duties of the utmost importance in the conjugal state, the observance of which comprises and finishes the character of a good and accomplished wife. The direction is not unlike that of St Paul, 1 Tim. v.

Ibid. *Edna also said to Tobias, the Lord of heaven restore thee, my dear brother.*] i. e. Grant thee a prosperous journey, see ch. xi. 1. and a safe return. And thus Calmet expounds "Que le Seigneur vous fasse heureusement arriver chez vous," which I presume is the sense of Munster's version, "Mi fili, Dominus Cœlorum conducat te in pace." Junius's rendering is obscure and indeterminate, "Constituat te dominus Cœli." It may perhaps seem strange and unusual that Edna should call her son-in-law, *brother*, but this is to be considered only as an appellation of tenderness. See more instances in Note on ch. vii. 16.

Ibid. I commit my daughter unto thee of special trust, wherefore do not intreat her evil.] Edna the mother of Sarah, consenting to part with her to Tobias, and that she should accompany him home to his house, gives him a strict charge to take great care of her, as of some important and valuable treasure committed to his trust, and to give her no occasion of uneasiness, or of complaint against him. Fagius's version adds a very moving and substantial reason for this request, "nam in locum peregrinum, ubi hospita erit, ipsa proficiscitur;" and that upon saying this, "Sauciatum quodammodo fuit cor ejus intra eam." St Paul has enjoined the like, where he orders "Husbands to love their wives, and be not bitter against them," Col. iii. 19. For the sorrow which bad husbands occasion their wives through ill treatment, renders them the more inexcusable in the sight of God, as the weakness of their sex calls rather for protection, and obliges them, according to St Peter, "to render honour and esteem to them," 1 Pet. iii. 7. This they have in charge not only from the parent, who gives them away, but from God himself, whose ordinance and institution marriage is, and as he has made it an emblem of that divine love and union which he bears to his church, will avenge all harshness and injustice, that is at any time offered in violation of it. The Alex. and most copies conclude this chapter with the

verse succeeding, which our translation, following the Rom. or Complut. makes the beginning of the next.

CHAP. XI.

Ver. 3. *LET us haste before thy wife, and prepare the house.*] As Tobias's parents were uneasy at his long stay, and did not expect that a wife would accompany him in his return, it was a seasonable advice of Raphael's, that they should go before, as well to satisfy his father and mother, and to free them from their anxious solicitude about him, as to prepare the house to the best advantage, and dispose all things for the reception of the bride, and the lodging and accommodating so many servants and cattle as came along with him, and were part of her dowry. The Vulg. makes Tobias to arrive seven days before his wife, "Ingressa est etiam post septem dies Sara uxor filii ejus, & omnis familia sana, & pecora, & cameli, & pecunia multa uxoris, sed & illa pecunia quam receperat a Gabelo." The Greek takes no notice of this, but intimates rather her arrival on the same day. It seems as if there was no foundation for such a surmise; Tobias now bringing his wife home as a bride, would never be so uncomplaisant and unkind, as to leave her on the road for so long a time as seven days only to servants, and with such a great charge of money with them. It is more probable that Sara, though she did not make such haste, as her husband through the impatience of seeing his parents, and acquainting them with his success and happy change of condition, may be supposed to have done, as being fatigued with so long a journey, and unaccustomed to travel, at least so far, and hindered too by the long train of servants and cattle accompanying her, and therefore obliged often to stop and refresh herself, notwithstanding these remora's, I say, it is more probable that she arrived happily on the evening of the same day. When it is said in our version, that they went on their way till they drew near unto Nineveh, the meaning may be, that they all went together, till they approached so near that place, as to be within a day's or a few hours journey of it, and that then Tobias and Raphael seeing them so far safe, and as it were in were in their own neighbourhood set forward to give notice of, and prepare for their coming.

Ver. 5. *Anna sat looking about towards the way for her son.*] Vulg. "Anna sedebat secus viam quotidie in supercilio montis," see ch. x. 7. This shews her great eagerness and impatience, which is well expressed by περιβλεπομένη, and προσιόντα, which follows, implies more than ἄδειν, *viz.* her seeing him at a distance, and knowing him, "vidit a longe et illico agnovit," for as love is said to be blind upon occasion, so is it quick-sighted, ὀξυδερκὴς, in espying and discovering the beloved object. This is finely represented in the parable of the prodigal son, where the father is described as seeing him, when he was yet a great way off, and upon his approach falling on his neck, and kissing him, Luke xv. 20. As his mother expresses the like tenderness to Tobias, ver. 9. Horace feelingly describes the uneasiness arising from the absence of a favourite child, when he says,

Ut mater juvenem, quem notus invido
Flatu Carpathii trans maris æquora
Cunctantem spatio longius annuo
Dulci distinet a domo,
Votis omnibus hunc & precibus vocat,
Curvo nec faciem littore demovet.

Carm. L. iv. Od. 5.

And it is very observable, that a learned annotator on the passage illustrates this by the very instance of Tobias and his mother. Desprez. in loc.

Ver. 10. *Tobit also went forth towards the door, and stumbled: But his son ran unto him.* Ver. 11. *And took hold of his father, and he strake off the gall on his father's eyes.*] Tobit's hurrying out, or, as the Vulg. has it, running to meet his son upon notice of his arrival, or probably hearing his voice, and in his haste forgetting his blindness, and stumbling at the threshold; and Tobias's running to him, not merely to pay his duty to him, but to catch hold of him to prevent his falling, and to support him while he embraced him, are circumstances extremely natural: His impatience likewise for his father's cure, whose blessing he had just received and instantly putting the gall on his eyes, from a confidence in what Raphael assured him of its sovereign efficacy, without asking, or staying for his leave, and postponing the relation of his journey, and the success attending it, to administer to the help of a blind and aged father, are uncommon instances of filial tenderness.

Ver. 13. *And the whiteness pilled away from the corners of his eyes; and when he saw his son, he fell upon his neck.*] See Acts ix. 18. where St Luke, the beloved physician, speaking of Saul's recovering his sight, says, that, upon Ananias's putting his hands upon him, "im-

mediately there fell from his eyes, as it had been scales, and he received sight forthwith." The Vulg. is very particular in the description of this cure, "Sustinuit quasi dimidiam fere horam, & cœpit albugo ex oculis ejus, quasi membrana ovi, egredi; quam apprehendens Tobias traxit ab oculis ejus, & statim visum recepit." It is a matter of dispute whether Tobit recovered his sight by the natural effect of the medicine, or by a miracle. Many assert the cure to be purely natural. It does not appear that Tobit's eyes were hurt inwardly, or that the pupil or optic nerve were damaged, or the humours any way altered: The accident is supposed to consist in a white speck, pearl, or film, that was formed on the cornea, or the outward coat of the eye (through an inflammation arising from the dung of swallows, which is of a hot and caustic quality,) which hindering the rays of light from falling on the retina, suspended the use of that organ. Now the gall of some fishes, being very good, say they, against distempers in the eyes, and especially to remove whiteness, or pearls in them, in the opinion of many naturalists and physicians, there is no necessity to have recourse to a miracle to account for this cure, as the gall of this might have that virtue: Indeed there is an objection as to the time, it being scarcely possible that the gall of any fish should naturally produce such an effect in about half an hour, the time assigned by the Vulgate. But if we consider that the prescription was communicated by the angel Raphael, who taught Tobias the virtue of the remedy, and the method of applying it, unknown, perhaps, before; if it be not miraculous on that account it may at least intimate, that some supernatural power or blessing went along with the use of the natural means, and principally effected the cure; as the mere washing in the pool did not of itself cure the impotent, but the angel that attended, and first troubled the waters, John v. 4. There is an instance of as great a cure, and mentioned to be founded on this of Tobit's, recorded by Gregory of Tours, concerning his own father, "Florentius redivivo calore captatus est, accenditur febris, intumescunt pedes, dolor pessimus intorquet: Perendinata pestis hominem contriverat, jam pene conclamatus jacebat. Interea puer (filius Gregorius Turon.) videt iterum in somno personam, sese, utrumne librum Tobiæ cognitum haberet, interrogantem. Respondit, Nequaquam. Qui ait, Naveris hunc fuisse cæcum, atque per filium ex jecore piscis, Angelo comitante, curatum. Tu ergo fac similiter, & salvabitur genitor tuus. Hæc ille matri retulit, quæ confestim pueros ad amnem direxit: Piscis capitur, quæ de extis jussa fuerant, prunis imponuntur; non fefellit virum eventus, ut enim primo fumus odoris in naribus patris reflavit, protinus omnis ille tumor, dolorque recessit." De Gloria Confes. c. xl. If this has the appearance of the marvellous in it, yet doubtless the relation of a son, and of such a son, concerning his own father, deserves some credit; and as it is grounded manifestly on the history of Tobit, it is no small testimony of the reality and worth of it. And perhaps his design, as well as that of the writer of Tobit, might be to advance the belief of angelical visions, and communications with good and holy men.

Ver. 18. *And Achiacharus, and Nasbas his brother's son came.*] ὁ ἐξάδελφος αὐτῦ. Drusius thinks the true reading is, ὁ ἐξάδελφος αὐτῦ, from the authority, I presume, of the Vulg. which has "venerunt Achior & Nabath consobrini Tobiæ." Grotius's conjecture seems preferable; ὁ Νασβᾶς, *i. e.* "he who was called also Nasbas;" for it was not unusual for a person to have two names, especially in a time of captivity. It is certain that Achiacharus was ἐξάδελφος αὐτῦ, Tobit's brother's son, *i. e.* his brother Anael's son, ch. i. 21. and it appears from the singular number here being used, that only one person is spoken of. Junius is of the same opinion, as the margin acquaints us.

Ver. 19. *And Tobias's wedding was kept seven days with great joy.*] It is improperly here called γάμος, which was celebrated at Raguel's house fourteen days, ch. viii. 19. This rather refers to the τὰ ἑταῦλια, or, as the Latins term it, *repotia*, an entertainment made at the bride's return or bringing home. It is no wonder that the wedding was kept with uncommon joy, considering the advantage arising to Tobias by marrying such an heiress, and the many concurring agreeable circumstances which fell out at this time, as his son's safe return, his receiving the ten talents by him, and, which was of greater consequence, and more acceptable to him, the recovery of his sight at his age, after being deprived of it eight years, ch. xiv. 2. As weddings were attended with extraordinary demonstrations of joy, the Hebrew word, which signifies a *wedding*, is sometimes rendered by the LXX δοχὴ, a *banquet*, Gen. xxvi. 30. Esth. i. 3. v. 4. 8, 12, 14. sometimes a *feast*, and once χαρὰ, *joy* itself, Est. ix. 17. And in the gospel, the partaking of the marriage feast, or supper, is called entering into the joy of his Lord. The wedding house was called *beth-hillula*, the house of praise.

and the marriage song, *hillalim*, praises. And so Psal. lxxviii. 63. the words, "Their maidens were not given to marriage," are by the Chaldee Paraphrase rendered, "are not celebrated with *epithalamiums*," and by *Aquila*, οὐχ ὑμνήθησαν.

CHAP. XII.

Ver. 3. *FOR he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.*] The Vulgate reckons up seven good offices which Raphael brought to pass. 1. Carrying Tobias into Media, and re-conducting him safely. 2. Providing him with a good and virtuous wife. 3. Chasing away the evil spirit Asmodeus, and preventing his hurting Tobias. 4. Occasioning great joy to the parents on both sides. 5. Delivering Tobias from the jaws of the great voracious fish. 6. Restoring sight to Tobit. 7. Instructing Tobias by wise counsels, and enriching him with things spiritual. The extraordinary care which the angel Raphael took of the person under his guidance and direction, is generally understood as a figure of the invisible care which the angels take of good men, and as a pattern of the zeal and diligence wherewith the ministers of God ought to watch over the souls committed to their charge.

Ver. 5. *So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.* Ver. 6. *Then he took them both apart, and said unto them, Bless God, and praise him for the things which he hath done unto you in the sight of all that live.*] Tobit would have acted like a just man in paying only the wages at first agreed on, viz. a drachm, or two drachms a-day, but as Tobias was thoroughly convinced that he could not do too much to recompence the services done him by Raphael, he moves his father for a much greater allowance: And he could not certainly testify his acknowledgment in a more generous manner, than in offering him the half of what they had brought back, and he had been chiefly instrumental in procuring, and to divide the inheritance with him like a brother. After the great offer made him both by father and son, he immediately takes the opportunity privately to make himself known to them, and to acquaint them that he had no occasion for any part of their substance; that he was pleased with this proof of their gratitude, and the sense they had of the great mercies shewed them, but that the acknowledgment and praise was due only to that great God which sent him, who hath power over unclean spirits, can give sight to the blind, and bring about the great purposes of his will by means seemingly the most unlikely and improbable.

Ver. 7. *It is good to keep close the secrets of a king, but it is honourable to reveal the works of God.*] The counsels of princes should be inviolable and impenetrable, and the secrets of the soul locked up both in themselves and ministers; without this caution their enemies will have a great advantage against them, and the wisest and best concerted schemes will fail of success. Where the great affairs which pass in the cabinets of princes are suffered to transpire, and get abroad, through weakness or treachery, in vain does the politician lay schemes, or the general receive orders; foreign courts soon get the intelligence, and the design proves abortive. The emperor Tiberius, being asked why he was so reserved and cautious in consulting with friends in matters of importance relating to the state, wisely answered, "That a prince's mind should be known to none, or but a very few; for the generality of persons consulted with had not the gift of secrecy, and could not refrain talking of what was under agitation, whereby a prince was disappointed of his aims, and his counsels frustrated." Dio in Tiber. Nor was Metellus's answer to an inquisitive friend less to be admired, "I would burn my very shirt, if I thought it was privy to what passed in my breast." Plin. c. lxi. De Viris illustr. But the works of God, the more they are made manifest and revealed, the more they promote his honour and glory. Neither the malice, power, or evil designs of men, can frustrate his intentions. He would not be jealous or uneasy least any should discover his designs, or penetrate into his views, even though the human spirit was capable of entering into and searching the deep things of God. He rather encourages a modest inquiry into his works, and the more they are understood, the more they proclaim his glory, and call for a larger tribute of praise and thanksgiving. And accordingly the saints, both of the Old and New Testament, as Moses, Deborah, David, Hezekiah, Zachariah, the father of John the Baptist, devout old Simeon, and the blessed Virgin herself, have left behind them eternal monuments of their praise and acknowledgment, in the exalted songs composed by them. In ver. 11. following, this apothegm, "It is good to keep close the secrets of a king, but honourable to reveal the works of God," is repeated: If it was there inclosed in a parenthesis, the sense would

be better connected. It is observable, that the Vulg. Syr. and Munster's version, omit it in that place.

Ibid. *Do that which is good, and no evil shall touch you.*] The sentiment is somewhat like that of St Paul, "We know that all things work together for good to them that love God," Rom. viii. 28. To the same purpose the wise son of Sirach, "There shall no evil happen to him that feareth the Lord," Ecclus. xxxiii. 1. Tully comes near these writers when he says, "Nunquam viro bono quicquam mali evenire potest, nec vivo, nec mortuo; nec unquam ejus res a Diis immortalibus negliguntur."

Ver. 8. *Prayer is good with fasting, and alms, and righteousness.*] Not that prayer is indifferent or unavailable without fasting and alms, but the meaning is, that prayer is better or more prevalent when joined with the other. St Austin says, that fasting and alms are like two wings to prayer, wafting it up to heaven. Our Saviour joins all three together, Matth. vi. as duties equally to be observed, and helping one another. Δικαιοσύνη, or righteousness, seems to have come in here, either from the following sentence, or from the margin; it is omitted by St Cyprian and other fathers quoting this passage. Ελεημοσύνη and δικαιοσύνη are often in the Greek exegetically put, the one to expound the other, and so we find it in this and the following verse; But in the Hebrew there is but one word for both. Thus, in that known place of Daniel, ch. iv. 27, where the Vulgate reads, "Peccata tua eleemosynis redime, & iniquitates tuas misericordiis pauperum," (and the rendering of the LXX is in the same manner,) Our version, following the Hebrew, has, "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." And so in the Syr. and Arab. translation of the New Testament, alms is expressed by a word signifying *righteousness;* and the Latin interpreter renders it by *justicia.* See also Matth. vi. 1. where the Vulg. has, "Attendite ne justitiam vestram faciatis coram hominibus;" "take heed that you do not your righteousness, (i. e. alms,) before men;" and some Greek copies favour this rendering. For this acceptation of righteousness, see Ps. xxxvii. 21. 25. 26. cxii. 6. Prov. x. 2. xi. 4. xxi. 26. and Mede's Works, B. i. Disc. 22.

Ver. 9. *For alms doth deliver from death, and shall purge away all sin: Those that exercise alms and righteousness shall be filled with life.*] Tho' life eternal is not mentioned, yet it is here meant, and is the true sense of the passage. The Vulg. accordingly expresses it, "Facit invenire misericordiam et vitam æternam." Alms certainly are not a natural means to procure a long and happy life, though God, by blessing the charitable man, is pleased often so to order it. Tobit himself is an instance of the poverty to which those are sometimes reduced who shew most zeal in exercising works of charity. The verse following confirms this sense, "They that sin are enemies to their own life," i. e. they bring upon themselves death and destruction, or they expose themselves to eternal misery. If we understand this of the natural term of life only, or of the certain happiness of it, the observation is not just, as the wicked and undeserving often enjoy a longer and more prosperous state of life than the righteous; as the Psalmist and holy prophets frequently complain in their writings, and even expostulate with God upon the occasion. When it is here said, that alms shall purge away all sin, we are not to understand these words in so extensive and absolute a sense, as if they implied, that charity shall purge away or cover all manner of sins and transgressions, how gross and heinous soever, but in such a limited sense as that passage, 1 Pet. iv. 8. is generally interpreted, "Charity shall cover the *multstude of sins*," i. e. it shall cover many lesser failings and neglects, many sins of infirmity, surprise, and daily incursion, which are properly enough for their number styled the multitude of sins. Solomon has the like observation, expressed almost in the same words, "That by mercy and truth iniquity is purged," Prov. xv. 6. and the son of Sirach explains the great efficacy of charity by a very apt comparison, "As water quencheth flaming fire, so alms maketh an atonement for sins," Ecclus. iii. 30. See also Dan. iv. 27.

Ver. 12. *When thou didst pray, I did bring the remembrance of your prayers before the Holy One.*] The notion that the angels, as ministers of God, presented to him the supplications of mankind was very ancient; the heathens themselves thought, that the office of angels was to serve as messengers between the gods and men, to present to the former the prayers and sacrifices of men, and to bring back to them orders from above, and to return the fruits of their petitions. The Platonists in particular held, that demons or angels, were of a middle nature betwixt gods and mortals, that they brought our prayers and offerings to them, and their commands to us, "Plato in Convi-

vio. Inter homines," says Apuleius, "cœlicolasque vectores hinc precum, inde donorum, qui ultro citro portant hinc petitiones, inde suppetias, ceu quidam utriusque interpretes & salutigeri." De Deo Socrat. So Lucian describes Mercury as attending upon Jupiter for the like purpose, τῷ Διὶ παρεσάναι, ἢ διαφέρειν τὰς ἀγγελίας, τὰς παρ' αὐτῦ, ἄνω ἢ κάτω. Philo gives us the sentiments of his nation on this subject, describing them as messengers of good things from God to his creatures, and carrying back to God their exigencies and wants, De Gigant. Indeed all among the Jews except the Sadducees, embraced this notion, and from this opinion probably sprung that θρησκεία τῶν Ἀγγέλων, or worship of angels, condemned by St Paul, Col. ii. 18. And not only the fathers, but even the Scriptures seem to represent the angels as thus commissioned and employed. When Gabriel tells Zachariah, that his prayer was heard, Luke i. 13. and the angel, Cornelius, "that his prayers and alms were come up for a memorial before God," it seems no improbable conclusion, that they have some knowledge at least of the success of the prayers of the saints. But St John's vision, if we may argue from thence, and the angel there mentioned, was indeed one merely of their order, most strongly countenances what Raphael here mentions of himself, "I saw another angel standing at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God, out of the angel's hand, Rev. viii. 3, 4.

Ver. 13. *And when thou didst not delay to rise up, and leave thy dinner to go and cover the dead, thy good deed was not hid from me; but I was with thee.*] Something further must be contained in these words, than what is expressed, or else the sense will be the same with the end of the foregoing verse. St Cyprian (De mortalitate) reads, "Quia non es cunctatus derelinquere prandium tuum, abiisti, & condidisti mortuum, missus sum tentare te." The Vulg. renders in like manner, or rather more fully, "Quando mortuos abscondebas per diem in domo tua, & nocte sepeliebas eos, ego obtuli orationem tuam Domino; & quia acceptus eras Deo, necesse fuit ut probatio tentaret te." Munster reads yet more explicitly, "Because of your good deeds in burying the dead, therefore God has tried you by this blindness, for so God chuses to prove his faithful servants." The Syr. version is to the same purpose. What makes this interpretation the more probable is, that after the mention of Tobit's great zeal in burying the dead, ch. ii. 7, 8. immediately follows the account of his blindness, as if by the infliction of it, a further proof was required from him of his faith and patience under afflictions. And it should seem from the context, that his blindness was not by mere accident, but by God's order and appointment, and perhaps through the ministry, and by the hand of this very angel. This interpretation at least has some countenance from the beginning of the next verse.

Ver. 14. *And now God hath sent me to heal thee, and Sara thy daughter-in-law.*] i. e. God having visited you with blindness, hath sent me now to restore you; or having proved you by this great affliction of blindness, and found you perfect, has sent me again to heal you; for so St Cyprian reads the passage, "Iterum me misit Deus curare te," as if the copy he used had ἢ πάλιν, instead of ἢ νῦν, the present reading. With respect to Sara's cure, the Vulg. is very explicit, "Ut Saram uxorem filii tui a dæmonio liberarum."

Ver. 15. *I am Raphael one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One.*] This expression, like that Matth. xviii. 10. seems only to signify their intimacy in the court of heaven, and their attendance upon God, as his retinue, servants, or messengers to do his pleasure. Munster's Hebr. copy makes no mention of seven angels. Some interpreters maintain that we are not to understand the passage of seven distinct angels precisely, but that seven is put for an indefinite number, as in some places of holy scripture. For it is certain, that there are infinitely more than seven angels before the throne of God. In Dan. vii. 10. Rev. v. 11. mention is made of thousand thousands ministering unto him, and ten thousand times ten thousand, standing before him. Others are of opinion, that there are seven principal angels, the most exalted, most glorious, and chief of the heavenly host, that hold the first rank in the hierarchy of angels, and are as princes in the court of the sovereign Lord of the universe. That some angels were under the command of others, seems probable from Zechar. ii. 3. The Jews have an ancient tradition, that there are seven principal angels, which minister before the throne

of God, and are therefore called *Archangels*, some of whose names we have in scripture; as Michael, whom Daniel styles one of the chief princes, ch. x. 3. Gabriel, ix. 21. Luke i. 19. here we have Raphael, and 2 Esdras iv. 36. mention is made of Uriel, or, as others read, Jeremiel, the Archangel. Clemens Alex. says expressly, ἑπτὰ μέν εἰσιν οἱ τὴν μεγίστην δύναμιν ἔχοντες, πρωτόγονοι ἀγγέλων ἄρχοντες, i. e. "Principes primarii, seu primogeniti angelorum principes." There are several passages in the book of Revelations which seem to confirm this tradition, chap. i. 4. iv. 5. and v. 6. but the most express is, ch. viii. 2. "I saw the seven angels, οἱ ἑστήκασι τῷ Θεῷ ἑστήκασι, an expression very much resembling this of Tobit, "I am Raphael, one of the seven angels which stand and minister before the holy blessed One," i. e. God. For this, according to a very learned writer, is the true rendering. The Greek indeed hath, οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, κ. τ. λ. but neither St Jerom, who translated it out of the Chaldee, nor Fagius's ancient Heb. copy, perhaps translated from the same Chaldee original, hath any such reading, and therefore it seems an addition or liberty of the Greek translator, who thought their ministry to consist in presenting the prayers of the saints, and translated accordingly. Mede's Works, Disc. x. The notion of seven supreme angels, Grotius conceives to be drawn from the seven chief princes of the Persian empire; and indeed the number seven has given rise to some other conjectures, as that they have the charge over the seven principal parts of the world, as some are pleased to divide it; that they preside over the seven planets, and direct the influences of them, &c. which are speculations rather curious than useful. One of the considerable objections against the authority of this book, is the representing the angel Raphael here, as offering up the prayers of the saints before the throne of God, which has been thought an invasion upon Christ's mediatorial office: but if we allow guardian angels, that they pass from heaven to earth, and from earth to heaven, and make a report of their charge to the Deity, as our Saviour's own words seem to intimate, the passage may then be defended, so that we attribute to the angels, such offering of the prayers of good men, as is merely ἱστορική, not ἱλαστική.

Ver. 16. *Then they were both troubled, and fell upon their faces, for they feared.* Ver. 17. *But he said unto them, Fear not, for it shall go well with you.*] It is easy to imagine their fright upon hearing so surprising a relation, and probably seeing, upon their eyes being opened and rightly disposed, that he, whom they had hitherto took for a man, and had entertained as a hireling, was a quite different sort of being, and that it was an angel of God, whom they had so long conversed with. Upon this discovery, the text says, that they fell on their faces; and no wonder that they were so affected, as it was an opinion among the Jews in those days, that if they saw apparently an inhabitant of the other world, he came to call them away from this; as appears fully from the story of Manoah and his wife, Judg. xiii. 22. See also Gen. xxxii. 30. Exod. xxxiii. 20. but the angel comforts them, by bidding them fear no harm, or, as others explain it, by wishing them all manner of happiness; as another does Gideon, who cried, "Alas! O Lord God, for I have seen an angel of the Lord face to face;" by saying, "Peace be unto thee, fear not, thou shalt not die," Judg. vi. 23. It is an observation of some of the fathers, that good angels comfort those in the event, whom at first they frightened by their appearance; but evil angels, on the contrary, fill those with horror and trouble, whom they appear to.

Ver. 18. *For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.*] The notion of angels presenting prayers to God, has given rise to the invocation of them. See Chemnit. Exam. p. 3. de Sanc. Invoc. and, amongst other passages, the foregoing verse is brought to countenance this error. But what Raphael here says of himself, that he came not out of any favour of his own, but by the will of God, the God of angels, and of men, who sent him on this commission, seems to destroy what has been wrongfully built upon it. For though he mentions his high dignity and office, at the same time he acknowledges himself but a servant; that the commission he was now executing, was not by his own choice; neither his affection, nor power had any concern or direction in it; but God's good pleasure. He seems to guard against their paying him any tribute of religious thanks, as being only a messenger in the court of heaven, and by directing them to praise God *only*, for the mercies received; not unlike that exhortation to St John, who fell down to worship before the feet of the angel, *Worship God*, Revel. xxii. 8, 9. It may be presumed, indeed, that in that state of blessedness, which they enjoy in the heavenly Jerusalem, from which we are

at a great distance, these loving spirits look upon us favourably, as persons travelling thither; that they are touched with a concern and compassion for us, and, by the will and appointment of God, aid and assist us in our return towards our common country, that we may be blessed and happy with them in the communion of the saints triumphant; but we are no where warranted to pray to them to conduct us thither. Thus St Austin, "Attendunt nos peregrinos, & misereantur nos, & jussu Domini auxiliantur nobis, ut ad illam patriam communem aliquando redeamus, & ibi cum illis fonte Dominico veritatis & æternitatis aliquando saturemur." In Ps. lxxii.

Ver. 19. *All those days I did appear unto you, but I did neither eat nor drink, but you did see a vision.*] The Geneva version seems preferable, "I did neither eat nor drink, but you saw it in vision." The Vulg. here renders, "Videbar vobiscum manducare & bibere, sed ego cibo invisibili & potu, qui ab hominibus videri non potest, utor." See Gen. xviii. 8. xix. 3. where, though the text says of the angels, which were guests unto Abraham and Lot, that they did eat, that must be, and is generally understood by interpreters, to be done only seemingly, or in appearance. And thus also some would understand Luke xxiv. 43. ἐνώπιον αὐτῶν ἔφαγεν, but it seems most probable, that our Saviour did really eat before them after his resurrection, to prove to them, that his body was truly raised, and that he was not a phantom or spirit. St Austin indeed says, "That we ought not to believe that angels eat only in appearance, when we read of their being entertained hospitably; though it may be true that men are often deceived in supposing them to eat out of necessity, like themselves, as Tobias was in supposing Raphael to eat through necessity like others, and for the support and nourishment of his body. The bodies of the just, when they shall be raised, will have no need of bodily nourishment, as they will have no hunger nor thirst, and though they may have the power to eat, yet will they not be forced to it by any necessity. After this sort we are to conceive of angels eating, when at any time they have appeared under the sensible and visible figure of a human body; not that they then eat thro' any necessity or want, but because they choose to do it to familiarise and ingratiate themselves with those for whose service God sent them. The difference between them and mortals in this respect, continues he, may be exemplified by water drawn up, and exhaled by the sun, or sucked in by the parched and thirsty earth; the former does it wholly by his power, the latter through necessity, and the want of such a refreshment, aliter absorbet terra aquam sitiens, aliter solis radius candens; illa indigentia, ista potentia," Epist. 99. But this explanation will not prove the point it was brought to illustrate; for if by eating we understand either the putting meat into the mouth, chewing it, and its going into the stomach, or else the nourishing, and turning into the substance of the body what is eaten; in either of these senses, it is certain angels do not really eat, for it is inconceivable how they can perform the first, as what they assume is only an aerial appearance of a body, not gross or carnal, or having any parts proper for mastication or digestion. 2*dly*, Allowing that angels have no occasion for nourishment, as they perceive no decay of their substance, nor want to repair their strength, as bodies do, through the loss by exercise and perspiration, yet, upon the supposition that they eat, what becomes, it may be asked, of the viands which they partake of? Calmet therefore, as if sensible of these objections, supposes Raphael to make, what he seemingly carries to his mouth, to vanish in an instant, and to disappear to the eyes of all present. And indeed though it may with some carry the suspicious air of legerdemain, yet how shall we account for what the Scripture affirms on this occasion, without supposing some *deceptio visus*, or illusion on the senses?

Ver. 20. *Write all things which are done in a book.*] It is commonly believed that Tobit and Tobias wrote their own history. This opinion is principally founded upon the angel's commanding them to "write all things that were done in a book." In the Vulg. it is only, "Narrate omnia mirabilia ejus," but in the Heb. Gr. and the older Latin version it is, "ye shall write," &c. A second argument is, because in the Gr. Syr. and Hebr. copies, they speak of themselves αὐτοπροσώπως, or in the first person. See Dupin's Prelim. Dissert. p. 20. Huetius thinks the twelve first chapters were wrote by Tobit the father; the whole thirteenth chapter, and part of the fourteenth, all but the last two verses, by Tobias the son, and that these, as mentioning his death, were added by some uncertain author, probably one of the family, Demonstr. Evangel. Prop. 4. After this eclaircissement and explanation, the ordering what passed to be noted in a book, was doubtless to advance and propagate the belief of an-

gelical visions, and communications with holy men, according to received Jewish notions; as what follows in the remainder of the chapter, of future glorious times, and of the last and most distinguished state of the church in the new Jerusalem, built as of God with precious stones, was to comfort the afflicted and persecuted Jews, with a prospect of the approaching ruin of their persecutors, and their certain deliverance and exaltation.

Ver. 22. *Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.*] The rendering of the Vulg. here is very observable, "Tunc prostrati per horas tres in faciem benedixerunt Deum." I shall conclude this chapter with a fine reflection from the Port Royal Comment, upon the devout behaviour of these persons for mercies purely temporal: "How ought the consideration of this to affect such who know and are persuaded, that not one particular angel, but the Lord of all those blessed spirits hath conversed with them, not for the space of a few months, but for thirty-three years; and during all that time laboured by the example of his life, words, and sufferings, not to cure one or two particular persons only, but to save a lost world! How great ought their tribute of thanksgiving to be, and with what prostration of soul and body should they appear before his throne, from a sense of the far greater things done for them; when they consider this surprising mystery, this most exalted instance of love and philanthropy, God emptying himself of his majesty, for the redemption of his creatures!" Comm. in Loc.

CHAP. XIII.

Ver. 2. *FOR he doth scourge, and hath mercy, he leadeth down to hell, and bringeth up again.*] We meet with the like sentiment, Wisd. xvi. 13. "Thou hast power of life and death, thou leadest to the gates of hell, and bringest up again." The expression in both places seems to be taken from 1 Sam. ii. 6. "The Lord killeth and maketh alive, he bringeth down to the grave, and bringeth up." "What consolation do these words administer to one of sound faith; and how refreshing is it to the afflicted servants of God, to be assured, that the chastisement by which he proves their virtue tendeth to their good, and will end happily at the last! to murmur at God's dispensations, is a sure mark of a weak faith, since the same hand that leadeth down to the gates of death, is as mighty to save, and to bring from thence him that is ready to perish. A consideration that should induce us under all afflictions, to cast our care upon him who careth for us." Port Roy. Comm. in loc. This prayer of Tobit's, in which he foretells, not only what should happen to Israel, and to the holy temple at Jerusalem, but also the future triumphant state of God's church, was probably inserted by his son Tobias, who, from the beginning of this chapter, continues the history to the two last verses. Munster's Hebr. copy has at the entrance of it, "In tempore illo scripsit Tobias omnes sermones istos cum gaudio, dixitque Tobæus, Benedictus Dominus," &c.

Ver. 3. *Confess him before the Gentiles, ye children of Israel, for he hath scattered us among them.*] The Jews were carried away from their own land by Salmanasser, and Tiglath Palassar, Kings of Assyria, and dispersed in all the provinces of the kingdom of Babylon, Esth. iii. 8. and through various parts of the east; this was done, says the Vulg. that they might publish the wonderful works of God in the land of their captivity, and convince the heathen, "Quia non est alius Deus omnipotens præter eum." As the wisdom of God knows how to raise his own glory from events seemingly indifferent, so the captivity of the Israelites contributed to spread his honour among the nations in several respects. 1st. They were, or might be, convinced of the power and justice of God, in that they saw almost an intire nation delivered over to captivity, and reduced to a state of slavery and bondage, as a punishment for their sins, even by the confession of the captives themselves. 2dly, Hereby the law of the Lord, the Scriptures his word, and the prophecies contained in them, were spread and propagated through all Asia, which would one day dispose that people to know and turn to the Lord God, and embrace his true worship: which was the more probable, as many of the captives were likewise persons of great note and authority. See ch. i. 13, 21, 22. And that they wanted neither care nor diligence to improve every opportunity to recommend their religion, we may learn from the books of Daniel, Ezra, Nehemiah, and Esther. 3*dly*, God wrought special miracles in favour of his people, in countries where his name was unknown, in order to affect the minds and senses of the heathen, and to render them inexcusable in their excesses, which were so many witnesses and arguments in behalf of the true religion against error and idolatry. 4*thly*, The almighty, in thus dispersing his chosen people, thereby fulfilled the prophecies which

he had pronounced by the mouth of many of his prophets, that he would thus deal with them, if they persisted in their iniquities. See also Joseph. Antiq. Lib. viii. 2. "*Lastly*, The firm attachment of the prophets, Ezekiel and Daniel, to the law of their God, and the solid piety of Tobit, Mordecai, Esther, the companions of Daniel, and many others, in their captivity, as it did credit to their religion, so was it as signal a rebuke, and a public condemnation of the reigning vices of the Assyrians and Babylonians.

Ver. 6. *Therefore see what he will do for you.*] The Vulg. has, "Aspicite ergo, quæ fecit nobiscum;" to which agrees the Syriac. The Gr. ὑμεῖς δὲ κατανοήσατε ἃ ποιήσει μεθ' ὑμῶν, "sed contemplabimini quæ facturus est erga vos," i. e. If you turn to him with your whole heart, then will he turn to you, and ye shall see what great things he will do for you. Fagius's Hebr. copy has, "Adeo ut demiremini multitudinem miraculorum, & rerum mirabilium quas faciet vobiscum;" μεθ' ὑμῶν, may mean, Ye shall see what he will do with you; i. e. he will shew his power in gathering you out of all nations, and bringing you back to your own country. Our version here is flat, and wants the spirit of the other. That of Geneva is preferable, "If you deal uprightly before him, he will not hide his face from you, and ye shall hear what he will do with you."

Ibid. *In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation.*] Whom are we to understand by a sinful nation, either the Israelites or Assyrians? The Vulg. seems to point out the Israelites, now captives on account of their sins. According to this acceptation, Tobit blesses God, and magnifies his justice and power, not for favours to, but his chastisement of, an ungrateful people, laden with iniquity, who had rendered themselves unworthy of his mercy. Herein Tobit acted agreeably to the character of the true servants of God, who bless him even in, and for the afflictions he is pleased to visit them with, and acknowledge the justice of his conduct towards them, though he distinguishes not between them and sinners by any particular exemption. If they are fellow-sufferers with the ungodly in any national calamity, they are not so conceited of their own righteousness, as to complain of any hard lot, or to think that their innocence ought to have protected them from sharing the common fate with the rest. As applied to the Assyrians, the meaning either is, That he took a pleasure to publish the noble acts of the Lord, and to shew forth all his praise, amidst that idolatrous people, with whom he was in bondage; or he here refers in particular to that signal overthrow of the Assyrians some few years before, when the angel of the Lord went out and smote in the camp of the Assyrians, an hundred fourscore and five thousand, 2 Kings xix. 35. an event, in which the divine Majesty and omnipotence most conspicuously appeared, by the uncommon vengeance taken on that sinful nation. Or Tobit may be considered as speaking here prophetically, as he does in several parts of this hymn, regarding the future, as if it was the time past, and foreseeing that which would come to pass a long time after, when God, taking pity upon his people, shall cause them to return to their own land. He blesses God even in his captivity, as if the restoration was already accomplished, and, anticipating his mercy, blesses God for the greatness of it. See Lee's Dissert. on the second book of Esdr. who makes the two last chapters to be both prophetical and cabbalistical, p. 21. and observes farther, that there is such an agreement in several particulars between the two last chapters of Tobit, and the two last of the Revelations (cap. xiii. xiv. to the end, and xiv. 5—8. comp. Rev. xxi. 10. to the end, and xxii. 10. to the end, and xxii. 3—6.) as it is not easy to know which hath been taken from the other, or alludeth to the other, p. 64.

Ver. 10. *Praise the everlasting king, that his tabernacle may be builded in thee again with joy.*] If this is to be understood literally of the destruction of the city and temple, as all the interpreters expound it, it must refer to that in the reign of Zedekiah, king of Judah, when Nebuchadnezzar, king of Babylon, came up against Jerusalem, and took it, and burnt it with the temple, 2 Kings xxv. Now this did not happen till above an hundred years after the history here related: To prevent therefore so great an anachronism, it will be more consistent to understand Tobit here as speaking prophetically, that the ruin of the house and kingdom of David, should precede the coming of the Messias, but that the breaches thereof should be repaired and built again at his coming. The captivity of Zedekiah by the Chaldeans, perfected the fall of David's kingdom, which could not rise before the return from that captivity, and was to rise, as seems to be implied, before a new captivity began. But after the Babylonian captivity was over, none of David's race was of

any great account: This therefore most probably relates to the days of the Messias; and the meaning seems to be, that God would restore the kingdom to the house and family of David in the person of the Messiah, and recover that family, which for several years before his coming, was reduced to a mean and obscure condition, Micah v. 2. Luke i. 48. to its ancient splendour and dignity. Tobit here seems to refer to Amos ix. 11. "In that day I will raise up the tabernacle of David which is fallen down;" and keeping to the metaphor of a tabernacle, or building, prays, that God would raise up this tabernacle, or building, and close up the breaches of it; that at a certain future time he would again exalt David's kingdom, which for a while had lain in a desolate and forsaken condition; or, in other words, he prays for, or foretells the happy days of the Messiah, when the time of that age they were then under being fulfilled, the miserable and captive Jews, whose condition answered to the ruinous materials in the prophet, will have great reason to rejoice in the blessed change. See bishop Chandler's Def. p. 175, &c. and that the accomplishment of this long wished-for event, viz. another and more complete return, than that from Babylon, made a part of their prayer, whilst the sacrifice was consuming, see 2 Maccab. i. 26, 27, 29. and ii. 17, 18.

Ver. 11. *Many nations shall come from far to the name of the Lord, with gifts in their hands, even gifts to the king of heaven.*] This relates to the calling of the Gentiles, as does ch. xiv. 7. who shall embrace the true religion, that of Jesus Christ, as should seem from the mention of gifts, by way of homage, which probably has a distant glance at the offering of the wise men, Matt. ii. 11, or thus, God shall call the Gentiles to enter into covenant with him, and make those of them that shall be called by his name, to become his people and possession, see bishop Chandler's Def. p. 112. and to be part of the restored kingdom of David, to supply the many families that were lost from his heritage, and the place of the ten tribes that fell off first from David's kingdom, and of many of the two tribes that never returned from their dispersion. This Amos expresses by "the remnant of Edom and of all the heathen being possessed by the Lord, and called by his name," Amos ix. 12. It is very observable, that in Fagius's Hebr. copy, the very words of Ps. lxxii. 10. to which likewise Tobit may probably allude, are inserted at length. Calmet understands this, as connected with the two foregoing verses, of the great respect paid to the holy city after the captivity by the greatest princes of the world, Cyrus, Darius, Artaxerxes, Alexander the Great, the kings of Egypt and Syria, and even some of the Roman emperors, testified their value for it, and the temple, by great presents and offerings sent thither; that since the establishment of Christianity, the great regard for this holy place has not diminished; many emperors and kings have contributed to enlarge its beauty or privileges, and have prided themselves in being styled its protectors. Hence the several crusades and holy wars, which Catholic princes have engaged in, to rescue the Holy Land from the possession and profanation of infidels: Hence those many voyages and pilgrimages, which Christians of all ranks have taken, merely to have the pleasure to see that holy city, which Jesus Christ honoured with his presence and miracles. Hence the great care to preserve its venerable remains, and to consecrate even the very dust. See August. De Civit. Dei, l. xxii. c. 8. but the first sense is most natural.

Ver. 16. *For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.*] Tobit having prefigured, under the image of rebuilding the temple of Jerusalem after the captivity, the far more glorious establishment of the Christian church, immediately passes on to the description of the new and heavenly Jerusalem, or the church triumphant above. The magnificence and pompousness of the expressions leave no room to doubt that this is not to be understood literally, but of that spiritual building, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, Ephes. ii. 20. This description very much resembles that, Rev. xxi. 10. 18. 23. of the new Jerusalem, so called to distinguish it from the earthly city of that name, and is there described as coming down from God, and adorned with all those gifts and graces which can render it glorious and durable, which are metaphorically represented under the figure of a solid, foursquare, and beautiful structure, consisting all of gold and precious stones; having the glory of God upon it, and appearing with so remarkable a difference, that as that to the Israelites was like devouring fire, terrible to behold; this should have nothing of terror in it, but only a pleasing delightful splendour, like unto that of the

most beautiful jasper, clear as crystal, whose glory and lustre shall be so constant, as not to need either the sun or moon to enlighten the said city. To this the writer to the Hebrews probably refers in those words, τὴν τοὺς θεμελίους ἔχουσαν πόλιν, xi. 10. i. e. the city which hath the foundations, or the new Jerusalem, the foundations of those walls were garnished with all manner of precious stones. Plato seems to have borrowed these figures, when he sets forth the beauty and felicity of the paradisiacal earth, by the stones of several colours and brightness which it abounded with, "In this pure earth, (which he supposes to be quite different, as well as far removed from this of ours) the true light is always to be seen, and the appearance admirable and surprising; all things there shine with the glistering lustre of gold, jaspers, sapphires, and emeralds, and those that inhabit it enjoy a long life, free from accidents or afflictions," In Phæd. Who does not discern the style of the prophets in this passage, or can any way doubt, that this notion of his was borrowed from their lofty description of the glorious Jerusalem, and that the names of the precious stones are particularly taken from Is. liv. 11, 12, 13. where God promises to lay the foundations of his future church in the latter times with sapphires, and all her borders with pleasant stones; or from Ezek. xxviii. 13. where the glory of Eden is represented by the plenty and joint lustre of gems of various kinds. From these fine images of the prophets, which Tobit adopts into this hymn, he encourages his nation in the hopes and expectation of the Messias, when great shall be the peace of the once afflicted children. See bishop Chandler's Def. p. 52. St Austin, alluding to, and charmed with this glorious description, in pious rapture breaks forth, "Felix anima mea, semperque felix in sæcula, si intueri meruero gloriam tuam, beatitudinem tuam, pulchritudinem tuam, portas, & muros, & plateas tuas, & mansiones tuas multas, nobilissimos cives tuos, & fortissimum regem tuum in decore suo. Muri namque tui ex lapidibus pretiosis, portæ tuæ ex margaritis optimis, plateæ tuæ ex auro purissimo: in quibus jucundum alleluja sine intermissione concinnitur: mansiones tuæ multæ quadris lapidibus fundatæ, sapphiris constructæ, laterculis, coopertæ aureis. In quas nullus ingreditur nisi mundus, nullus habitat inquinatus." Medit. c. xxv.

Ver. 18. *And all her streets shall say, Hallelujah; and they shall praise him, saying, Blessed be God which hath extolled it for ever.*] In Fagius's Heb. copy it is, "Blessed be God who hath exalted the horn of his kingdom for ever," i. e. made the horn of David to bud forth. And accordingly the streets did sing *Hallelujah*, when the blessed Jesus, as the Messias, was conducted triumphantly into Jerusalem; for then the multitude cried aloud, "Hosanna! blessed be the kingdom of our father David that cometh in the name of the Lord; Hosanna in the highest!" Mark xi. 10. See Is. lx. 18, &c. from whence this verse, at least the beginning of it, seems to be taken.

CHAP. XIV.

Ver. 2. *AND he was eight and fifty years old when he lost his sight, which was restored to him after eight years.*] The Vulg. has only fifty-six years, and that he recovered his sight when he was sixty, being blind only four years. There is the like disagreement in the versions about the time of Tobit's death, the Vulg. makes him 102 years old, the Gr. 158, fifty-six years difference. And so with respect to Tobias, the former supposes him 99 at his death, and our version, following the Gr. 127. This uncertainty makes it difficult to fix the determinate time of Tobit's age, when he prophesied of Nineveh's approaching ruin, or to ascertain the particular year of its destruction, as happening just before Tobias's death. And indeed that great event is a point far from being agreed and settled among chronologers; Archbishop Usher placing it fourteen years earlier, in the 15th year of Josiah; Newton, Prideaux, Whiston, &c. Fourteen or fifteen years later, about the 29th of that prince's reign, which was the twenty-third of Cyaxares, in the kingdom of Media. What is most certain, says Calmet, is, that there is a mistake crept into one or both the texts, with respect to the years of Tobit and his son, and the diversity in the versions confirms this.

Ver. 4. *I believe those things which Jonas the prophet spake of Nineveh, that it shall be overthrown.*] Grotius contends, that both here, and ver. 8. the true reading of the Gr. is Ναυμὸς ὁ προφήτης, and Junius seems of the same opinion. That prophet indeed, ch. ii. & iii. did foretell the revenge which God would take of the Assyrians for their repeated provocations, and for all the wrongs done to the ten tribes, whom they had carried away captive, by making an utter end of Nineveh, that once famous city of three days

journey; but there seems no necessity for such an alteration of the text, if the prophecy of Jonah did really extend to, and include the destruction of Nineveh by the Medes and Babylonians; and that it did so, seems probable from the following reasons; 1st, Though it is well known, that, upon the humiliation and repentance of the inhabitants, the first prediction of Jonah against Nineveh, that it should be destroyed in forty days, was not at that time fulfilled, yet it seems necessary to infer, that the like judgments hung over that city, to be executed at such a time hereafter, when the people were equally wicked and abandoned. The sentence therefore against it seems only suspended, and its destruction, as St Jerom observes, Præfat. in Jon. deferred, till those who before had found mercy, should, by a relapse into the like vicious courses, make it necessary for God to bring upon them those judgments, which had only been respited for a time, and lay as it were dormant, till the encrease of their wickedness should again make them ripe for destruction. 2dly, And more particularly, it seems not improbable, that a clause in the present copies of Zephaniah, ch. ii. 13, 14, 15. ch. iii. 1. which foretells the destruction of Nineveh, does not belong to that prophet, but to the prophecy of Jonah, though now dropped; in which he foretells afresh the final destruction of that city; and to this Tobit, as having another and better copy of Jonah's prophecy, may probably allude. See Whiston's Authen. Record. vol. ii. Appendix iv. and indeed his reasons for this suspicion, from Zephan. iii. 1. where woe is denounced against Nineveh, called according to the LXX. the famous redeemed city: and by the Syriac, emphatically, the city of Jonah; and from ver. 6. as referring to the destruction of Nineveh as already past, are strong arguments in favour of his opinion. The like interpolation of a prophecy, and upon the very same occasion, he suspects to be, 2 Esdr. ii. 8, 9, 20—23.

Ibid. *Jerusalem shall be desolate, and the house of God in it shall be burned.*] This passage, as it occurs in the Vulg. and most of the Latin versions, has been objected to as a mistake in point of time, as making mention of the temple of Jerusalem as then burnt, which being inconsistent with the times in which it is placed, has given occasion to some to overthrow the authority of this book. But the Gr. version, and the Eng. which is taken from it, speak prophetically of it, as an event which was still to happen, and not historically, as of that which was already done. But there is no necessity of supposing with some, that Tobit had the gift of prophecy, he rather grounds his observation on the prophecies of others, Mic. iii. 12. Jerem. xxvi. 18. which expressly foretold this desolation of Jerusalem, and the house of God, in the days of Hezekiah, king of Judah, and so it continued for fifty-two years after; till, by the favour of Cyrus, the Jews being released from their captivity, and restored again to their own land, repaired these ruins, and built again their holy city, 2 King xxv. 8. Jer. lii. 12.

Ver. 5. *And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterwards they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever, with a glorious building, as the prophets have spoken thereof.*] Tobit here prophesies of three periods which should fall after his time. First, The rebuilding of the temple, which should continue to the conclusion, or the consummation of the age, i. e. the Jewish state; for the words, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, are here to be rendered, till, or when the seasons of the age be fulfilled, called, Matth. xxiv. 3. συντέλεια αἰῶνος, the consummation, or conclusion of the age; or, as Fagius's Hebr. copy has it, till the first age was out. For the Jews were wont to distinguish their state under the law, which they called the present age, from the period of time after the coming of the Messiah, which they called the age to come. Thus Daniel seals his prophecy to the time of the end, or consummation, as the Gr. renders it, not the end of all time, but of the Jewish economy. And so the destruction of the Jewish state may be styled the consummation, fulfilling, or the shutting up that age, which is the second period. And then after, in the third period, follows the state of Christianity, the glorious Jerusalem, that building spoken of by the prophets, and in the Apocalyptical visions, xxi. 18, 19. and described here, ver. 6. by the turning of the nations, converting of the Gentiles, serving God truly, and burying their idols, which clearly is the state of Christianity. The learned Mr Mede conjectures from the words, "And afterwards they shall return from all places of their captivity," that the sense is very imperfect, and that there is an *hiatus* here of a whole sentence both in the Gr. and Jerom's version; for, according to the present reading, he says there is no connection of the parts; men-

tion being made of a return from captivity, different from the former, and yet their going into that captivity is omitted. From the authority therefore of Fagius's Hebr. copy he would have this sentence inserted, "And they shall go again into another very grievous captivity, beyond all the former in its greatness and duration;" and then what follows comes in very naturally, "And afterwards they shall return from all places of their captivity," De duplici Judææ Captiv. p. 580. for the mention of a return cannot be sense, without a preceding one of a captivity. And that it belongs to the destruction of the Jews by the Romans, appears by another passage added also in that Hebr. copy, and directly parallel to Matth. xxiv. 31. for as there after the destruction of Jerusalem, ver. 29. mention is made of the angels sent to gather the elect Jews from the four winds, so it follows in that Hebr. copy, "But God, holy and blessed, shall remember and gather them from the four corners of the world," see Dan. xii. 1. We have in Jeremiah an eminent prophecy of the restoration, and final happy state of all the twelve tribes, with the mention of the horrible distress they were in before, Jer. xxx. 1—24. xxxi. 1—14, 23, 24, 25, 27—40. ch. l. 4—7, 19, 20. ch. li. 5—10, 15—19. This is also agreeable to what the prophet Micah says, ch. v. 3, 4. "Although God will send his ruler, or Messiah, into Israel, yet he will let Israel remain in captivity, till Sion hath gone the full time of her travel, and then her sorrows shall have a joyful issue; then the remnant of his brethren shall return with the children of Israel, and he (the Messias) shall stand and feed in the strength of the Lord, &c. and they shall be converted, and he (the Christ) shall be great unto the ends of the earth, and he shall be the peace." See Bishop Chandler's Def. p. 158.

Ver. 6. *And all nations shall turn, and fear the Lord God truly, and shall bury their idols.*] The learned prelate above quoted, says, that in this, and the foregoing verses, Tobit mentions four great events which he took from the prophets, viz. The end of the Jewish age, or state, and a long captivity of his nation ensuing it. 2*dly*, A general return from the captivity. 3*dly*, The rebuilding of the city and temple gloriously. And, *lastly*, The conversion of all the Gentile nations from idolatry, when the horn, or kingdom of his people should be exalted. Ibid. p. 50. With respect to this last particular, we may in general take notice, that the destruction of idolatry is often mentioned in the prophets, as a principal circumstance in their description of the flourishing state of the church which should come to pass in aftertimes; see Is. i. 29. Jer. iii. 17. xvi. 19. Zach. xiii. 2. but that of Micah, ch. v. 12, 13, 14. is most clear and full, "And it shall come to pass in that day, saith the Lord, that I will cut off all witchcrafts out of thine hand, and thou shalt have no more soothsayers. Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee," &c. And it appears to have been the sentiment of the ancient Jews themselves, that the utter abolishing of idolatry should attend the happy times of the Messias.

Ver. 10. *Remember how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: Yet Achiacharus was saved, but the other had his reward: For he went down into darkness. Manasses gave alms, and escaped the snares of death, which they had set for him; but Aman fell into the snare, and perished.*] ἐκ τοῦ φωτὸς ἤγαγεν αὐτὸν εἰς τὸ σκότος, i. e. He endeavoured, according to Drusius, to take away his life, or, from a flourishing condition, to bring him into poverty or banishment. Who Achiacharus was, is uncertain; probably it is Tobit's nephew mentioned ch. i. 21. xi. 18. Much less do we know who Aman or Manasses is. There is no reason, but the mere name, to suppose the latter to be Judith's husband; it is more likely to be, as Junius conjectures, another name for Achiacharus, and that Nasbas should be inserted in the text instead of it. See Note on ch. xi. 18. Nor is Aman here that Haman who was Mordecai's and the Jews enemy, whose history we have in the book of Esther; for this is utterly incompatible with the times which Tobit is supposed to live in. The elevation of Mordecai to his great dignity, and the fall and disgrace of Haman, happened after the captivity of Babylon was ended, and after the time of Darius the Mede. This therefore is either an interpolation, as some suppose, in the history, and indeed it is wholly omitted by the Vulg. or it refers to some accident or charge against Achiacharus, which Tobias was acquainted with; possibly brought against him by some haughty ungrateful courtier, whom he had contributed to raise. However, from his happy escape, through God's blessing on his good deeds, from the perfidious-

ness and treachery of Aman, we are furnished with a fresh instance of the power and reward of charity, and of the truth of Tobit's observation, ch. iv. 10. "That alms deliver from death, and suffer not to come into darkness;" the very phrase used here.

Ver. 15. *But before he died, he heard of the destruction of Nineveh, which was taken by Nabuchodonosor and Assuerus.*] Usher in his Annals, A. M. 3378. Prideaux Connect. p. 47, 48. and other learned men, understand this of Nabopalassar, father to Nebuchadnezzar (called in the Gr. Nabuchodonosor,) and Cyaxares, king of Media, called by Daniel, Ahasuerus, ch. ix. 1. This remarkable transaction is generally placed in the 29th year of King Josiah, and the fixing it to this time exactly agrees with the account given by the heathen historians, Herodotus, Strabo, Alexander Polyhistor, and others. Eusebius places the time of the taking of Nineveh in the twenty-second year of Cyaxares, and the Hebrews in the first of Nabuchodonosor, both which accounts agree; for, according to Eusebius, this twenty-second year of Cyaxares falls in with the first of Nabuchodonosor. These two princes entering into an alliance together, by means of a marriage between Amyitis, daughter of Astyages, and Nebuchadnezzar, son of Nabopolassar, marched with their combined forces against Nineveh, and besieged Chiniladanus in it; and after the city was taken, his dominions were shared between the two conquerors; Nabopolassar became master of Nineveh and Babylon; and Cyaxares, of Media, and the bordering provinces. Some learned men have started an enquiry, how Cyaxares and Assuerus can be the same person? Sir Isaac Newton gives the following solution of it, "That Assuerus is the same name with Achsuerus, Oxyares, Axares, and Cy, in the Persian language, signifying a prince or ruler, *Cyaxares* means *prince Axares*, Chronol. See also Drusii Quæsit. p. 17, 18. It is uncertain who inserted the two last verses of this book: Tobias is generally supposed to have continued the history from the end of the xiith chapter, to ver. 14. of this, but he could not write the account of his own death. It was added probably by one of the family, as what relates to Moses's death, at the end of the Pentateuch, was inserted by Joshua his successor, or some other hand. I shall only observe, that though the Syr. concludes as our version, yet Munster's and Fagius's Hebr. copies omit the mention of the death both of father and son.

A

COMMENTARY ON THE BOOK OF JUDITH.

CHAP. I.

IN the twelfth year.] How is this consistent with what is mentioned ver. 13. where it is said that he marched in battle-array in the seventieth year? Vatablus, and others, to avoid this difficulty, suppose the war to have begun in the twelfth year of Nabuchodonosor, and to be finished in the seventieth. But this is more than they have authority for, the account being rather of a particular battle, than of a continued war. Possibly this is one of those various readings which Jerom professeth to have cut off, as corruptions of the text; for it does not occur in his translation. And agreeably his version placeth the expedition of Holofernes, that was the next year after this battle of Ragau, in the thirteenth year of Nabuchodonosor, which Dr Prideaux says is the truth of the matter, Connect. vol. i. p. 29. It is remarkable that the Greek text of this book precedes the Latin one five years, as appears from the instance above, and from ver. 1. of the next chapter, where the Greek has the eighteenth year, which in Jerom's version is only the thirteenth. Some account for the difference this way, that Nabuchodonosor, the adopted son or grandson of Asarhaddon reigned jointly with him five years, and sole thirteen years, to the time of his army being cut off with Holofernes before Bethulia, c. xv. In the last year but one of his reign Nabuchodonosor overcame Arphaxad, and destroyed Ecbatane, and in his last, Holofernes was beheaded by Judith. The Vulgate begins this book with, *Itaque Arphaxad*, &c. which looks as if this was a continuation of something preceding. Calmet says, "It may be joined to the history of Tobit without any great inconvenience, or much breaking in upon the regular series of events. For the building of Ecbatane, and the war between Arphaxad and Nabuchodonosor mentioned here, follow closely enough the taking of Nineveh by Assuerus, *i. e.* Cyaxares, or Astyages, which Tobias lived long enough to hear of, and the taking of Nineveh is the last event mentioned in the book of Tobit." But it cannot be inferred from this connective particle, that Judith is a continuation of the preceding history, because these two do not synchronize, if that of Judith is rightly placed, A. M. 3348. and the taking of Nineve, according to Usher, be in 3378. Nor ought this to be joined to Tobit, or necessarily to follow it, because so placed in most editions, the placing thereof probably being accidental, and arbitrary: Nor do their subjects agree; the history of Tobit, being the memoirs of a private family, and Judith that of the Jewish nation. It seems more probable, as Calmet conjectures, either that this history made a part of, and was taken from some public registers, wherein the most remarkable events are entered and recorded, in a regular series and order; or that the particle here is superfluous, as a like one, *et*, is placed at the head of Scripture, where it has nothing to do with the sense. But the best way to solve this, is to observe, that the Greek and other more correct versions wholly omit it.

Ibid. *Of the reign of Nabuchodonosor, who reigned in Nineveh the great city.*] The Medes, after subduing several of the neighbouring nations, under the conduct of their second king Phraortes, invaded Assyria. Saosduchinus or Saosduchius, called here Nabuchodonosor, raised a powerful army to oppose them, summoning the whole force of his wide-spreading dominions, and inviting all the nations of the east to his assistance. Most of those which were summoned, received his ambassadors with contempt, upon which he resolves on nothing less, than being avenged on the whole earth, and chusing Holofernes for the instrument of his vengeance; as he was commander in chief of his forces, he orders him to put all to the sword, who should oppose him, ch. ii. 11. As to the cruelty with which these orders were executed, the dread and terror that merciless general struck into the countries through which he marched, the courageous resolution taken by the Jews to withstand the mighty conqueror, the great strait to which the city of Bethulia

and their whole nation were reduced, and their miraculous deliverance; and lastly, the great slaughter of the Assyrian army: These particulars we have a distinct and minute account of in the following chapters. Herodotus confirms the main of this history, telling us, that Phraortes, the Mede, made war against the Assyrians, "Those I mean (says he, l. i. c. cii.) who lived at Nineveh, who had formerly been the chief of all, but now were deserted by their friends or vassals, though nevertheless in a good condition to defend themselves." No two historical pieces can, so far as they are concerned together, more illustrate each other than Herodotus, and this book of Judith, see Montfaucon Hist. Ver. Judith. It hath been objected that the king of Nineveh is here called Nabuchodonosor, which is the proper name of the kings of Babylon; to this it may be answered, that we find not only in writers of different characters, the Greek and Hebrew, the sacred and profane, but even in writers of the same nation, the same person under different appellations: Though therefore in strictness of speech it may be counted an error in history, to call the king of Nineveh by the name of Nabuchodonosor, yet as it was the style and manner of the Jews to denote any prince who lived beyond the Euphrates by that name, see Tobit xiv. 15. we need not wonder to find this writer, who wrote either at Babylon, or in Chaldæa, and lived in an age, when the fame and reputation of Nabuchodonosor the Great had quite eclipsed the name of all his predecessors, calling another prince, who lived at a far distance, *viz.* Sabsduchinus, the king of Assyria, by the name of the king of Babylon; which perhaps at that time, might be the standing name of every great and distant monarch. Others say, that Nabuchodonosor, then king of Assyria, sprang from the royal line of the kings of Babylon, and that he chose to retain the Chaldee name of the kings of Babylon, *viz.* Nabuchodonosor, as a standing memorial of his extraction, and that it might appear he was king of Babylon as well as of Assyria and Nineveh.

Ibid. *In the days of Arphaxad, which reigned over the Medes.*] Arphaxad seems to be a common name of all the kings of Media, as Merodach was of those of Babylon, and Pharaoh, or Ptolemy, of those of Egypt. The question is, what Arphaxad is here meant? as Arphaxad is said to be that king who was the founder of Media, Prideaux contends that Deioces must be the person, Connect. vol. i. p. 28. But Calmet and many others are of opinion, that by *Arphaxad* is not here meant the *Deioces* in Herodotus, but his son Phraortes, who succeeded him in the kingdom of Media; which seems more probable, as the history informs us, that this Arphaxad was overcome by Nabuchodonosor, or Saosduchinus, king of Assyria, and slain in the mountains of Ragau, by the Assyrian archers, ch. i. 15. which even Herodotus himself makes to be the fate, not of Deioces the father, but of his son Phraortes, l. i. c. xcvii. who having subdued the Persians, as he tells us, and made himself master of almost all Asia, was not content therewith, but coming at last to attempt Nineveh, and the Assyrian empire, was himself defeated, and killed in the bold attempt.

Ibid. *In Ecbatane.*] This city is by the ancients constantly called Ecbatane of Media, to distinguish it from another in Syria, bearing the same name. For beauty and magnificence it was little inferior to Babylon, or Nineveh. In compass, it is said to have been near two hundred furlongs. It was the metropolis of all Media, and the seat both of the Median and Persian monarchs, their ordinary residence in the heat of summer, as Susa was in the winter time. The royal palace was about seven furlongs, or a mile in compass, and built with all the cost and skill that a stately edifice did require, Polyb. l. x. Some of its beams are said to be of silver, and the rest of cedar strengthened with plates of gold.

Ver. 2. *And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long.*] Prideaux says of Deioces, that having repaired, beautified, and enlarged the city of Ecbatane (which according to Diodorus, l. ii. had been built from the times of Semiramis, 1300 years before) he made it the royal seat of his kingdom, and reigned there with great wisdom, honour, and prosperity, fifty-three years; during which time, it growing to be a great city, he is for this reason reckoned by the Greeks, to have been the founder of it, Connect. vol. i. p. 20. but as the writer of this history does not mention the founding of this city here, though the Vulg. without authority, does, but the adding new and magnificent fortifications to it, it is probably to be understood of Phraortes his son, who being a prince of warlike spirit, and having many forces under his command, may not improperly be supposed to delight in works of this nature. His father indeed might lay the foundation of some great designs, and during his lifetime carry on the

buildings, and leave the completion of them to his son, as undertakings of this kind are not so soon completed; and in this sense he may be considered as a joint-founder, and what is here said of Arphaxad be applied to him. Particular mention, we may observe, is here made of the largeness of the stones employed in the works, as the ancients placed a great part of the magnificence of their buildings herein, as appears from the description of old monuments in history, and from the ruins of such antique buildings, as have in some measure escaped the injury of time, and the rudeness of past ages.

Ibid. *And made the height of the wall seventy cubits, and the breadth thereof fifty cubits.* Ver. 3. *And set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation, threescore cubits.*] The walls of this city are much celebrated by the ancients, and minutely described by Herodotus, l. i. c. xcviii. They were seven in number, all of a circular form, and gradually rising above each other by the height of the battlements of each wall. The situation of the ground, rising by an easy ascent, was very favourable to the design of building them, and perhaps first suggested it. The royal palace and treasury were within the innermost circle of the seven. The first of these walls was equal in circumference to the city of Athens, i. e. according to Thucydides, l. i. one hundred and seventy-eight furlongs, and had white battlements; the second black, the third of a purple colour, the fourth blue, and the fifth of a deep orange. But the two innermost as serving more immediately for a fence to the royal person of the king, and within one of which was his palace, were embellished above the other, the one being covered, or gilt with silver, and the other with gold. Each of them being higher than the other, and distinguished by the colour of their several pinnacles, gave unto the eye a most agreeable prospect. Herod. ibid. This description indeed of Herodotus, savours somewhat of romance, but the uncommon height, and superb magnificence of the walls is confirmed by other good authorities. It should seem as if the walls of Ecbatane were each of them seventy cubits high, fifty cubits broad, and the towers upon the gates an hundred cubits higher; but this is to be understood only of the innermost wall. And this is the more probable, because the description in these verses is of the height and breadth τῦ τείχους, the wall, not walls, as if a particular one was only meant. The Vulg. is faulty in rendering, "Fecit muros ejus in latitudinem cubitorum septuaginta, & in altitudinem cubitorum triginta." St Jerom's version agrees with our translation, and understands the seventy cubits of the height, which seems the true rendering, and is confirmed by the Greek and Syriac.

Ver. 4. *And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits.*] It is to be presumed, that this extraordinary height takes in all the embellishments over and about the doors, and not that the gates themselves opened to such an exact height. We shall the less wonder at the extraordinary grandeur of the towers and gates here mentioned, if we reflect upon what is related of Nineveh, that it had fifteen hundred towers upon the walls of it, each of them an hundred feet high: and on what Josephus says of the gates of the temple of Jerusalem, that they were sixty cubits high, and twenty broad.

Ver. 5. *In the great plain, which is the plain in the borders of Ragau.*] The plains of Ragau are very probably those which lie about Rages, a town of Media, standing upon the mountains of Ecbatana, and distant about a small day's journey from that city.

Ver. 6. There is a great difference between the Greek and Latin version of this book, particularly as to the proper names. Probably both the great plain itself, and the rivers had different names. What is called here, and in the Greek Hydaspes, is stiled Jadason in the Latin versions. Calmet observes, that the Syriac is most exact as to the names of places; it reads here, that Nabuchodonosor engaged with Arphaxad in the plains of Dura, mentioned Dan. iii. and instead of the river Jadason, it puts Ulai, which occurs likewise in Dan. viii. 21.

Ver. 7. *Sent unto all that dwelt in Persia.*] The mention of the Persians, as a distinguished people at the time of this transaction has been thought inaccurate, as the name of the Persians was hardly, if at all known before Cyrus, at least they were till then an obscure people, and included under the name of Elam, or Elamites. See Boch. Geogr. l. iv. c. x. But this objection, supposing it well-grounded, is not particular to this writer. Inaccuracies in geography and chronology are found in almost all ancient writers; and even the sacred text is not free from them, at least according to our version.

Ver. 10. *Until you come beyond Tanis and*

Memphis, and to all the inhabitants of Egypt.] The Vulg. only mentions *terram Jesse*, which Calmet expounds the land of Goshen, in the lower Egypt, called the land of Gesem, I presume, in the preceding verse. Probably by Synecdoche, a part was designed for the whole. It should seem from this, and ver. 12. that Nabuchodonosor did command in Egypt before the conquest of Judea, which yet was a necessary passage for the invading of Egypt: what is mentioned therefore here of Egypt, has been condemned by Diodate and others, if not as false, at least as premature. But allowing this, might not such an imperious and conceited prince, as Nabuchodonosor is here described, send his orders to those beyond Tanis and Memphis, and to all the inhabitants of Egypt, though he had no power or command in Egypt, to attend his summons, and to accompany him to the battle? which indeed appears from the following verse, to have been the very case. He who expected the whole earth should submit to him, might easily flatter himself that Egypt, a small part of it, would not dispute his orders. The like answer may serve for his message into Persia, ver. 7.

Ver. 11. *But all the inhabitants of the land made light of the commandment of Nabuchodonosor, neither went they with him to battle, for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.*] It may seem surprizing and strange, that the inhabitants of the land should dare to behave in the manner here related, except they thought that Nabuchodonosor could not stand against Arphaxad, a valiant prince, and at the head of a numerous and powerful army. The truth is, after the destruction of Sennacherib's army by the destroying angel in Judea, the power and credit of the kings of Assyria began to dwindle, and among others who broke from that government, was Merodach-Baladan, king of Babylon, who before was tributary to the king of Assyria. Or probably, the nations mentioned in the foregoing verses, instructed by the misfortunes of others, and seeing that their submission served only to render the conqueror more fierce and insolent, might take the resolution here mentioned, though seemingly rash and imprudent. It seems most probable, that this message and invitation to the inhabitants of the several places here mentioned to come to his assistance, was before the engagement with Arphaxad, as our version, following the Greek, represents it, but the Vulg. makes it to be after that battle, to induce them by a sense of his conquests, and the terror of his arms, to submit to his dominion and empire; or whether he sent to the same people twice, as some have conjectured, both before and after the engagement; however this be, it is certain that his pride was very sensibly piqued at the disappointment, when he found so many people, whom in his own mind he looked upon as already vanquished and subdued, daring to dispute his orders, and affronting him in the persons of his ambassadors. They regarded him, says the text, only as one man, i. e. as a private man, without respecting his public dignity or character, as one that had no right or business to command them to attend, and therefore as their equal, ὡς ἀνὴρ ἴσος, as some copies have it, or being but a man, no better than themselves.

Ver. 12. *Therefore Nabuchodonosor was very angry, and sware by his throne and kingdom.*] This was anciently esteemed a most solemn, sacred, and inviolable oath. Herodotus says, that the Scythians, whom the older Latin version mentions here instead of the Syrians, particularly used this form, when a more solemn oath than ordinary was to be taken, l. iv. c. lxviii. It appears from the gospel, Matth. v. 34. xxiii. 22. that the Jews sometimes swore by heaven, or God's throne, which was virtually swearing by God himself, who sat upon it. And the Persians use it to this day. See Tavern. Voyag. B. i. And may not Nabuchodonosor, in like manner swearing by his throne and kingdom, be conceived as swearing by himself, as he owned no superior either in heaven, or on earth? Homer introduces Achilles swearing by his sceptre, Il. A. And it is observed by Aristotle, that when princes swore, they usually held up their sceptre.

Ibid. *That he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea....*] In judging of Nabuchodonosor's behaviour, a great difference is to be made between those who were subject to him, and those whom he intended to make so. The former in refusing to obey his orders, and send their troops to his assistance against the Medes, were doubtless rebels to their sovereign, and deserved his sharpest resentment; but such as were free, and unsubdued, were at liberty to act as they pleased, as they were under no ties of duty, policy and prudence alone were to direct them. This seems to have been the case of the Jews in particular, they were independent of him, nor had he any right over them or their country. It does not appear that they

owed him either services, or tribute; or if some small acknowledgments of this sort were due from them, they did not imply such vassalage as to oblige them to be auxiliaries upon every occasion. The justice of their refusal will appear yet further, if we consider that Nabuchodonosor, besides his scheme of universal dominion, intended likewise to oblige the several nations to acknowledge him only to be God, ch. iii. 8. vi. 2. which the Jews could not submit to without a renunciation of their religion. And God seems to have approved the conduct of his people by the miraculous deliverance wrought in their favour.

Ver. 15. *Mountains of Ragau.*] It is no improbable conjecture, that this city, the same with Rages, Tobit i. 14. was built by Reu the son of Peleg. For not only the descendants of Arphaxad (of whom came Peleg, the father of Reu) settled in these, and the adjacent parts, but Reu is called by the LXX Ragau. And as to the posterity of Arphaxad settling here, it is remarkable that in the beginning of this book, mention is made of Arphaxad, who reigned over the Medes in Ecbatane. This name being probably given to the said king, in memory and honour of their fore-father Arphaxad, the son of Shem, and grandson of Noah, who probably, upon the dispersion of mankind, settled himself in these parts of Asia, whence we find here a whole country retaining plain footsteps of his name, it being called Arrapachitis in Ptolemy, probably for Arphaxaditis. See Wells's Geography, vol. iii. p. 196.

CHAP. II.

AND in the eighteenth year . . . .] The placing the expedition of Holofernes in this year seems to be in consequence of the former mistake, c. i. 13. and a continuation, says Prideaux, of the same blunder, Connect. vol. i. p. 29. Jerom's version has the thirteenth year here, the expedition of Holofernes being the year after the battle of Ragau, which, according to that version, was in the twelfth of Nabuchodonosor. And with this agrees Usher in his Annals, A. M. 3348. It is said here to be in the two and twentieth day of the first month, i. e. in that part of the month Nisan, or in the beginning of spring, called in the Hebr. the return of the year, which the scripture takes notice of, as the usual time when kings go forth to battle, 2 Sam. xi. 2.

Ver. 2. *And concluded the afflicting of the whole earth out of his own mouth.*] Καὶ συνελάλησε τὴν κακίαν τῆς γῆς ἐκ τοῦ στόματος αὐτοῦ. This verb seems to have crept in from the beginning of this verse, and to have no place here. Other copies have συνετέλεσεν, which our version follows; but it will be difficult to fetch the sense given in it from the present Greek. As it now stands, it differs very little from what goes before, and what follows. Badwell's sense of the place is new and agreeable, "he declared to, and laid before his nobles whom he had convened, all the rudeness offered to him from the nations he had sent to, and the contemptuous treatment his ambassadors met with." The authors of the Geneva version manifestly understood it in this sense when they rendered, "He communicated with them his secret counsel, and set before them with his own mouth all the malice of the earth." And Junius's rendering is to the same effect, "Colligens omne malum regionum istarum ore suo." And so Calmet, "Nabuchodonosor representa lui même la malice de toute la terre." When it is here said that he meditated revenge on the whole earth, this is not to be understood absolutely, but includes such people and nations only, as refused to attend his summons, those mentioned in the former chapter, verses 7, 8, 9, 10. γῆ and οἰκουμένη are both taken frequently in scripture in a restrained sense to signify a particular country; Judæa, especially, is often so denominated.

Ver. 4. *Called Holofernes . . . .*] Some annotators are of opinion, that the word *Holofernes* is of Persian extract, in the same manner as *Tisaphernes, Intaphernes*, &c. but others imagine, that this general was a native either of Pontus or Cappadocia. Polybius makes mention of one of that name, who having conquered Cappadocia, soon lost it again by endeavouring to change the ancient customs of the country, and to introduce drunkenness, together with feasts and rites to Bacchus. Whereupon Casaubon conjectures, that this was the same Holofernes that commanded Nebuchadnezzar's forces, as it must be owned, that his riot and debauchery, as well as the rapidity of his conquests, makes him not unlike him. Polyb. l. x. c. xi. and Casaub. in Athen.

Ver. 4. *The chief captain of his army, which was next unto him.*] By Zonaras he is called Archisatrapas, by Tertullian and St Austin, Rex, on account probably of the supreme power and command which he had. He seems to have been in the same favour, dignity, and power with Nabuchodonosor, as Joseph was with Pharaoh in Egypt, and Haman with Assuerus in

Persia, Esth. c. iii. and Achiacharus with Esarhaddon in Assyria, Tob. i.

Ver. 5. *And the number of horses with their riders, twelve thousand.*] Here our translators have with great judgment followed the Alex. copy, which has χιλιάδας, instead of the other copies μυριάδων. No doubt μυριάδων δέκα δύω is a mistake here, and seems to have been the gloss to the number in the line above, χιλιάδας ἑκατὸν ἔχουσι, over against which, some hand had put the usual way of expressing that number, viz. 12 myriads; and this by mistake afterwards crept into the text in the line below.

Ver. 7. *Thou shalt declare unto them, that they prepare for me earth and water.*] This, according to the margin, is after the manner of the kings of Persia, to whom earth and water was wont to be given, in acknowledgment of their being Lords of land and sea. Thus Darius, to make trial which of the Grecians would submit to him, and which would not, sent heralds to all their cities to demand earth and water: on the arrival of these heralds, several of the Grecian cities dreading the power of the Persians, did as was required of them; but when those who were sent to Athens and Lacedæmon came thither with this commission, they flung them, the one into a well, and the other into a deep pit, and bid them fetch earth and water thence. But this being done in the heat of their rage, they repented of it, when come to a cooler temper, and would gladly have made any satisfaction for the wrong that would have been accepted of; and the Lacedæmonians sent a proper person on purpose to Susa to make an offer hereof, Herod. l. vii. From the tribute here demanded, some have inferred, that it was a Persian monarch that gave these imperious orders, and they confirm this opinion from these further reasons: 1. The Apostolical Constitutions mention what is here recorded to have happened ἐπὶ Δαρείου, l. viii. 2. 2. The name of Holofernes the general of this army, and next in power to the king, like those of Tissaphernes, Artaphernes, Intaphernes, Barzaphernes is known by its termination to be of Persian extraction. 3. It appears from Josephus, Antiq. l. xi. 5. that Joacim, mentioned in this history, ch. iv. 6. was not high-priest till the end of Darius's reign. 4. The hymn of thanksgiving upon the wonderful deliverance God had vouchsafed his people, mentions particularly that "the Persians quaked at her boldness, and the Medes were daunted at her hardiness," which seems to imply their having a principal share in this war. This history cannot be assigned to the times of Nebuchadnezzar, who carried the two tribes captives, inasmuch as it is declared therein, ch. v. 18, 19. that it happened after the return of those tribes out of captivity, long after the death of that king. A learned writer, and a great stickler for this opinion, surmises, that the Jews changed the name of Darius into Nabuchodonosor, when they set up their spurious Messias Bar Chocob, and that the true æra of this history is in the 36th year of Darius, Whiston's Hist. of the Old Test. vol. i. p. 369. Others, without having any recourse to the corruption of the text, suppose, that some Persian king, who resembled Nebuchadnezzar in his designs and actions, is here called by his name, in like manner as any noted conspirator may be called a *Cataline*. Sulpicius Severus, from the likeness of the two characters, will have Ochus, the successor of Artaxerxes to be the person, who was very cruel, and fond of going to war, Sacr. Hist. l. ii. c. 22. Some have fixed upon Cambyses, particularly Eusebius in Chron. St Austin, l. xviii. c. 16. de Civit. Dei & Venerab. Bede, and have assigned it as the reason why Cambyses opposed the building of the temple, Ezra iv. because the Jews killed Holofernes. But this history of Judith cannot fall in with the 12th of Cambyses, see ver. 1. as that prince lived but seven years and five months, Herod. l. iii. but whoever is fixed upon, there seems to lie this objection against the conjecture in general, that the Nabuchodonosor here mentioned, is all along particularly characterized as king of the Assyrians, c. i. 7. 11. ii. 1. 4, &c. and his general, as chief captain of the army of Assur, c. ii. 4. 14. v. 1. vi. 1. &c. As this particularity therefore seems necessarily to confine it to a Babylonian or an Assyrian monarch, and as the times of Nebuchadnezzar suit not with those of this history, might we not rather imagine, if a change of names through any Jewish corruption of the copies is to be suspected, or admitted, that they changed the name of the king of Assyria or Babylon, Saosduchinus, or some other, into Nabuchodonosor? Further, if the demand of earth and water was not peculiar to the Persians, but in use among other nations, and is only a common form of acknowledging subjection; and if the Persians are to be considered here only as auxiliaries, as seems most probable from ch. i. ver. 7. and were, among others, summoned themselves to assemble at Nabucho-

donosor's command, then what is here recorded should seem to belong to the times before Darius, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in its glory the Persians under Cambyses, Darius, or Xerxes, or indeed any of their kings, then Lords of the east, should be so obsequious to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him; to enlarge his power and dominion, and in effect to lessen and diminish their own: besides, "Did any of these Persian monarchs, says Calmet, reign at Nineveh? did they declare war against a king of the Medes? Were they ever kings of Assyria? Did they conquer Cappadocia, Cilicia, Syria, Arabia, Mesopotamia, and Phœnicia? Or rather, did not all these provinces make part of the empire, which they received from their ancestors?"

Ver. 11. *But concerning them that rebel, let not thine eyes spare them.*] i. e. Either through a motive of compassion, or a principle of avarice, as Saul did, when, instead of obeying the commandment of God, to smite Amalek, and utterly to destroy all that they had, out of a false compassion he spared Agag, and the best of the sheep and the oxen, and all that was good, 1 Sam. xv. 3, 9.

Ver. 12. *For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.*] When we consult that divine light which teaches us, that men can do nothing but as God shall please to enable them, or shall allow to be done, one cannot help being surprized, and scarce forbear laughing at the vanity of the Assyrian prince, who, flushed with the conceit of his victory over Arphaxad, and the advantages hitherto gained, resolves upon the vast attempt of subduing the whole earth, as if his power was invincible, and his project founded either on pride, ambition, or resentment, could not fail of success. From the secrecy and well concerted measures of his expedition, and the number of forces ready to engage in it, he assures himself of conquest, not considering, that success depends upon God's good pleasure, who often delights to defeat the unjust designs and unwarrantable enterprizes of such princes, who aim at establishing their own glory and greatness upon the ruin of innocent and less powerful states. Especially such it is his will to bring low, who pride themselves in their own sufficiency and strength, ver. 5. and without asking his leave, or seeking for his assistance or blessing, are confident of victory, that their counsels cannot be disappointed, nor their combined forces overthrown and defeated. From the authoritative manner, and lofty language of this verse, one would have thought that it was God himself that was speaking, he who has the sovereign dominion over all creatures, and whose decrees and orders are always infallible and irresistable; who never commissions a Moses or a Joshua to go and fight their enemies with a promise of success, but the event is always answerable, and the attempt successful. But what a prodigious difference is there between the precarious resolutions of vain man, and the unerring decrees of an all-wise God; between a prince who has nothing of his own, but his pride, and an all-powerful being, to whom kings, even in the summit of their fancied greatness, are subject and accountable! the event of this history in particular shews the vanity of such presumptuous boasting, in defiance of the Most High; that even weak and inconsiderable means shall have the power, by God's appointment, to stop the career, and confound the pride of the mighty; and a Judith unarm'd, if sent by the Lord of hosts, and inspired with resolution by him, shall perform wonders for the deliverance of his people, against the whole force of an insulting enemy, "who took not God for their strength, but trusted in the multitude of their hosts."

Ver. 21. *Near the mountain, which is at the left hand of the upper Cilicia.*] It is probable that Taurus and Antitaurus are here meant, as these are large mountains bordering on Cilicia.

Ver. 23. *And destroyed Phud and Lud.*] i. e. Egypt and Lydia; for Lud cannot mean here Ethiopia, because the Ethiopians, ch. i. 10. had no concern in this affair, the Assyrian monarch had received no affront or contemptuous answer from them. If what Grotius observes of the geography of this writer be true, that it is *κακχυμερὴς, crassoque filo*, one shall the less wonder, that Phud and Lud, i. e. Egypt and Lydia, Rasses and Ishmael, i. e. Tarsus and Arabia; Mesopotamia and Cilicia are connected together, without a proper regard to the order or situation of places.

Ver. 27. *Then he went down into the plain of Damascus.*] If we do not suppose Holofernes to have been assisted in extending his conquests, and to have executed part of what is mentioned in this, and the foregoing verses, by several

large detachments from the general army, under the conduct of other generals and lieutenants, the rapidity of his conquests is almost incredible. He seems to conquer more places in less than two months, than another could even visit with so numerous an army as his in so short a time; for in about six or seven weeks time he conquered Cappadocia, Lydia, Cilicia, Mesopotamia, from the river Chabor, which empties itself into Euphrates, to the Persian gulf; as likewise Arabia, and the country of the Medianites, towards the Dead Sea; and, last of all, Damascus: which makes it the more surprising, that, after having run through so many provinces, and subdued so many nations, by the mere terror of his name, a little insignificant town in comparison should stop his progress, and oblige him to stay before it a month or two without making any assault upon, or executing any thing considerable against it, except seizing on the aqueducts, and by rendering them useless and unserviceable, depriving the inhabitants of Bethulia of the convenience of water. Our translators here scarce reach the force of the verb ἐξαλείμματα; it is an elegant expression, and means, that he winnowed their countries, i. e. he took their substance, and left the chaff.

CHAP. III.

SO they sent ambassadors to him to treat of peace.] i. e. The inhabitants of the sea coasts, mentioned in the last verse of the foregoing chapter, and people very remote, made solemn and respectful application to him to avert the danger and mischief that might otherwise befal them. Curtius mentions the like formal address made by the most distant nations to Alexander the Great, to intercede for peace, and to engage his favour, l. x. Thus the Gibeonites, knowing the success usually attending such dutiful and early application, to save themselves from danger, craftily said to Joshua, "We be come from a far country, we are thy servants, now therefore make a league with us," Josh. ch. ix.

Ver. 2. *We the servants of Nabuchodonosor the great king.*] These people surrendered themselves as vassals to the king of Assyria, called here *the great king*, by way of eminence. This was the usual title given to this monarch. Thus Rabshakeh, speaking of his superior power, addresses himself to Hezekiah, "Thus saith the great king, the king of Assyria, what confidence is that wherein thou trustest?" 2 Kings xviii. 19. Daniel, speaking to Nebuchadnezzar, ch. ii. 37. applies to him the like august terms of sovereignty, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory." And Cyrus in his epitaph, is complimented in the like manner as βασιλεὺς βασιλέων, Strabo, l. xv.

Ver. 4. *Behold even our cities, and the inhabitants thereof, are thy servants, come and deal with them as seemeth good unto thee.*] As nothing very material occurs in the literal sense of this chapter, Messrs. of Port Royal have drawn the following allegorical one from the great power of the king of Assyria, represented above in all its terror on the one hand, and the vast panic and abject obsequiousness of the neighbouring nations on the other; "that by Nabuchodonosor, who had decreed to subdue the whole earth, and would be acknowledged and adored as a god by all the nations whom he had conquered, we may pertinently understand the *devil*, whose grand design is, ever since the withdrawing his own allegiance, and exalting himself as god, to seduce mankind, and to persuade them to desert the free and happy service, in which they live under their great Creator, and to transfer their obedience to him, as their only Lord and Master." By Holofernes his general, they conceive, may be aptly meant, "All the agents and emissaries of the devil, who, in compliance with his suggestions or orders, labour through unjust means and wicked arts to establish his empire. Such were those idolatrous princes, who persecuted with fire and sword the true servants of God, to oblige them to submit to the power and dominion of the devil, and to renounce Jesus Christ. And to say nothing of the world itself, whose threats, as well as caresses, are alike successful in drawing men from their duty, such especially are all those, who, through the example of a bad life, or the poison and infection of evil principles, seduce others from their duty and stedfastness, to leave the true way of salvation, and to walk in the paths, which lead to perdition, and death." Comm. in Loc.

Ver. 7. *So they, and all the country round about received them with garlands, with dances, and with timbrels: Yet did he cast down their frontiers.*] i. e. Their frontier towns, forts, and strong holds which might otherwise give him opposition and disturbance. The Vulgate is more explicit in rendering the last clause, "Nec ista tamen facientes, ferocitatem ejus pectoris mitigare potuerunt, nam & civitates eorum des-

truxit." It should seem from this account, that it would have been more safe and glorious for these princes and people, to have united their forces, and to have joined together to defend themselves against a barbarian, without any bowels of tenderness and compassion, and with whom the greatest submission was unavailable any ways to move or affect him. If their villages had been sacked and plundered, they would however have had the glory to have defended their liberties at the expence of their lives. But fear seldom reasons truly, Wisd. xvii. 12. and those who are seized with it, without weighing the consequences, follow implicitly what it suggests and dictates. The learned expositors above, here again strike out an allegorical sense, and apply it to the conduct of the wicked; "The wicked (say they) when they surrender to, and enter upon the service of sin and Satan, propose advantageous things to themselves; it is their aim and intention, like the people here mentioned, to procure safety and happiness to themselves in this life; but herein they are miserably deceived, since the devil in the end, is really more cruel and mischievous to those that submit to him, than to those who have the virtue and resolution to oppose him. For should this evil spirit, like the enraged Holofernes, threaten and do all the evil imaginable to the latter, should he by violence take away their lives, a death so precious before God, will be rewarded by an immortal life, and eternal felicity: Or should he aim at what is more dear to them, the subversion of the true religion, his attempt would be fruitless against its great Protector. But with the wicked it is not so, those who go out to meet this fiend, as these nations did Holofernes, and who willingly submit to his empire, and even rejoice, and take a pleasure in his service, prove often unhappy, even in this life, and have a terrible prospect of ruin before them for the time to come. For they are in the service of a master, who being, according to the account given of him in Scripture, a "murderer from the beginning," continues his implacable hatred against mankind, and is so false a friend, that he gives the most deadly wound to the soul, at the same time that he outwardly appears to be the most kind and favourable, cunningly advancing the temporal interest and fortunes of those, whom he means eternally to ruin. As he makes no account of riches, or any of the transitory goods of this life, he is disposed to give, if he had it in his power, all the kingdoms of the world, as he once pretended to offer even to our Saviour, provided he could induce any thereby to fall down and worship him, and, by so doing, to be eternal partners with him in misery and punishment."

Ver. 8. *Cut down their groves..*] Where they used to offer sacrifice to their gods, or idols, under green trees for the greater solemnity and reverence, as well as the greater secrecy of their mysteries. That among the heathens trees and groves were the temples of their gods, appears from innumerable passages in sacred and profane history. And in the Roman laws of the twelve tables, in the second law of religion, it was commanded to have groves in the fields. From this idolatrous use of them among the heathens, the Israelites were bidden in the course of their conquests to cut them down, and Deut. xii. 3. to burn them; and this law was executed by the good kings of Judah, in obedience to the commands of the true God, 2 Kings xviii. 4. xxiii. 6, 14. They were also forbidden to plant any grove, or tree near unto the altar of the Lord, Deut. vi. 21. Under groves, probably all other monuments of religious use are comprehended, as houses, high places, temples, see ch. iv. 1. pillars, statues, and the like. All of which Nebuchadnezzar ordered to be destroyed, as so many rivals of his majesty and greatness.

Ibid. *For he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as God.*] The Assyrian princes, when they rose to the sublimity of empire, were not only despotic in their government, but affected even divine honours, as may be seen in their history, and set themselves above all the gods of the people they vanquished; and not only presumed to pass sentence by the word of their mouth upon the whole world, but sometimes required that none other under heaven should be worshipped but themselves. We find in the account here given of Nabuchodonosor, that he was resolved not only to subdue the several nations from the Euphrates to Ethiopia, but intended likewise to oblige them to adore, and acknowledge him only to be God. Accordingly his general, Holofernes, did not content himself with demolishing idols and false gods, but he would remove the true God likewise, and set up Nabuchodonosor in his stead. This appears to have been the avowed purpose of his sending his great armies, not merely from a spirit of resentment, but rather of ambi-

tion, to be acknowledged the king among gods. And, indeed, as if he had been a professed atheist, as some have represented him, the sense of his great success in life had so intoxicated his reason, as to forget that he was a man, or that there was a God that could controul him. But the king of Nineveh was not the only prince that we find infected with the folly and impiety of desiring to pass for a god; the flatterers of Darius, who reigned over the Medes and Persians in the time of Daniel, proposed to him to make a decree, under pain of being cast into the den of lions, that no one should dare to ask a petition of any god, or man, but of him only, for the space of thirty days, Dan. vi. 7. Nor was Sennacherib less insolent, who boasted, 2 Kings xviii. 35. that he had not yet met with any God, that could withstand his power, "Who are they among all the gods of the nations, that have delivered their country out of mine hand?" And from thence vainly infers, that neither would the Lord be able to deliver Jerusalem out of his hand; exalting himself above all that is called god, or is worshipped. Alexander the Great, and many of the Roman emperors, had the like ambition of passing for gods. Nor is it very surprising, that those whom the devil had thus taken possession of, should, like him, aspire to be equal with God. For that proud spirit, however jealous of his honour, is not averse, for special ends, to communicate part of it to his favourites, and willingly allows that they should be looked upon and treated as gods, if he can by such superstition tempt any to leave the service of the true God, and by consequence become his slaves.

Ver. 9. *Over against the great strait of Judæa.*] Called the *hill country*, Luke i. 39. It is particularly described ver. 7. of the next chapter.

CHAP. IV.

Ver. 2. *THEREFORE they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God.*] It is not to be wondered at, that the people of the Jews should be much afraid of, and tremble at, so great a force coming against them, to which so many nations, from an apprehension of greater evils, had submitted, and notwithstanding had been treated with great severity. Their fear therefore was the more excusable, and had this good effect, that through a distrust of themselves, and their own sufficiency, it put them upon applying to God for his assistance, and asking of him in their distress, the help of his all-powerful arm. It is observable, that the Jews are not represented here, as concerned for, and afraid of the loss of their goods, their liberty, or lives, but the occasion of their uneasiness was the apprehension they were under, that the holy city of Jerusalem, and the temple of the Lord, should be profaned, and treated as other the like places had been, where Holofernes with his army had passed. The Jews, it is well known, had a profound veneration for their temple, and on many occasions have shewed themselves ready to undergo a thousand deaths for the preservation of that holy place, which distinguished them from all other nations; and therefore their thoughts at this time were chiefly fixed, and their wishes and prayers confined to their beloved sanctuary. "What they did from a pure zeal and spirit of Judaism, and to preserve so glorious a monument of their religion, we should be equally zealous to do, say Mess. of Port Royal, from a truer principle, and a more excellent religion. It becomes us to be always more sincerely concerned for, and affected with, what any ways reflects dishonour upon, or is injurious to the glory of God, and the interest of his church, than for any thing that can happen to ourselves. We find that even the meek Jesus was affected with passion upon observing the sanctity of his Father's house profaned by merchandise, and the place of prayer changed into a den of thieves: but one does not read of any resentment he expressed, all the time that he was in the hands of his bitterest enemies, and exposed to their outrageous insults; though his body was without comparison a temple far more glorious and precious, than that material one, for which the Jews testified so much respect, and shewed so much concern for its safety."

Ver. 3. *For they were newly returned from the captivity, and all the people of Judea were gathered together: and the vessels, and the altar, and the house were sanctified after the profanation.*] It is a great dispute among the learned, whether what is related here happened before or after the captivity, and where the date of this transaction is to be placed. Those who maintain the latter opinion, ground it chiefly upon this passage, wherein the author, according to the Greek version says (for the Vulg. wholly omits it) that the Jews were newly returned from captivity, and the vessels, and the altar, and the house were sanctified after the profanation.

And ch. v. 18, 19. it is farther affirmed, "that they were led captives into a land which was not theirs; that the temple of their God was cast to the ground, and their cities taken by the enemy; but now are they come up from the places where they were scattered, and have possessed Jerusalem again." The bare reading of these passages, say they, naturally leads one to conclude, that what is here mentioned, was not transacted till after the return from the captivity; which is confirmed by the opinion of many of the ancients, as well as moderns. See Calmet's Pref. sur le Liv. Judith, and Stackhouse's Hist. of the Bible. Those who maintain that this transaction happened before the captivity, are divided, some placing it under Manasses, and others under Zedekiah; but the difficulties on either hypothesis, possibly may be adjusted, if we be careful to distinguish the slight and particular dispersions and captivities of the Jews, from the long and more general one: and if we understand the captivity here referred to, not of the grand captivity of Babylon, but of one that was slight in comparison of it, that in the time of Manasseh seems most probable to be meant. When that prince was carried captive to Babylon, what is here mentioned of the country being desolate, the people dispersed, and the temple profaned, really happened; and upon his return from thence with some of his subjects, and being restored to his kingdom through God's blessing upon his examplary penitence, the temple, by as great a zeal for the true religion, was purified again, and the service of the sanctuary restored to its ancient dignity, 2 Chron. xxxiii. 12, 13, 14. But it must be acknowledged that in St Jerom's version, made from the original Chaldee, as is supposed, this verse, on which the controversy is founded, is wholly left out; and it is no improbable conjecture of a very learned writer, that it was put into the Greek version (from whence the English is taken) from some of those corrupted copies of the original, which St Jerome complains of Prid. Connect. vol. i. p. 32. As the authority, therefore, of this, and that other passage, ch. v. 18. is so dubious, nothing certain can be concluded from either, or both of them, as to the point in question.

Ver. 4. *Therefore they sent into all the coasts of Samaria, and the villages, &c.*] Nothing could have induced these two irreconcileable enemies, the Jews and the Samaritans, who had a mutual aversion to each other, see note on Ecclus. l. 25, 26. to act jointly, and to be confederates, but the sense of the common danger which threatened them from the expedition of Holofernes.

Ver. 5. *And possessed themselves before hand of all the tops of the high mountains, and fortified the villages that were in them.*] As Jonathan the high priest did against Apollonius, 1 Maccab. x. 70. being by the nature of their situation more tenable and less easy of access. During the captivity, and some time after, not villages only, but almost all the cities, lay defenceless, and even Jerusalem itself was without sufficient walls for its security, as may easily be imagined in such a time of desolation and distress.

Ver. 6. *Joacim the high priest, which was in those days in Jerusalem.*] He is sometimes called Eliakim; accordingly St Jerom's version promiscuously uses both names for this high priest. The Syriac also does the like: and indeed they are both names for the same person. And so Luke iii. 23. Some copies have Joiakim, instead of Heli, which, according to Chemnitius, is Eliakim contracted; and Philo makes Joiakim, Heli, and Eliakim to mean the same person. See 2 Kings xxiii. 34. 2 Chron. xxxvi. 4. It has been objected against this history, that none of the name of Joiakim, or Eliakim, is to be found either in the Scriptures, or in Josephus, that was high priest before the captivity. As to that part of the objection from the Scriptures, it may be answered, that the succession of the high priests is so imperfectly recorded there, that Joacim might easily be omitted: for whoever examines the successions of the Jewish high priests, as we have them delivered to us in the first book of Chronicles, and in the books of Ezra and Nehemiah, will find them so intricate and perplexed, so many omissions and dislocations, such a diversity of names and numbers, and such seeming contrariety in the several accounts, as will cost no small pains to reduce them to any tolerable regularity. The reason is, because the Scripture no where professes to give an exact catalogue of all such as had been admitted to that office and dignity until the captivity. And in such catalogues as are delivered, several are inserted that never were high priests, and several are omitted, that were. The high priests of the family of Eli, are instances of the latter; for they are left out of that pedigree, and those of the true race who were excluded by them, are instances of the former, for they are in it, though they never were high priests. It is

very likely, as Pridcaux observes, that from the time of Solomon to the captivity, many more such instances might have happened to hinder that pedigree, from being an exact catalogue of the high priests. But it is not certain that Joacim, or Eliakim is not named in Scripture, for several learned men are inclined to think, that what is said of Eliakim, the son of Hilkiah, Isai. xxii. doth very well agree with that part which Joacim is said to have acted in this book, Connect. l. i. As to the catalogue of Josephus, that too is so imperfect and corrupt, that scarce five names in it agree with the Scripture account. For several are in his catalogue who never were high priests, and several are left out that were; particularly Amasiah in the time of Jehosaphat, Jehoiada in the reign of Joash, and Azariah in that of Uzziah: and therefore Joacim might have been high priest at this time, though there be no mention made of him as such, either in the Scriptures, or the history of Josephus.

Ver. 8. *And the children of Israel did as Joacim the high priest had commanded them.*] One is surprised to find in this important juncture, and indeed throughout this history, the high priest Joacim, giving all the orders, and no mention in any respect made of the king, though this was an affair of state, rather than religion, and the supreme power was doubtless in him; as if he had no concern in, or for the event of this war, nor for the danger threatened to his people, and his duty did not call upon him more loudly to do, and order, what the high priest is here represented as doing. But the conjecture of very many learned men is not at all improbable, that at this time Manasseh dwelt at Jerusalem, being just returned from the Babylonish captivity, and being deeply affected with that calamity, and with the mercy shewed to him in his deliverance, cared not to concern, or interest himself with public affairs, being wholly intent upon serving God. And it is not unlikely, that from his long confinement, and the miseries he underwent, he might so have impaired his health, as to be hindered from acting in a public sphere; or is it possible that he might then be engaged in the defence of some other part of his kingdom, and so devolved the care of public business upon the high priest and senate who had acted during his absence. Josephus informs us, Antiq. l. x. c. iv. from the time that Manasses returned from Babylon, he spent the whole remainder of his time in the service and worship of God with the greatest strictness, being a sincere penitent for the many abominations he had committed. And the scripture intimates the same, 2 Chron. xxxiii. 13 where it is said of him, that he "humbled himself greatly before the God of his fathers, and took away the strange gods, and the idol out of the house of the Lord." And though it is said, ver. 14. that he built a wall without the city of David for its defence, and put captains of war in all the fenced cities of Judah, yet in the general, after he was humbled by his great affliction, he committed the management of public business, and especially the fortifying frontier places, to the high priest and other great men. On the other hand it is said, that allowing him to be greatly intent on devotion, and not to concern himself with public business, yet in such a case, the name and authority of the king had not been dropt, nor is usually, though the act was the act of the minister. And as to the possibility of Manasses being engaged in the defence of some other part of his kingdom, or in some foreign expedition, neither the concurrence of history, sacred or profane, nor Manasses's own circumstances, are thought to countenance such a supposition: and had it been so, might it not have been expected that the author of this very history should have dropt some notice of it, as the reason of Joacim's acting on this occasion with an absolute and independent power?

Ver. 9. *Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls.*] It is not to be doubted but that the Israelites, by fortifying the hills, and guarding the passages, and the like necessary provision in a time of danger, used all the precautions possible to prevent any surprize from their enemies; but it is manifest that they did not place their whole confidence in human policy or foresight. They did all that was in their power for their security, because God allows his creatures to employ all lawful means for that purpose; but being convinced of the truth of David's observation, Ps. cxxvii. 2. "Except the Lord keep the city, the watchman waketh but in vain," they had recourse, according to the direction of the high priest, to prayer, fasting, and humiliation, as to arms, which alone could render them invincible. And presuming these instances of mortification to be well pleasing to, and successful with God, they continued them for many days in all Judea and Jerusalem, ver. 13. waiting for God's protection and assistance at the time, and

in the manner he should please to send it; and it was this perseverance that at length procured them victory. The Vulgate puts the following speech into the mouth of Joacim the high priest, "Scitote quoniam exaudiet dominus preces vestras, si manentes permanseritis in jejuniis & orationibus in conspectu domini. Memores estote Moysi servi Dei, qui Amalec confidentem in virtute & potentia sua, & in exercitu suo, & in clypeis suis, & in curribus & in equitibus suis, non ferro pugnando, sed precibus sanctis orando dejecit. Sic erunt universi hostes Israel, si persever averitis in hoc opere quod cœpistis." One cannot but observe, how different the conduct and behaviour of the Israelites was upon this occasion, from that of common armies. They thought the help of man was but vain, and therefore their trust was in the Lord of hosts. Instead of the sound of trumpets and other warlike instruments, they poured forth their devout supplications to him that was able to save, accompanied with strong crying and tears. Instead of outward pomp and the pride of dress, they were distinguished by sackcloth and ashes, and lowly prostrations. And who among the proud Assyrians, seeing such instances of dejection, would not have despised and laughed at these Israelites, as a people half dead with fear, and even almost below their notice to engage with? and yet it was this profound humiliation that was alone available to oppose and subdue the haughtiness and pride of Holofernes. Other nations hastily submitted through the very terror of his name, but this people, providing better for their safety, humbled themselves under, and thereby obtained the help of the mighty hand of God, and triumphed over him who threatened revenge upon the whole earth.

Ver. 14. *And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people.* Ver. 15. *And had ashes on their mitres, and cried unto the Lord with all their power.*] The Vulg. is more emphatical than our version, "Etiam hi qui offerebant Domino holocausta, præcincti ciliciis offerrent sacrificia Domino." Only it is observable that it omits the mention of the high priest. And indeed the occasion must be more pressing and calamitous than ordinary, for the high priest himself, if not to put off his glorious apparel altogether, at least to appear in the time of the public ministration in the habit of a mourner, who might not mourn, according to the law, for the death of his nearest kin, Levit. xxi. 10, 11. but public calamities, such as affected the very being of the state, admitted of an exemption from the ordinary rule. Accordingly the prophet Joel, in such a time of distress, exhorts, that the "priests, the ministers of the altar, should gird themselves, lament, and howl, and lie all night in sackcloth," ch. i, 13.

CHAP. V.

AND had laid impediments in the champain countries.] The word σκάδαν here used has many significations: it sometimes signifies in general any obstacle or hindrance laid in a man's way, by which a passenger is detained or stopped: here it is peculiarly taken to signify those sharp stakes or other instruments, which in time of war men were wont to put in the fields, where the enemy was expected to follow, to wound their feet or legs with, and thereby to retard their passage, and therefore here properly called impediments. Against which accident, being so usual and ordinary in war, anciently they used greaves of brass to defend their feet or legs. See 1 Sam. xvii. 6.

Ver. 2. *Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon.*] He applied to these more particularly, says Calmet, as he presumed that the Moabites and Ammonites, being neighbours to the Hebrews, could better inform him of the truth than any other persons.

Ver. 3. *Tell me now who this people is that dwelleth in the hill country.*] It may seem strange, and scarce to be credited, that a general of the Assyrians, such a one as Holofernes was, should be ignorant of the people of the Jews, and ask the questions which are here mentioned concerning them; but it is probable that Holofernes was not of the number of those captains of the king of Assyria, whom the Lord sent to carry Manasseh into captivity, and therefore possibly he might not understand either their constitution and discipline, or the situation and extent of their country, much less the genius of the people, their original and genealogy, since even Tacitus the historian, who had conferred both with Titus and Vespasian, who overthrew Jerusalem, seems unacquainted with their genealogy, when he affirms, that they came from Ida, a mountain of Crete, Hist. l. v.

The questions here proposed to the princes of Moab, and the captains of Ammon, seem not to have proceeded from any ignorance of this people, nor to have been really asked for information sake; for considering the tropnies, and spoils, and number of captives brought from Judea not very many years before by those powerful kings of Assyria, Tiglath Palasser, Salmanasor, and Sennacherib, such particulars relating to the Jews could not but be known. But they are questions rather of a sneering and insulting general, despising the enemies he had to deal with, as of no note or consequence, and not worthy of any regard. Not unlike that expression of the proud Pharaoh, speaking of the God of Israel with great contempt, "Who is the Lord that I should obey his voice?" Exod. v. and that of Nabuchodonosor, Dan. iii. "Who is that God that shall deliver you out of my hands?" But that of churlish Nabal, 1 Sam. xxv. 10. comes nearest the point, "Who is David? and who is the son of Jesse?" But the more the Assyrians despised the Jews, the more must they be surprised, and the greater their confusion, when they beheld their proud and insulting general vanquished and killed, with far the greater part of his army, by the means of one single woman among that people, whom they would seem even not to know, in order to depress and undervalue them the more.

Ibid. *What king is set over them, or captain of their army?*] The Vulgate has only *quis rex militiæ illorum*, without the distinction. The latter clause seems exegetical of part of the office of a king, viz. his leading out, and going forth before his people to battle, 2 Sam xxi. 17. Holofernes might possibly ask the question, who was their king, as Manasses's captivity might be a secret to him, who was not carried to Nineveh or Susa, but to Babylon.

Ver. 5. *I will declare unto thee the truth; . . . and there shall no lye come out of the mouth of thy servant.*] Such instances as these are not to be considered as tautology; they are used to shew the earnestness of the speaker, and to gain an easier belief by a more vigorous manner of expression. There are many instances in Scripture of this manner of reduplication. See Deut. ix. 7. 2 Kings ix. 3. Matth. xxviii. 14. Mark xiv. 61. Luke i. 20. ix. 45. John i. 20. Acts xiii. 11. xiv. 8. xviii. 9. 1 Thess. v. 5. Apoc. iii. 16 and particularly 1 John ii. 27. which very much resembles the passage before us; as does that of Plato, φιλῶ σε, ἢ μὴ τ' ἀληθῆ λέγειν, who has also, ἀπειθῆς, ἢ μὴ πειθόμενος; and so Virgil—"Non adversata petenti annuit;" and instances are still more frequent among the Greek poets, particularly Homer, Euripides, Sophocles, and Aristophanes.

Ibid. *Captain of all the sons of Ammon.*] Under the general title of the sons of Ammon, some conceive to be comprised the Edomites, or Idumæans, who may be considered as brethren of the Jews, being descended from Esau, the brother of Jacob; and that they chose to pass under that name at this time, to avoid the odium of being engaged against, and invading the Israelites their kinsmen. Achior, the chief of these people, it may be presumed, was an Idumæan likewise, and having a perfect knowledge of all that concerned the Jews, was the spokesman to Holofernes, and gave him all the light and intelligence concerning them that is mentioned in this chapter; and from the detail here given of them, it appears, that he very well understood their history. One cannot but take notice of the open manner in which he speaks to the Assyrian general of the people of the Jews, and of the God of Israel's impartial and just dealing with them, according as their conduct deserved; an observation tending greatly to his glory, and scarce to be expected from this Ammonite. And there seems to be something providential in it, and not merely chance, that he should find admittance and protection among this people, and even be made one of them by the rite of circumcision, where in all human appearance he might rather have expected to have been evil entreated, or to have suffered death as a spy, or an enemy in disguise.

Ver. 6. *This people are descended of the Chaldæans.*] We read, Gen. xi. 31. that Terah took Abraham his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. Hence the children of Israel are said here to be descended of the Chaldæans, as claiming Abraham for their father, who was a Chaldæan: And probably it was with design to render Holofernes favourable to the Jews, that Achior represents to him, in the beginning of his speech, that they were descended of the Chaldæans, as Holofernes himself was a subject of the Assyrian monarch, the prince of that country.

Ver. 8. *For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew; so they cast them out from the face*

of their gods, and they fled into Mesopotamia, and sojourned there for many days.] As these nations had been long infected with idolatry, and were under a government that established and supported idolatrous worship, the ancestor of Abraham, and his family, were expelled this land for worshipping the God of heaven, and leaving the way of their forefathers; a land so famous for superstition and idolatry, that Chaldæans and magicians were synonymous terms. From hence they passed into Mesopotamia, i. e. into a province so called from its situation between the two rivers, Tigris and Euphrates; and on account of their relation to Abraham, the Jews are said to sojourn with him there. For as they are mentioned in the foregoing verse to be descended from the Chaldæans, because Abraham, from whom their stock was derived, was a Chaldæan, so are they here represented on the same account, as accompanying him, and settling with him in Mesopotamia. St Stephen, Acts vii. 2, 3, 4. greatly illustrates what Achior here adds, when speaking to the Jews, he says, "The God of glory appeared unto Abraham, and ordered him to depart this country, &c. Then came he out of the land of the Chaldæans, and dwelt in Charran; and from thence, when his father was dead, he removed into the land of Canaan." Abraham's stay at Charran is supposed by the most exact chronologers, to be about two years; but Achior's expression, "He sojourned there many days," seems to imply a much longer time, as appears from the same phrase, ver. 16.

Ver. 10. *But when a famine covered all the land of Canaan, they went down into Egypt.*] Calmet observes, that Achior in his narration, seems to confound the going of Abraham into Egypt, with that of Jacob's thither; but there is not much weight in this observation, as the account here is of the Jewish people, and their concerns collectively, rather than of Abraham personally. However this be, it reminds me to illustrate a like instance, Acts vii. 16. where St Luke, in reciting St Stephen's speech, either puts Abraham for Jacob, see Vitring. in Isai. Prolegom. p. 23. or Abraham must be used here patronymically for Jacob, his descendant; or possibly the name Abraham crept into the text, as Beza suspects, from a marginal annotation.

Ver. 16. *And all the Gergesites.*] The Gergesenes, or Girgashites, were an ancient people of the land of Canaan; their habitation was beyond the sea of Tiberias, where we find some footsteps of their name in the city of Gergesa, upon the lake of Tiberias. The rabbins inform us, that when Joshua first came into the land of Canaan, the Gergesenes took a resolution rather to forsake their country, than to submit to the Hebrews. They are also of opinion, that Joshua proposed the following conditions to the Canaanites, viz. Flight, subjection, or war. The Gergesenes resolved to fly, and accordingly retired into Afric; and to this flight possibly that inscription in Phœnician characters, which Procopius mentions, may refer, *We are some of those people who fled before that robber Joshua, the son of Nun.* Though the tradition be very old, that the Gergesenes fled out of the land of Canaan, when Joshua entered it; nevertheless it is certain, that a good number of them staid behind; since Joshua himself informs us, that he subdued the Girgashites, Josh. xxiv. 11. and they whom he overcame were certainly on this side Jordan. It may be, therefore, that they who fled into Afric were the Girgashites, who dwelt beyond the sea of Tiberias, and that the others continued in the country; and both these may be meant and included in the expression here, "All the Gergesites." By the Sychemites mentioned just before, the Hivites seem to be intended.

Ver. 17. *And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.* Ver. 18. *But when they departed from the way which he appointed them, they were destroyed in many battles very sore.*] This observation of Achior's was framed according to the known experience of those times; for the rise and fall, the prosperity or adversity of the Jewish people, was, in the apprehension of other nations, as well as their own, always proportionable to their own religious behaviour, and not to be measured by any rules of policy, or the effect of it. The ground of this observation was God's first promise to Abraham, Gen. xii. 2, 3. which promise, as it principally concerned the temporal state of the Jews, was to be limited according to the tenor of Achior's speech, and did then only take effect when they followed Abraham's footsteps, and lived in a faithful obedience to God's laws; or having transgressed them, did turn again with their whole hearts to seek the God of their fathers. And it was their love of sin, so displeasing unto God, which brought them so often into subjection unto their enemies, according to that of the Psalmist, Ps. lxxxi. 14, 15. "O that my people would have hearkened unto me; for

if Israel had walked in my ways, I should soon have put down their enemies, and turned my hand against their adversaries;" and that of Solomon, Prov. xvi. 7. "When the ways of a man please the Lord, he maketh his enemies to be at peace with him." As the nations round about Judea waited all such opportunities to take revenge of the Jews, when God by their misery and calamities seemed to forsake them, so for the same reasons, were the nations round about as earnestly bent to hinder the re-edifying of Jerusalem after their return from the captivity, as fearing lest this people's good fortune should rise again with their city walls, as Nehemiah expressly intimates, ch. vi. 16. "That after the enemies had heard that the wall was finished, they were afraid, and their courage failed them, for they knew that this work was wrought of God." See Jackson's Works, vol. I. p. 86. Hence did the wise men of Chaldæa, upon the first notice of the Jews beginning to recover themselves, and fortune turning for them, read Haman's destiny, but too late, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him," Esther vi. 13. See also Ezra viii. 22. which comes nearer this place. A very learned prelate observes of this speech of Achior's to Holofernes, (whether truly uttered or feigned, says he, by the penman of the history,) that it was framed and grounded upon the confessed observations of those times, and contained such advices as a faithful counsellor, well acquainted with the affairs of the Jews, should have given to his lord, who did not so well understand them. Patrick's Comm. on Esth. vi. 13.

Ver. 18. *They were destroyed in many battles very sore, and were led captives into a land that was not theirs.*] Some would have the captivity here referred to, to be that under Nabuchodonosor, and the restoration from it here mentioned, to be that under Cyrus: Plantin's Bibles manifestly take it in this sense, referring in the margin of this place to 1 Esdr. c. i. 2. Others understand it of that under Salmanassar; but it seems less liable to exceptions, to explain the place of the Assyrian captivity in the time of Manasseh, 2 Chron. xxxiii. 11. when Judæa was wasted by the Chaldeans, than of the Babylonish one, which happened after. The Vulgate seems to take it in this sense, rendering here, "Exterminati sunt prœliis a multis nationibus, & plurimi eorum captivi abducti sunt," &c. If Achior had been here speaking of the Jews carried captive to Babylon by Nabuchodonosor, he would not have said, *Many of them*, but *all*; nor that they were destroyed in battle by many nations; for in that grand captivity they were oppressed only by one nation, viz. the Chaldeans.

Ibid. *And the temple of their God was cast to the ground.*] As this particular is not in St Jerom's version, and probably was put into the Greek from some corrupted copy of the original, nothing certain can be concluded for or against this history, or the true time of it, from this passage of the speech of Achior. See note on ch. iv. 3. and Dupin's Prelim. Dissert. p. 20. Perhaps by the words, as they now stand in the Gr. and Eng. versions, nothing more is intended or meant, than a profanation of the temple, and its dignity being thereby brought low. That the temple may be said to be in a manner destroyed by a profanation of it, see 2 Kings xxi. and 2 Chron. xxxiii. that it was destroyed actually by the Chaldeans in the time of Manasseh is not true, which happened in the reign of Zedekiah by Nebuchadnezzar, and so must be a great mistake if understood strictly; and besides, the whole tenor of this book intimates the temple then to be standing, see ch. iv. 2. viii. 24. or these words may be considered as spoken by a stranger, an Ammonite, who might possibly without grounds alledge the destruction of the temple, as Rabshakeh does, 2 Kings xviii. 22. with regard to Hezekiah's taking away the altar of the Lord.

Ver. 19. *Now are they returned to their God, and are come up from the places where they were scattered.*] As what is said in the foregoing verse seems best understood of the Assyrian captivity in the time of Manasseh, when the Jews were dispersed into different parts, and left their country desolate, so the return from their dispersion here mentioned, seems better to be referred to the restoration of that prince, when Jerusalem, which had been for a time in the hands of the Assyrians, was restored to him, and the temple, which was desolate, and in a manner destroyed, recovered its former lustre, being again frequented and purified, and its holy service re-established. There is nothing in this exposition but what is agreeable to the history of Manasseh, as far as can be collected from the short account which we have in the books of Kings and Chronicles, and it is liable to fewer objections, than understanding the place of the restoration of the Jews to their own land, after the Babylonish captivity which happened later.

Ver. 20. *If there be any error in this people.*] This is better expressed in the next sentence, which fixes and determines the sense of this passage. The Hellenists often express sins by errors or ignorances. See Numb. xii. 11. Ezra viii. 22. 1 Esdr. viii. 77. Ecclus. xxiii. 2, 3. and many others in the canonical and apocryphal writings, where error and ignorance plainly mean sins and transgressions.

Ver. 23. *We will not be afraid of the face of the children of Israel, for lo it is a people that have no strength nor power for a strong battle.*] This boast of Holofernes's officers, and their contemptuous scorn of the Jews, as a people having no strength nor power for war, shews their ignorance of the true God, the God of Israel, who, to display his own almighty power, and what little stress is to be laid on the arm of flesh, often interposes in behalf of his chosen in a way not usual nor expected. To give peace to a favourite land, he will enable five to chase an hundred, and an hundred to put ten thousand to flight, Levit. xxvi. 8. Deut. xxxii. 30. Josh. xxiii. 10. The more unprovided the Israelites were of military strength, the more room was left for the invincible arm of the almighty to appear with uncommon glory in their behalf; the less they knew of the art of war, the more their enemies ought to admire, in the victories gained by them, the all-powerful hand of him, who declared for them, and who supplied, in a manner so extraordinary, what was wanting either in strength or policy.

Ver. 24. *Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.*] Messrs. of Port Royal conclude this chapter with the following fine reflection upon the abject obsequiousness of Holofernes's minions: "Such generally is the false wisdom and servile complaisance of those who think they cannot please their princes, or ingratiate themselves into their favour so well, as by telling them, not what is most agreeable to truth or right reason, but that which most sensibly flatters their pride, and sooths their vanity. For what in truth was more reasonable than Achior's whole harangue? he does not attempt or presume to compare, in any respect, the power and force of the Israelites with that of Nabuchodonosor, but as if it was insignificant in itself, and not of consequence enough to be mentioned, resolves their whole strength, and the success they were occasionally blessed with, into the favour and protection of their God. Could any thing be conceived in less offensive terms, or even a Jew have expressed himself better? or can there be a greater instance of presumption and wickedness, than to think an injury done to Nabuchodonosor, by setting God above him, or preferring him only before him?" Comm. in loc.

CHAP. VI.

Ver. 2. *HIRELINGS of Ephraim.*] Calmet suspects from Achior being called, ver. 5. an hireling of Ammon, that this reading is a mistake, and indeed this conjecture seems confirmed from the Syriac version, which has Mercenarii Ammon in both places. The expression implies great disrespect and contempt; but the sarcasm is much stronger upon the Jews, when Holofernes calls them, ver. 5. The people that came out of Egypt, intimating, that they were a race of slaves.

Ver. 2. *And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied amongst us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them?*] Achior's speech in the foregoing chapter is much to be admired for the justness of the sentiments, and the generous disinterestedness with which he supports the cause of the God of Israel: though himself was one of the uncircumcised, he harangues like Moses or Joshua, on the state of the Jewish people, their good or evil success, according as they continued faithful, or otherwise, in the service of the true God. To hear him thus speak of, and extol the mighty power of the God of Israel, when he regarded, and would have all others likewise regard Nabuchodonosor, as the most high God, and only invincible, grated the jealousy and ambition of the Assyrian general; and one would have expected from his pride and fury, that he would instantly have ordered him to be put to death, for the freedom with which he expressed himself. But this was not in his own or master's power, how great an idea soever he had conceived of it; God had resolved to reward a declaration, so much to his honour, from the mouth of this alien, and to reserve him to become one at length of his chosen, whose cause he had so signally vindicated. The honest freedom of Achior, and the evil return it met with, are not without precedent in history; the following extract bears a near resemblance and affinity to it. Darius being on the point of giving battle to Alexander, demanded of Charidemus an Athenian captain, what he

thought of his army: the stranger answered, That it might serve to frighten some neighbouring states, but it appeared to him not disciplined, or strong enough to oppose the forces of Alexander, which he commended exceedingly, especially for their experience and discipline; "That to an army of Macedonians equal forces should be opposed, and the silver and gold which shone upon the arms of his soldiers, would be better disposed of to levy forces in Greece. Pari robore opus est. In illa terra, quæ nos genuit, auxilia quærenda sunt; argentum istud atque aurum ad conducendum militem mitte." Darius, though naturally humane and good natured, was vexed with so free an answer, and without any farther consideration, ordered him to be killed on the spot; but he was soon sensible of the rashness of this step; he lost the battle, and lamented the hasty sentence pronounced upon one who had given him so good advice, Q. Curt. l. iii. The speech of Holofernes here, conceived in the spirit of military pride, and expressed in domineering and insulting terms, and with a full confidence of victory, reminds one either of that of Goliah the Philistine, defying the armies of the living God, and threatening to give the flesh of David, whom he haughtily disdained, in comparison of his enormous self, unto the fowls of the air, and to the beasts of the field, 1 Sam. xvii. or that Rabshakeh, whom Sennacherib sent to reproach the living God; "Hear the word of the great king, the king of Assyria, hearken not unto Hezekiah, when he persuadeth you, saying, the Lord will deliver us. Who are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" 2 Kings xviii. But the event shewed, that the confidence of such profane boasters was but vain: their blasphemies drew down upon them God's judgments, and their overthrow made it appear, that the "Lord he is the God, the Lord he is the God."

Ibid. *And who is God but Nabuchodonosor?*] It was thus his sycophants flattered him. The truth is, if we will credit the account here given of this prince, he was a professed atheist: the sense of his success in life, and of the wonderful deeds performed by him, especially in a military capacity, had so intoxicated his reason, that the avowed purpose of his sending his armies under Holofernes was, that all nations should worship him only, and that all tongues and tribes should call upon him as God. In like manner a successor of his, Nebuchadnezzar the Great, upon the contemplation of his magnificence and greatness, grew so arrogant and elate, as to think himself equal at least to God: "Is not this great Babylon which I have built by the might of my power, and for the honour of my majesty?" Dan. iv. 30. But they were both at length convinced, the former by the shameful death of his general, and the defeat of all his forces, and the latter by being reduced to the condition of a beast, that "the Most High only ruleth in the kingdoms of the earth." It is surprising to observe from this instance, that of Heliogabalus and others, that such princes as have been worst, and most abandoned, and have acted even below the very character of men, have most affected divine honours, and to be acknowledged and complimented as gods.

Ver. 4. *For he said, none of my words shall be in vain.*] ὑ ματαιωθήσονται τὰ ῥήματα τῶν λόγων μυ. As Nabuchodonosor would pass for a god, so he affected to talk like one, his orders are absolute and uncontroulable, as if he was possessed of all power both in heaven and earth. As דבר signifies among the Hebrews both a *word* and *thing*, so ῥῆμα hath the same double meaning among the Hellenists; see particularly Deut. xvii. 1. Luke i. 37. Acts x. 37. accordingly ῥήματα τῶν λόγων, to avoid tautology, must signify the things, matter, or contents of his speech.

Ver. 5. *And thou Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity.*] i. e. Who hast been hired by the Jews to prophecy falsely, to discourage my soldiers, and hast this day betrayed thy perfidiousness and treachery. Junius accordingly has, "Qui prolocutus es sermones istos injustitiæ tuæ;" and the margin, "Quum perfidiam tuam, ut mercenarius improbus retexisti." It is an Hebraism, and means, that he had that day spoken words of iniquity, i. e. of baseness and falsehood, as would be proved by the event.

Ver. 6. *And thou shalt fall among their slain, when I return.*] ὅταν ἐπιστρέψω. "When I shall *turn*, or *put* my enemies to flight," says Badwell, and so the Geneva version has it, "Thou shalt fall among the slain, when I shall put them to flight:" Or the meaning may be, which the words seem more naturally to suggest, "When I return victorious and in peace;" and in this sense it reminds one of what the King of Israel

said to Micaiah the prophet, "Put this fellow in the prison, and feed him with bread of affliction, and water of affliction, until I come in peace." And the answer there given is equally applicable, "If thou return at all in peace, the Lord hath not spoken by me." And he said, "Hearken, O people, every one of you," 1 Kings xxii. 27, 28.

Ver. 9. *And if thou persuade thyself in thy mind, that they shall not be taken, let not thy countenance fall.*] See Gen. iv. 5. where the like phrase is used to signify Cain's grief and discontent; and Job xxix. 24. such a state of mind is expressed by the falling of the light of the countenance, as the lifting up of the face on the contrary, was a token of comfort, joy, and confidence, Job xi. 15. The meaning here seems to be, "If thou art assured of the truth of what thou sayest, do not betray any, or so much concern and fear, nor let signs of conscious guilt and confusion appear on thy countenance: If thou art indeed a true prophet, there is no occasion for fear; but if by the event thou are detected to be a false one, thy perfidiousness will draw on thee, thou must expect, a more severe punishment."

Ver. 10. *Then Holofernes commanded his servants that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.*] Holofernes, transported with fury at Achior's open and free manner of speaking, says to him, "Since you have taken upon you to be a prophet, in telling us that the God of Israel would be the defender of his people, to shew you that there is no other God but Nabuchodonosor, my master, when we have put these people to the sword, we will destroy you likewise.—And that you may yourself experience the vanity of your own prophecy, I will have you carried to Bethulia, there to run the same risk, and undergo the same fate with them, whom you believe and pronounce to be invincible." "Propelli Accitor (says Sulpicius, Sac. Hist. l. 2.) in castra Hebræorum jubet, ut cum his periret, quos vinci non posse affirmaverat." The insulting general hereby intended no favour to Achior; he spared his life only that he might at length take it from him in a manner that should most sensibly affect him, viz. after he had seen with his own eyes the entire ruin of a people, whose God he had so much extolled as their protector. But how unsearchable is the counsel, and adorable the conduct of the most High, who knows how to confound the blindness, and disappoint the ambition of wicked enterprising spirits, and to procure mercy and deliverance for his chosen by those very means, which short-sighted wisdom had contrived most effectually to destroy them!

Ibid. *Bethulia.*] From what quarter Holofernes attacked Judæa is not certain, and much more uncertain where to fix this Bethulia, though it be the very seat of the siege itself. Many learned men think they see reason from ch. iii. ver. 9, 10. and ch. iv. ver. 6. and ch. vii. ver. 3. to place it northwards in the tribe of Zabulon. But the following difficulties attend this opinion; Bethulia is said to be the frontier town, and entrance into the hill country, ch. vii. ver. 1. But that the hill country lay at a distance from this tribe, is plain from St Luke, ch. i. who tells us, the Virgin Mary arose from Nazareth (which was in the tribe of Zabulon, and neighbourhood of Bethulia) and went into the hill country; which plainly enough infers, the hill country was different from the tribe of Zabulon; divided indeed from it at the distance of many days journey, being on the south of the tribe of Judah, "Initium sumpsit Mons Amorrhæus a Cadesh Barneâ, limite terræ Israeliticæ Australi, ac se horrente gibbositate protrusit in Judæam, ultra Hebronem, mutato nomine tandem in montanum Judææ." Lightfoot, Cent. Chorog. in Mat. p. 23. Again, all the persons of Bethulia, whose tribe is distinguished, were of the tribe of Simeon; so Judith, Manasseh her husband, and Onias the governor, &c. the town itself therefore cannot but be supposed to belong to that tribe. How then shall we account for a town of the Simeonites in another tribe, and that not near, but at a great distance from the tribe of Simon? These inconveniences, I presume, have induced others to place Bethulia within the limits of the tribe of Simeon, which tribe reached the hill country. In favour of this opinion, we find a Bethul, Josh. xix. 4. within Simeon's division; and again 1 Chron. iv. 30. Bethuel; both which names easily take the Greek form, Bethulia. Yet this situation seems not consistent with ch. iii. ver. 9, 10. and ch. iv. ver. 6. much less with its neighbourhood to Dothaim, which last, it seems pretty clear, was in the northern parts of the land. For when Jacob was at Hebron (which town is known to be in that part of the country which was afterwards the tribe of Judah, with the tribe of Simeon to its south, and southwest) his ten sons went out to feed their father's flock to Shechem, which lies se-

veral miles north of the tribe of Judah: thither he sent their brother Joseph to enquire after their welfare, who found they were removed further into the country, even to Dothan, or, as it is called in the same verse, Dothain, which is the same with Dothaim, the difference only lying in the Chaldee termination. This is again about twenty miles north of Sichem, and brings us into the tribe of Zabulon; consequently Bethulia, which was in the neighbourhood of Dothaim, that lay in one of the northern tribes, could not be in the tribe of Simeon, which was the farthest of all the tribes southwards. Eusebius de loc. Hebr. has a passage which confirms this, "Dothaim, ubi invenit Joseph fratres suos pecora pascentes, qui & usque hodie in duodecimo a Sebaste millario contra Aquilonis plagam ostenditur;" i. e. Dothaim lay twelve miles north of Sebaste, which was another name for Samaria. Further, if Holofernes attacked the Jews on the north side of the land, as has been inferred from some passages in the present history, then, if Bethulia were in the tribe of Simeon, and south of Jerusalem, he must, which is absurd, have left Jerusalem, the capital of the kingdom, behind him unsubdued, and be got to the end of the country, where the history represents him as but at the key or entrance into it. It seems better therefore to acknowledge, that this writer was inaccurate in his geography, which he has some excuse for, as being the general fault of his countrymen, especially after the captivity, than from some difficulties about the situation of the place, to conclude against its existence at all; especially if we credit what Adricomius affirms with much confidence, "Extat etiam num in monte hoc quoddam castellum, & multa pulchra ædificia, plurimæque urbis ruinæ; sicuti etiam in campo versus Dothain, castrorum Holofernis adhuc vestigia quædam restare scribuntur." Theatr. Terr. Sanct. p. 137.

Ver. 15. *Ozias of the tribe of Simeon.*] Whether Bethulia was a city of the tribe of Zabulon, or Simeon, Ozias probably was free of it; or when the ten tribes were carried away captive to Assyria, he was perhaps, by chance or design, carried to Bethulia; or possibly upon this expedition of Holofernes he was sent to Bethulia by king Manasses, or Joacim the high-priest, with a public character or commission, as one who was capable of giving orders, and commanding upon so important an occasion. By the Vulgate he is called "the Prince of Judah," ch. viii. and "Prince of the people of Israel," ch. xiii. which makes it the more probable, that, being a man of authority and consequence, he was sent to Bethulia to defend that place against the assault of Nabuchodonosor's army, and was, for that time at least, one of the governors of the place. They are called the ancients of the city, ch. viii. 10. x. 6.

Ver. 19. *And look upon the face of those that are sanctified unto thee this day.*] There are different senses of these words. Some understand them, as if the Jews prayed to God at this melancholy juncture in the following manner: "Look not upon our merit, which is as nothing, but upon the merits of thy faithful saints, Abraham, Isaac, and Jacob, and others, who have distinguished themselves by continuing true and stedfast in thy covenant; that we who labour under the burden of our sins, and are justly punishable for them, may on their account, and in regard to their righteousness, be accepted by thee, and obtain the deliverance we at present stand in need of." Or they may be understood of the Jews in general, urging before God their near relation to him, as his *peculium*, thus: "Regard, O Lord, the prayers of thy people, whom thou hast separated from all other nations, whom thou hast adopted in an especial manner, and chosen to be thine inheritance:" Or the meaning may be, hear the supplications of those who have prepared and sanctified themselves in this time of calamity, to appear before thee, who join with most devout affections in the holy offices of fasting and praying, to implore thy help and mercy against an insulting and proud enemy, defying even thy Almighty power." Or lastly, we may, with Grotius, understand the words of the priests, and such persons in particular, who are separated to a holy ministry and use, whose prayers and intercessions in behalf of his distressed chosen, they beseech God most graciously to accept. The formidableness of Holofernes's army struck them with a panic: They saw themselves in the most imminent danger; and the defeat of all the adjacent countries, together with the cruelties exercised upon them, was to them a certain presage of what they might expect, and of the mischief intended against them, if the Almighty did not interpose in their behalf, as their protector. On this account they fell prostrate before him with the profoundest humility; they fasted, they prayed, they passed whole nights in solemn

supplications, to implore the aid and assistance of him, whom they looked upon as only able to deliver them from so powerful an enemy.

Ver. 20. *Then they comforted Achior and praised him greatly.*] It may seem a little surprising according to all human appearance, that the inhabitants of Bethulia, and those that had the chief command among them, should so readily and easily give credit to what Achior told them; for they might with good reason have mistrusted him, as another Sinon, a suspicious person, sent by Holofernes with an insiduous design, to make observations to their disadvantage, or to betray them to their ruin. To this it may be answered, that though according to the ordinary rules of judging, and the maxims of common prudence, they ought to have been more wary and cautious, and in the opinion of some, to have proceeded rather by torture, yet possibly God might, in regard to the noble testimony which Achior bore, influence the hearts of this people to receive, and to take care of them: Or perhaps some among them might be affected with his story, and the circumstance of his being bound, or know and answer for the probity and integrity of this Ammonite chief. However that be, it is certain, that though they received him with humanity, and treated him with honour and respect, they were so careful as not to intrust him with any share of the administration of affairs, contenting themselves with having afforded him a safe retreat among them, and taking without doubt, such wise precautions as not to be surprized through too easy a credulity.

Ver. 21. *Ozias took him unto his house.*] Not bound, or under guard as a prisoner, but, probably, watched a little, and observed. Hence when Judith returned in triumph to Bethulia, bringing Holofernes's head, and all the people ran together to the sight, it is observable, that Achior comes not till called and sent for, ch. xiv. 6.

Ibid. *And made a feast.*] How persons attacked by a power so formidable, and whom that fresh insult of the enemy, the sending Achior to be both a witness and sharer of their ruin, would rather it should seem, have intimidated more than ever, should on the contrary be so fond of, and rejoice with, their new acquaintance, as to make a great feast for him, at such a time, and in such circumstances, may probably be accounted for without supposing, as some do, God to act upon, and influence the hearts of the inhabitants thus to behave. For it would have been highly disgraceful to the people of God to have betrayed any sign of cowardice and fear, in the presence of that stranger, who was not himself afraid, even in Holofernes's hearing, to dwell upon, and extol the power of the Almighty God of Israel, and his frequent interposition in their behalf. Nor could they better, or more effectually testify to Achior their sense of God's former goodness, and their hopes and reliance upon his mercies at this perilous juncture, than by such an instance of unconcernedness, as if they were confident of his favour and assistance. And the entertainment itself was, according to the Vulg. that of sober and well disposed persons; for it was made after they had fasted strictly all the day, and they continued, after the ending of it, the whole night in prayer.

Ibid. *To the elders.....*] By *elders* we are here not to understand the *priests* only, nor ancient people as such, but certain appointed magistrates; for according to Josephus, Moses appointed, that every city should have a council of seven magistrates, men of exemplary virtue, and lovers of righteousness, Antiq. l. iv. c. viii. Seld. de Synedr. l. ii. c. vi. and this perhaps was the determinate number in his time. But anciently there seems to have been more, because Boaz mentions ten elders, who were probably the same with judges in the city of Bethlehem, Ruth iv. 2.

CHAP. VII.

TO take aforehand the ascents of the hill country.] The town of Bethulia is represented in the history as a place of prodigious strength, either by art or nature, or both, nor was to be attempted by assault, but by starving its inhabitants: What remains then or marks do we hear of from travellers of so wonderful a place? If time and wars have destroyed all the works of art, yet would not nature and situation still continue the same? Its own natural strength, and the ever memorable deliverance wrought at it must one would think, have distinguished it to posterity, and that there should have been some tradition at least among the inhabitants, or their neighbours, to lead us to it. The Phocian Thermopylæ, the Portæ Caspiæ, are known and distinguished now as heretofore; but has any man's curiosity found out, or remarked here the passes which gave it the command of the country, and made it the gate or key of Judæa, as represented in this history? the place has been visited, and yet nothing extraordinary this way is observed of it. Mr Maundrell, who was upon the spot,

and whose accuracy and fidelity may be depended on, says only of it, That it stands upon a very eminent and conspicuous mountain, and is seen far and near; p. 115. He takes not the least notice of any grand defile, or particular passes, which commanded the entrance into Judæa, which, if it had been so, could never have escaped his observation, who attended to every circumstance relative to the descriptions or allusions in Scripture. On the other hand, his account rather supposes the country to have been more a plain, or flat all about it, than mountainous. To this it may be replied briefly, 1. That some works or remains of art, some vestiges of foundations and ruins of edifices, are, according to Adrichomius and others, still visible; and if there were none, this would no more conclude against the quondam being of such a place, than against the existence of Babylon, Nineveh, Persepolis, and other once famous cities, which have little or no traces now remaining. 2. That however the surface of the country about Bethulia was, which authors have represented in a different manner; yet as Bethulia is acknowledged to have been situated upon a very high and conspicuous mountain, the very situation itself, still to be discerned and admired, points out not merely the probability of its being there placed, but the propriety and importance of such a choice, which as it was more tenable by its natural strength; so, *3dly*, That it had uncommon difficulty of approach and access, either by one grand defile, or very strait and dangerous passages, appears sufficiently from its foiling so great an army as 180,000 men so long before it; nor does there seem any necessity or occasion to transmit as particular what a rocky and perpendicular situation naturally suggests.

Ver. 2. *The army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen.*] The number of warriors varies very considerably in the Greek and Lat. edit. It is not improbable, that there is some mistake in the numbers in the different texts. The Vulg. has, "Erant autem pedites bellatorum centum viginti millia," &c. and indeed with so many only the name of Holofernes set forward from Nineveh, see ch. ii. 5. but it had been increased by considerable reinforcements which came from divers provinces of Assyria, and by an addition of auxiliary troops from the countries newly conquered, which might raise the number to that mentioned in the Gr. viz. 170,000. There is also a difference between the Gr. and Lat. copies with respect to the cavalry. The Vulg. enlarges the number to 22,000 which probably is right, as Holofernes's cavalry at this time had been augmented by 10,000 Assyrian horse. The difference in both accounts seems, in short to have arisen from the flux state of the army increasing and decreasing from many accidental causes.

Ver. 3. *And they camped in the valley near unto Bethulia by the fountain, and they spread themselves in breadth over Dothaim.*] There is some difficulty with respect to the posts which are here assigned to Holofernes's troops; the village of Dothaim, or Dothan, as it is sometimes called, was, it is objected, too far from Bethulia for them to extend to it in breadth, whether it is placed in the tribe of Zabulon, or of Simeon. It is urged, that it was at least eight or ten leagues from the sea of Tiberius, and by consequence, about an equal distance from Bethulia, in the tribe of Zabulon, and more than thirty leagues from Bethulia, in the tribe of Simeon. If this be so, and the distance of Dothaim from the place of the siege was indeed so great, it is probable, that as there are many villages in this history wrongly placed (for the geography of it, it must be confessed, is far from being exact) so this of Dothaim is here erroneously inserted; or perhaps by mistake one name is put for another, and it is difficult, says Grotius, "in Græcis adeo corruptis, ut est hic liber, locorum nomina restituere." But on the other hand, there are authorities which give some reason to think, that the situation of Dothaim was contiguous to Bethulia, as is represented in the history. Adricomius makes Dothaim to be "Oppidum quod a monte Bethuliæ miliario uno in terra campestri positum, utrinque montibus cingitur." Theatr. Terræ Sanctæ, p. 139. The writer of Itinerarium Scripturæ, p. 321. places Dothaim four miles from Bethulia, and at the like distance from the sea of Galilee. See also Well's Geography of the Old Test. vol. iii. p. 197.

Ibid. *And in length from Bethulia unto Cyamon, which is over against Esdraelom.*] ἕως Κυάμωνος. Grotius conjectures the true reading here to be, ἕως Χάρμωνος, which is confirmed by the Vulg. rendering. Esdrelon was a great plain extending itself from the cities of Megiddo and Aphec, to the sea of Gennesareth or Galilee. The camp of Holofernes was so great, that it took up all this plain, which contained sixteen miles in length. See Itiner. Sac. Script. p. 320.

Ver. 4. *Now the children of Israel, when they saw the multitude of them, were greatly troubled.*

&c.] It may very pertinently be asked, why the Bethulians durst venture to oppose Nebuchadnezzar. The truth is, that king was resolved not only to subdue the several nations, from the Euphrates to Ethiopia, but intended likewise to oblige them to acknowledge him only to be God, ch. vi. 2. and therefore the Bethulians, who could not without impiety and a renunciation of their religion, submit to the dominion of such a king, had good reason to hope for success against a prince who had declared himself an enemy to the God of heaven.

Ver. 5. *When they had kindled fires upon their towers, they remained and watched all that night.*] This signal was set up on the mountains, on the tops of which they made great fires. There were also large trees planted on purpose to spread and display some ensign or colour, that they might be seen at a great distance. Centinels also, or watchmen, were generally placed in towers and on the tops of mountains, to sound the trumpet, or make some signal at the top of a pole at the approach of the enemy, to give notice to the people to run to their arms. See Is. xviii. 3. xxx. 17. and Jerem. vi. 1. where the prophet says, "Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem, for evil appeareth out of the North."

Ver. 12. *Let thy servants get into their hands the fountain of water which issueth forth of the foot of the mountain. For all the inhabitants of Bethulia have their water thence.*] The Idumæans, or children of Esau, as they are called ver. 8. may be considered as brethren of the Jews, being descended from Esau the brother of Jacob; it may therefore seem not only very surprizing, but unnatural, that they should, by giving such pernicious counsel to Holofernes, betray the Israelites to the Assyrians, instead of protecting them as relations, and speaking, as Achior their chief did, in their behalf and favour. It should seem by this instance, as if they inherited Esau's spleen against his brother: but, however, to guard against censure, and to remain undistinguished and undiscovered, they chose to pass under the title of Ammonites. See note on ch. v. 5. One may observe from hence, says Mess. of Port Royal, that false brethren, such as these proved to the Jews, are more to be feared than open and declared enemies, and that treachery is often more dangerous than force. As it does not seem probable that all the inhabitants of Bethulia should fetch their water at such a distance, or that this fountain at the foot of the hill should be sufficient for the general use of the city; and as neither the fountains mentioned ver. 7. could afford a competent supply, much less could their waters be conveyed up in any large quantity the steep sides of the hill, whose height is represented here to be very great; we must necessarily suppose cisterns for rain water likewise within the city; or probably they might be assisted also by some springs, as many high mountains are known to have, all of which were either rendered useless by the enemy, or at last failed through the length of the siege. The Vulg. supposes the city to have been supplied by an aquæduct, which to a place otherwise situated than Bethulia was, would have been a great convenience; but was it possible in so lofty a site to have received any advantage from thence, except water should have forgot its own nature, and move upwards?

Ver. 18. *Then the children of Esau went up with the children of Ammon, and camped in the hill country.*] The Idumæans being the posterity of Esau, bare an ancient grudge against the Jews, upon account of their ancestor's losing his right of primogeniture, and the subduing of Edom by David afterwards, 2 Sam. viii. 14. Upon both these accounts they took hold of all opportunities of venting their spite towards the Jewish nation, particularly see 2 Chron. xxviii. 17. For this their behaviour, they were often reproved by the prophets, see Ezek. xxv. 12. xxxv. 5. The ill will that they bore them, not only appeared by the mischievous advice given by them, ver. 10, 11, 12. but by their being amongst the foremost, and particularly instanced in here as such, to encamp against them in the hill country. But the spite that they shewed towards them was most remarkable at the time of their captivity, as appears by those pathetical words of Psal. cxxxvii. 7. "Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, down with it, down with it, even to the ground." The Ammonites too, though related likewise in blood to the Jews, yet bore a constant hatred towards them, which they took all opportunities to shew, when the Jews were under any distress, for which they are also often reproved severely by the prophets, and threatened with judgments, see Ezek. xxv. 28. xxv. 2—6. Zeph. ii. 8, 10.

Ver. 20. *Thus all the company of Assur remained about them four and thirty days.*] The Vulg. has "cumque ista custodia per dies viginti fuisset expleta, defecerunt cisternæ." Making the time to be only twenty days. Another

more ancient Latin version has *diebus viginti & quatuor*. The Syr. makes the siege to last two months and four days.

Ver. 26. *Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.*] Polybius mentions many cities otherwise well provided for a siege, that were obliged to surrender, by being deprived of a supply of water; and adds, that when matters come to that extremity, that the people are necessitated to be stinted, and to have it delivered out in very small quantity, the anxiety is the greater as the appetite generally craves most what is not allowed, or cannot be come at, l. vii. ch. v.

Ver. 27. *For it is better for us to be made a spoil unto them, than to die for thirst; for we will be his servants, that our souls may live, and not see the death of our infants before our eyes.*] Josephus observes of the Arabians, that being in a miserable distress for want of water, four thousand of them came out to Herod, and offered themselves to captivity and chains, to avoid the more insupportable calamity of a raging drought; and that the rest made a sally by consent, and attacked the besiegers, in which encounter seven thousand fell, choosing rather a present certainty of death, than to expose themselves to the lingering torment of it for want of water. Antiq. l. xv. ch. viii. But how sad would have been the condition of Bethulia, and indeed of all Judea, if Ozias and the chief of the city had listened to the clamour of the people, and through impatience of thirst had surrendered themselves! In what misery would they have been involved, and what an opportunity of victory and triumph would they have lost! Lysimachus, king of Macedonia, was sensible of this too late, who being choaked with thirst in Thrace, surrendered with his whole army to the enemy, and when plentifully refreshed with water so much longed for, cried out, "For what a small satisfaction and pleasure have I, from the state of a king, reduced myself to be a slave?"

Ver. 28. *We take to witness against you the heavens and the earth, and our God, and Lord of our fathers, which punishes us according to our sins, and the sins of our fathers, that he do not according as we have said this day.*] Μαρτυρόμεθα ὑμῖν τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὸν Θεὸν ἡμῶν, καὶ κύριον τῶν πατέρων ἡμῶν, ὃς ἐκδικᾷ ἡμᾶς κατὰ τὰς ἁμαρτίας ἡμῶν, καὶ τὰ ἁμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ ποιήσῃ κατὰ τὰ ῥήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ σήμερον. The latter part of this verse is obscure, and the several versions and expositors understand it differently. Coverdale, following the Vulg. has, "We take heaven and earth this day to recorde, and the God of our fathers (which punishes us according to the deservying of our sins) and geve you warning that ye geve up the cytye now into the power of Holofernes hoost, that our ende may be short with the Swerde, which else shall endure long for want of water, and for thyrst." The Geneva bible, "We take to witness against you the heaven and the earth, and our God, and Lord of our fathers, which punishes us according to our sins, and the sins of our fathers, that he lay not these things to our charge." The Syriac, "Contestamurque adversus vos cœlum & terram, dominumque Deum patrum nostrorum, qui vindictam exigit de nobis secundum ea quæ dicta sunt hodierno die." Junius renders, "Videte ut non faciat quemadmodum diximus hodierno die." To which agrees Grotius and Badwell, who suppose an ellipsis here, as Gen. iii. 22. xxxviii. 11. xlii. 4. Matt. xxv. 9. and make the sense to be, "See that the calamity which we have mentioned," they cry, "and warned you against, of seeing our wives and children perish before our eyes, come not upon us." Or understanding it of Holofernes, as the margin does, "See that he bring not upon us the evils which we have solemnly forewarned you of this day." Calmet has, "We conjure you before heaven and earth, and the God of our fathers, that evil befall us not this day, the evil of seeing our wives and children die before our faces." And the Port Royal Comment, "We call heaven and earth to witness the earnest supplication we made to deliver up the city to Holofernes, and to die instantly by the sword, rather than by thirst to undergo a lingering death."

Ver. 29. *Then there was great weeping with one consent in the midst of the assembly, and they cried unto the Lord God with a loud voice.*] There seems to be a sort of contradiction here with respect to the context, at least there is in the Vulgate, ver. 24, 26, 27. they murmur against Ozias, and charge him with the evils they suffered, and beg importunately, that the city may be delivered for a spoil to the people of Holofernes, and that they may be his servants. And ver. 28. they call God to witness the sincerity of their desire. Here they cried unto him in the words of the Vulg. "Miserere nostri, & noli tradere confitentes te populo, qui ignorat te, ut non dicant inter Gentes, ubi est Deus eorum?" this irresolution and sud-

den change of sentiments, will be best accounted for, probably, from their fear, which at different times suggested different means and motives of acting to them: at one time the thirst they laboured under induced them to wish and pray importunately, that they might live as captives among the Assyrians; at another time the reflection on Holofernes's cruelty, and a strong presumption, that he would use them worse for daring to resist his power, threw them into despair, and, changing their minds on a sudden, they request that they may fall into the hands of God, and not into the hands of men.

Ver. 30. *Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us.*] See Note on ch. viii. 12. Sulpitius Severus makes the time fixed for the surrender to be fifteen days, "Quinto decimo die deditionis tempus constituit." Sacr. Hist. l. ii. ch. xxiv. but this probably is a mistake, the true reading of the place seems to be, as Drusius conjectures, "Quinto demum die deditionis tempus constituit." We meet with a like instance, 1 Sam. ii. 3. where, upon the threats of Nahash, king of the children of Ammon, or, as others suppose, the captain of his host, the elders of Jabesh Gilead desire a respite of seven days to send messengers into all the coasts of Israel, and promise to surrender themselves, if in that time none came effectually to their help and relief. And the event answered accordingly; for as the text there says, "the spirit of the Lord stirred up Saul," to come to their assistance within the expected time, and they proved victorious.

Ver. 32. This verse is entirely omitted by the Vulgate, but is retained in the other versions.

CHAP. VIII.

NOW at that time Judith heard thereof, which was the daughter of Merari, the son of Oz, the son of Joseph, the son of Oziel, &c.] The versions differ greatly in the names of the fifteen descents here mentioned. The Syr. and Gr. particularly from the Vulg. One reason of this difference perhaps may be, that the same person is here called by two different names, one of which is mentioned in the Greek, the other in the Latin versions; or the confusion which is observable in the genealogy, may probably come from hence, that the copyists have put all the proper names, which were in different verses, into one; and by that means have intermixed and confounded the relations of Judith, with those of her husband Manasses. What seems to confirm this strongly is, that the genealogy of Manasses, which Fulgentius gives separately, and in a more concise manner, Epist. ii. ad Gall. is ranked under, and connected with that of Merari, the father of Judith, in the Greek and Syriac copies.

Ver. 2. *And Manasses was her husband of her tribe and kindred.*] *i. e.* Of the tribe of Simeon, as Judith was, see ch. ix. 2. The Vulg. omits this particular, perhaps as a known and customary thing; thus Anna and Tobias were of the same tribe, and kindred. See Tob. iii. 15, 17. vi. 12. And Joseph and Mary were both of the house and lineage of David, and as such were espoused.

Ver. 3. *As he stood overseeing them that bound sheaves in the field, the heat came on his head, and he died.*] Manasses seems not only to have had the care of his own business and concerns abroad, but to have been an overseer by public appointment, and to have had the inspection and ordering the whole number of reapers, in that wide and large field adjoining to Bethulia. That there was among the Jews such a post or employment for public use, Josephus testifies, who mentions that such a charge of the fields, and of the labourers there employed, was committed to Æbutius. The being exposed to the scorching heat of the sun in an open plain, in the middle of the day, has often proved dangerous, and occasioned faintness, and sometimes mortal diseases; "Meridie ipso faciam ut stipulam colligat; tam excoctum reddam atque atrum ut carbo est," is mentioned as a punishment by Terence, Adelph. Act. v. Sc. iii. And Victor Uticensis speaks of it as a thing dangerous as well as irksome, "sub ardentis solis incendio cespites messium desecare." The writer of the Geoponics, has the same observation, τῶν ἐν τῷ ἡλίῳ ἐργαζομένων ἥλιος βλάπτει τὰ σώματα καὶ τὰς φλεβάς. It appears from the instance mentioned, 2Kings iv. 18, 20. which resembles this, that persons of note in ancient times (for the quality of his wife shews him to be no mean person, which also may be observed of Judith) looked after their corn, and oversaw their labourers. And sometimes for their health, and the increase of their estates, laboured with their own hands. See Jonah iv. 8. Matth. xx. 12. This and the five following verses should be put, as Junius places them, in a parenthesis.

Ibid. *And they buried him with his fathers in the field between Dothaim and Balamo.*] The Vulg. says expressly, that he died and was bu-

ried in Bethulia, his own city, the place of his nativity, " Mortuus est in Bethulia civitate sua, & sepultus est illic cum patribus suis;" with which agrees the old Italic version. Calmet contends that this is the truth, as no reason can be assigned why Manasses should be interred so far from his own tribe, and from the city of Bethulia, as the other opinion supposes: and should we even place Bethulia in the tribe of Zabulon, Dothaim would be at least thirty miles from it.

Ver. 4. *Judith was a widow in her house three years and four months.*] The Syriac reads in like manner; but Archbishop Usher makes the time to be three years, and six months, *ad A. M.* 3348. in which year he places the death of Holofernes. The Vulg. makes this quite clear, which has, " erat autem Judith relicta ejus vidua jam annis tribus, & mensibus sex," *i. e.* Judith had now been a widow so long before this great enterprize happened; for it cannot mean the three years and a half was the whole time of her widowhood, because she lived to be very aged, and never married after the death of her husband Manasses.

Ver. 5. *She made her a tent upon the top of her house.*] The Vulg. seems to understand this of a chamber in the upper part of the house, " in superioribus domûs suæ fecit sibi secretum cubiculum, in quo cum puellis suis clausa morabatur." The Jews that lived at a distance from Jerusalem, generally either went up into an upper chamber to pray, with the windows opened towards the temple, as is expressly mentioned of Daniel, ch. vi. 10. and of the apostles when assembled together, Acts i. 13. and of Sarah, Raguel's daughter, Tob. iii. 17. or when they were out of Judea or Jerusalem, and so could not go up to the temple at the hours of prayer, went up to the house top, or roof of the house, as is recorded of St Peter, Acts x. 9. for the sake of privacy, and to be freer from noise and distraction, turning themselves towards that part which looked towards Jerusalem, according to Solomon's prayer at the dedication of the temple, 1 Kings viii. 29, 30, 35, 38.

Ver. 6. *She fasted all the days of her widowhood.*] A greater instance this of her pious disposition, and of the tender regard which she had for the memory of her deceased husband. This great strictness and severity of life and manners, customary among the Jewish women, passed afterwards into the church. We read of Anna the prophetess, a widow of fourscore and four years old, " that she never departed from the temple, but served God with prayer and fasting, night and day," Luke ii. 37, 38. St Paul gives the like description of a truly devout widow, " she that is a widow indeed and desolate, trusteth in God, and continueth in supplication and prayers night and day; but she that liveth in pleasure is dead while she liveth," 1 Tim. v. 5.

Ibid. *Save the eves of the Sabbaths, and the eves of the new moons, and the new moons, and the feasts, and solemn days of the house of Israel.*] It is agreed on all hands, that it was the custom of all the Israelites who feared God, to observe the Sabbaths and the new moons, among the feasts of the house of Israel; and they seem carefully to have observed their solemn feasts in their worst, as well as in their best state, from their earliest to their latest times. See 1 Sam. xx. 5. 1 Chron. xxiii. 31. 2 Chron. ii. 4. viii. 13. xxxi. 3. Is. i. 13. lxvi. 23. Ezek. xlvi. 1. Hos. ii. 11. Amos viii. 5. And these Ezra took care to revive at the return from the captivity. But when the regard here mentioned to be paid to the eves of the Sabbaths and new moons first began, and on what occasion, and whether in use so early as the days of Judith, is much controverted. It is certain the custom was very ancient, but according to the Talmudists was not in force in the time of Judith, but afterwards in use among the Jews in their dispersions. Various reasons are assigned for the origin of this practice; Grotius thinks that the eves were thus respected, as a sort of fence to the law, which forbad fasting on any part of a festival, and that this was done by way of caution, that there might be no remains of a preceding sorrow on the day of the festival; for the eve before any festival was esteemed part of that festival: From whence the same custom was derived afterwards into the Christian church; and as the Jewish festivals were always kept from even to even, so the Sabbath began on the Friday evening, see Levit. xxiii. 32. Is. xxx. 29. And the feast of the Passover, it is well known, was always kept in the evening, and concluded with hymns, see Mat. xxvi. 30. Cunæus carries the matter further. That fasting was not only forbid on the Sabbath and its eve, but even on the day following the Sabbath, that the joy of that solemnity might not be disturbed, nor lessened by any sorrow or humiliation, either preceding or subsequent, de Rep. Heb. l. ii. cap. x. Others imagine that the reason of this was, the almost impossibility of keeping a fast that day, being

the day of the preparation, so called by the sacred writers, because on it they were obliged to make provision of victuals for the Sabbath, and could not well avoid tasting of what they were so preparing. Scickard de Purim. With respect to the new moon in particular, and the not fasting on its eve, it probably began when the Jews appointed two feasts the beginning of each month, for fear of being wanting in any respect or particular which the law required; as to guard also against any inconvenience, from the uncertainty of the precise time when the new moon appeared. Calmet is inclined to think, that what is mentioned of the eves of the Sabbaths, and of the new moons, is an addition, as no notice is taken of them either in the Syriac or Jerom's version, and that the practice referred to, is probably later than the days of Judith: That the Greek translator inserted the clause in that version, as being the custom of the Jews at that time when it was made, and in the parts where he lived, though it might not be in the original from whence he translated.

Ver. 7. *She was also of a goodly countenance, and very beautiful to behold.*] This may be concluded from the power which she appears to have had over Holofernes, and his being captivated at first sight; a conquest not to be wondered at, especially if she was not older at that time than twenty-five years, as Prideaux conjectures: but supposing her forty-five or more, the expression is as justifiable as that Gen. xii. 11. where Sarah, who was then sixty years old, is said by Abraham to be γυνὴ ὡραίοσπος: this particular, as well as her being rich, is here added, lest any should think that she embraced the strict manner of life here described, rather out of necessity than choice. But in one so accomplished, severity and retirement are not a little to be admired, and in proportion as her beauty was amiable, her humility to decline appearing in public view, was the more exemplary and meritorious; particularly her wearing sackcloth, and using such austerities in dress and appearance, as naturally contributed to disfigure and lessen the agreeableness of her person, which the generality of the sex take such pains to improve by studied ornaments, shews her to have been devoid of affectation and vanity. For continual fasting in the midst of affluence and abundance, save on the eve of certain festivals, and particularly her choosing to continue in a state of widowhood, though she had many offers and temptations to change her condition, see ch. xvi. 22. are not less worthy of admiration and notice. In fine, a virtue so perfect received a new and additional lustre, as appearing among a people sensual and carnal, who regarded pleasures, riches, and marriage, as substantial parts of happiness. Fulgentius proposes her as the most perfect pattern of widowhood, and gives the following fine character and elogium of her, which comprizes all the excellencies abovementioned, "Ecce vidua, præclara natalibus, facultatibus dives, ætate juvenis, specie inirabilis, divitias contempsit, delicias respuit, carnis incentiva calcavit, & induta virtute ex alto, non quæsivet secundo famulari connubio." De statuli viduali, Epist. ii. See also Hieron. Epist. x. Tom. i. p. 96.

Ver. 8. *And there was none that gave her an ill word, for she feared God greatly.*] The character which the historian gives Judith here, is a very high commendation, says St Jerom, considering how tender and delicate a thing the reputation of a young and beautiful widow is; who elegantly expresses his remark upon it in the following words, "Tenera res in fœminis fama pudicitiæ, &, quasi flos pulcherrimus, cito ad levem marcessit auram, levique flatu corrumpitur; maxime ubi ætas consentit ad vitium, & maritalis deest authoritas, cujus umbra tutatem uxoris est." Salv. Ad. And from the character here given by the author of this history of his heroine's piety, there is the less reason to credit the objections raised by some against her religion and modesty, from particular passages in it misunderstood; which we shall consider in their order, and reconcile with a just sense of both. The Abbot de la Chambre, in a funeral oration on one of the queens of France, took these words for his text, and observes upon them, "That they are perhaps the finest commendation that ever was given to woman; for though there may be some women, who, notwithstanding the prodigious detraction that has prevailed so long in the world, have yet escaped the attacks of it, yet this good fortune rarely happens to those, who have otherwise a shining reputation, and who are, as the text says, *famosissimæ*." So that we may challenge all the Greeks and Romans, to shew us a passage in their books, that in so few words gives us so great an idea, as these do, of the heroine Judith, who reached the highest pitch of glory and renown, and which is aptest to alarm and raise the envy of the world; yet her virtue and merits were so engaging and power-

ful, so guarded with discretion, and so incomparably amiable, as to silence and strike mute that restless and implacable passion. And what is further to be admired in our author here is, that he has so happily and justly pointed out the true cause of her matchless virtue, and the universal admiration it met with, "She had (says he) a great reputation in all things, and was secure from every evil tongue, because she was sensibly touched with the fear of the Lord." See Bayle's Dict. in voce Judith, Note D.

Ver. 10. *She sent her waiting-woman that had the government of all things that she had, to call Ozias, and Chabris, and Charmis, the ancients of the city; and they came unto her.*] By the *ancients of the city*, we are not to understand the oldest people in it, nor yet the priests, though the Vulgate has here *presbyteros*, but certain officers or magistrates so called. And though Joacim the high-priest is joined, ch. xxv. 8. with the ancients of the city, and is said in the Vulg. to come to Bethulia, "cum universis Presbyteris suis ut videret Judith," yet the Greek expresses it by ὁ γερουσία τῶν υἱῶν Ἰσραὴλ, i. e. the senate, or ruling elders of the people. Estius observes, that there is no one place in all the books of the Old Testament, where the word *presbyter* is taken in the sense of *sacerdos*, however it may be used in the New. And by the two ancients of the people, Suf. v. that are said to attempt Susanna's chastity, we are neither to understand priests, nor persons stricken in years, but stated judges, as is plain from the text itself. It may seem perhaps assuming in Judith, to send to these ancients, or magistrates to come to her, instead of going to them herself in person: But this ought not to be ascribed to any motive or principle of pride, as if from an affected superiority, she thought herself better, or more considerable than they; such a carriage by no means agrees with one, who on many occasions distinguished herself for her humility. It rather proceeded from her modesty, and unwillingness to expose to public view her beauty, which she had industriously concealed, that she desired them to come to her, that she might impart to them a matter of great consequence.

Ver. 12. *And now who are you that have tempted God this day, and stand instead of God amongst the children of God*] By limiting God to such a certain time as five days, or promising in his name help within that space; as if he could not help you, if he did not precisely do it at the time fixed by you, and his power then was shortened; contrary to that fine and just sentiment, ver. 15. Judith's reproof on this occasion was very just; for the fixing thus a time to the Almighty, besides the assuming a prerogative that did not belong to them, shewed a great diffidence in them; it was declaring they would no longer depend upon him, if he did not answer their expectation in the time limited. As true religion consists in just and worthy notions of God, in a modest and humble trust in him, submitting entirely in all events and exigencies to his pleasure, leaving the time and manner of deliverance to God's own method and determination; so to act otherwise is tempting God. To tempt God, in Scripture language, signifies to distrust his power, truth, or providence, after sufficient demonstrations and reasons given for encouragement to depend upon them. See Is. vii. 12. 1 Cor. x. 9, 13. These people, therefore, who had received so many proofs of the divine protection upon different occasions, betrayed a great want of faith, in fixing a limited time for his interposition and assistance; as if his wisdom and providence ought not to choose, when, and in what manner he would favour and relieve them. But such is the impatience and conceitedness of men, as to presume to fix the times and seasons which God has particularly reserved the disposal of to himself, and keeps in his own power.

Ver. 13. *And now try the Lord Almighty, but you shall never know any thing.*] i. e. Try if you can find out in this, or in any other matter of consequence, what the mind of the Lord is; the result of the enquiry will be, that you cannot do it to any certainty or perfection. The Geneva version has, "So now you seek the Lord Almighty, but you shall never know any thing;" i. e. you would penetrate into the secret designs and counsels of God, of which no body could ever fathom the depth. See Wisd. ix. 13, 14, 15, 16, 17. where the like sentiment is expressed more at large. Holy Job, describing the unsearchableness of God's wisdom, says, "Touching the Almighty we cannot find him out: He is excellent in power and in judgment, and in plenty of justice: he will not afflict.—Men do therefore fear him: He respecteth not any that are wise of heart," ch. xxxvii. 23, 24. It may not be improper incidentally to observe, that the last clause here is inaccurate in our version; it seems a reflection on the Almighty, as if he neglected, or had no regard to such as

are well disposed towards him; for that this is the meaning of the phrase, see Job ix. 4. Prov. x. 8. xi. 29. Exod. xxviii. 3, &c. The rendering of the LXX is much clearer, φοβηθήσονται δὲ ἀνδρὸς ἡ εἰ σοφοὶ καρδίᾳ; but the Geneva version is most agreeable to the context, "Let men therefore fear him, for he will not regard any that are wise in their own conceit;" and Coverdale's is much to the same effect, "It is not we that can fynde out the Almightye; for in power, equite, and ryghteousnesse, he is hyer than can be expressed; let men therefore feare him, for there shall no man se hym, that is wise in his owne conceate."

Ver. 16. *Do not bind the counsels of the Lord our God; for God is not as man, that he may be threatened.*] i. e. Think not to tie down God to terms and conditions, to assist you when, or in the manner ye please, as one obliges a debtor to pay in a certain fixed time, or to give security to satisfaction; for God is not a weak creature, like man, to suffer himself to be insulted, or intimidated by menaces. This verse is nearly the same with that Numb. xxiii. 19. especially if it be rightly translated, "God is not a man, that he should lie; neither the son of man, that he should repent;" where our version is by no means accurate, the verb ἀπειληθῆναι, the same that is here used, does not signify to repent, but to threaten. And in this sense the LXX translate the Hebrew word, Gen. xxvii. 42, and so ἀπειλέομαι is rendered by the Lexicographers, and not as signifying to *repent*. The verb εἰλέομαι, *vertor*, indeed has such a sense, but not the compound, ἀπειλέομαι. St Cyprian, who quotes this place of Judith, accordingly renders, "neque quasi filius hominis minas patitur." Testimon. cont. Judæos, l. ii. ch. xx.

Ibid. *Neither is he as the son of man that he should be wavering.*] οὐδ' ὡς υἱὸς ἀνθρώπου διαπηθῆναι. The reading of all the copies seems corrupt; the true one probably is, διαφληθῆναι, which is followed by all the ancient fathers, who quote this place; St Cyprian, particularly, has, "non quasi homo Deus suspenditur." We are justified in this alteration, by the parallel passage, Numb. xxiii. 19. where the verb used is διαφληθῆναι, which the Greek scholiast renders σαλευθῆναι, i. e. to be shaken in his resolutions, or to be in doubt or suspence what to do. It no where signifies to lie, as our version in that place of Numbers has it. See Origen and Theodoret. in loc. If we retain διαπηθῆναι, I think it should be derived from πίτνω, and the meaning be, *intreated*; i. e. God is not as a man that he may be threatened, neither as the son of man, that he should be persuaded, intreated, won by solicitations, or teasing. The versions understand it as coming from διαπτα. Vulg. "ad Iracundiam inflammabitur." Vers. Lat. vet. ut judicetur. Syr. "ut in ordinem redigatur," but I cannot reconcile it with that derivation.

Ver. 18. *For there is neither tribe, nor family, nor people, nor city among us which worship gods made with hands, as hath been aforetime.* Ver. 19. *For the which cause our fathers were given to the sword, and for a spoil, and had a great fall among our enemies.* Ver. 20. *But we know none other God, therefore we trust that he will not despise us, nor any of our nation.*] What Judith here urges, was an argument of real consolation to them in their present circumstances, viz. that, if the many calamities their nation at different times had laboured under, as desolation, captivity, and the sword, &c. were owing to the then corrupt and idolatrous state of the people, they had great reason now to hope, that being free from that crime and abomination, which was the occasion of their forefathers miseries (for it was a common and confessed observation among them, that the sin of the golden calves had a share in all their punishments) they might rely upon his favour and protection, and should not therefore, through despair of assistance, deliver themselves up rashly to their enemies.

Ver. 21. *For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled, and he will require the profanation thereof at our mouth.*] Judith cunningly aggravates the fault which they had committed, in being so dispirited, and ready to deliver up their city, from a consideration of a more public nature, viz. that on the safety and preservation of the city of Bethulia, depended even that of the holy city Jerusalem, and consequently of their temple and altar, and the right and regular performance of their whole religious service; as it was not allowable to offer sacrifice any where else but at the temple: it would therefore, she insinuates, be an instance both of great weakness, and rashness, to form a resolution to give up the city, if not relieved in five days; as it would be exposing at the same time their whole nation to the common danger; to defend which, and their most holy rites, from being discontinued or profaned, they ought rather courageously to shed the very last drop of their blood, than to pursue such an unadvised measure, to

the hazard of the common safety. There is a great variety in the Greek copies here; some have, ὅτι ἐν τῷ κληθῆναι ἡμᾶς, οὕτως καθῆσθαι πᾶσα ἡ Ἰουδαία. Others, ὅτι ἐν τῷ κληθῆναι ἡμᾶς, οὕτως κληθῆσθαι, κ. τ. λ. To which agrees the Geneva version, which has, "Neither when we shall be taken, will Judea be so famous;" and in one we have καυθῆσθαι. Our translators seem to have followed a copy different from the rest, which placed the comma after οὕτως; as does Junius likewise, "neque vero si deprehendamur ita, nominabitur Judæa amplius."

Ver. 23. *For our servitude shall not be directed to favour, but the Lord our God shall turn it to dishonour.*] The Geneva version has, *Our servitude shall not be directed by favour*, i. e. the slavery we shall bring upon ourselves, will not procure us the more favour; that we shall not have the better treatment for our tameness in yielding, we may be assured from the example of other nations, who have submitted. Junius seems to take it in this sense, when he renders, "non enim reddetur servitus nostra gratiosa." "Nous ne pourrons leur plaire par toutes nos soumisions, Nous ne trouverons point graces à leurs yeux," says Calmet in loc.

Ver. 14. *Now, therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us.*] ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν. Though Judith knew the great consternation and fright in which the besieged were, and their disposition to surrender, yet she would not address herself personally to the body of the people, notwithstanding she might with good reason have expected to have raised their drooping spirits, and made them resolute, by what she had to offer. But she chooses to apply herself only to the chief men of the city, to let them know and understand, that being the ancients and rulers of the people, and by consequence their life and soul, on whom they depended and placed all their hope, it was their duty, in so important a conjuncture, to animate them by their example, and to betray no signs of fear or despondency themselves, but rather to act like their great forefathers, who were "troubled on every side, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." For it has not only a bad aspect, but is generally attended with evil consequences, when those who are at the head of affairs appear themselves dispirited; and they are so much the more blameable herein, as by their pusilanimity they cast a damp and panic upon others, and probably will be thought to have contributed, through their discouragement, to any future miscarriage that may ensue. In like manner, as when generals who have the command of an army, and ought to animate and encourage the soldiers by their martial spirit and example, betray themselves signs of fear, and backwardness to engage; if afterwards it happens that they are vanquished by the enemy, they are deservedly in disgrace with their prince, as being the real, the reputed occasion at least, of the great loss sustained. A learned writer thinks the rendering here would be more proper, "their hearts agree or conspire with us," according to the use of the verb in some parts of scripture, as Luke xix. 48. See Hammond in loc. But the former sense, I think, more agreeable to the context, especially if we read, ἐξ ὑμῶν κρέμαται, as some copies have it, and is confirmed by the Vulgate rendering.

Ver. 25. *Let us give thanks to the Lord our God, which trieth us, even as he did our fathers.*] In this and the two following verses, there is an excellent advice given to all such as at any time labour under afflictions, and it consists of the following particulars: 1. That they are of such a nature, that, instead of being uneasy under them, men should rather give God thanks for them. 2. That they are graciously designed, and rather kind admonitions, than any real tokens of God's displeasure. 3. That God's most faithful servants, the patriarchs and prophets, have been visited in the same manner, for the examination of their hearts, and the trial of their patience. To which the Vulgate adds a fourth reason, that murmuring provokes God to inflict heavier judgments, as he did on the Israelites of old in the wilderness on that account. The words of that version are very observable, "Illi autem qui tentationes non susceperunt cum timore Domini, et impatientiam suam, et improprium murmurationis suæ contra Dominum protulerunt, exterminati sunt ab exterminatore, et a serpentibus perierunt;" exactly agreeing with the very words of St Paul, 1 Cor. x. 9, 10.

Ver. 28. *Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.*] The inhabitants of Bethulia don't seem hitherto to have made the least effort to defend themselves, no blood spilt, no remedy attempted. Thirst pressed them sore, and yet they had not the courage to attempt the Assyrian guard, that had seized upon the fountains and reservoirs of

waters. It was not without reason, therefore, that Judith reproaches them with want of courage. Upon reviewing and comparing the very different conduct and behaviour of her, and the persons she speaks to, one sees the observation, that God chuses the things that are weak, to confound the things that are mighty, remarkably verified: Judith, a defenceless widow, whilst the men around her quake for fear, and even the chiefs themselves give up all for lost, appears quite undaunted, and argues with so much coolness and constancy of mind, as well as strength of reasoning, as really to deserve the character Ozias here gives her. That one single woman should dare to venture on an act of such danger and boldness, and be so successful as to accomplish it, was owing at least to her great zeal for the safety of God's chosen people; or shall we ascribe it to a divine impulse?

Ver. 33. *I will go forth with my waiting-woman.*] The word in the ancient translations is, *abra*, which signifies a companion, or maid of honour, (such as ladies of the first condition had,) rather than a servant; for the same word in the LXX is applied to the women who attended both Pharaoh's daughter, Exod. xi. 5. and Queen Esther, ch. iv. 4. Thus Calmet understands the word. In other writers it is certain it signifies merely a servant, a chamber-maid, or house-keeper; and whether it is not to be taken in this latter acceptation, see ver. 10. compared with ch. xvi. 23.

Ibid. *Within the days that you have promised to deliver the city to our enemies, the Lord will visit Israel by my hand.*] Judith, ver. 11, 12, 13, 14, 15, 16, 17. blames Ozias and the rest of the governors, for presuming to limit the interposition of the Almighty within the space of five days, and does she not seem to do the same here herself, engaging for his assistance within that precise time? Was this in compliance with them, and that she might encourage their hopes; or shall we charge her with rashness and enthusiasm, for assuring them, that she should be the happy instrument to accomplish their deliverance within the fixed time? Or, with the Romanists, suppose, that she had an assurance of the successful event of her intended enterprise by some particular revelation? Without having recourse to this, it seems better to resolve Judith's engaging in so adventurous an exploit, into her strong confidence of God's favour and assistance, against an usurper of that honour and adoration which belonged to him alone.

CHAP. IX.

UNCOVERED the sackcloth wherewith she was clothed.] Ἐγύμνωσεν ὃν ἐνεδύσκετο σάκκον, i. e. She discovered the sackcloth she had upon her, by taking off some upper garment, which she probably put on occasionally, out of compliment to the elders that came to her. The Syr. makes her to tear her upper garment, "Scidit tunicam etiam, & apparuit saccus quo induta erat." According to Calmet the sense is, "She resumed her sackcloth, which she had put off to receive the governors of the city." Thus also Junius takes it, "Imposuit cilicium, positâ, quam induerat, veste;" and Grotius, who restores the Greek text, which he thinks corrupt, to this sense, and makes the true reading to be, ἣν γυμνωσαμένη ἐνεδύσκετο σάκκον. The Geneva version, which has, "She put off the sackcloth wherewith she was clothed," seems faulty here, and not to be reconciled with the context, which mentions, prostration, putting ashes on her head, and the like instances of humiliation, to recommend and enforce her suit more effectually to God.

Ver. 2. *O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her.*] Judith here begs of God to inspire her with a zeal, like that of Simeon who massacred the Sichemites to punish the violation of his sister's honour, in order to take vengeance of the blasphemous Assyrians, and to deliver his people from their present sad state, and the imminent danger that threatened them. But does not the book of Genesis acquaint us, that this action of Simeon and Levi, very much displeased Jacob their father, and that he condemned it as cruel and unjust? See Gen. xlix. 5, 6. compared with ch. xxxiv. 30. How then can we excuse Judith for commending this fact of Simeon, whom Jacob cursed for the very barbarity of it? But in answer it may be said, that these words do not necessarily imply that she applauded the fact, nor does the phrase of God's giving a sword to take vengeance, mean any thing more than his permitting such an action to be done. As he may be said to put the like means of destruction into the hands of tyrants, whom he occasionally makes his scourges. The like may be said of other wicked persons, whom he sometimes permits in his anger, to execute his justice upon a people, often not more abandoned, and undeserving than them-

selves, see Jerem. xxv. 9. And thus he is said to arm his creatures to avenge his honour, or to make the creature his weapon for the revenge of his enemies, Wisd. v. 17. see also Joel ii. 25. So that nothing can be concluded for the merit of the person, that is occasionally made the instrument of God's vengeance. Judith rather praises God for his justice in revenging such an instance of brutal lust, though executed by the sword of cruel Simeon; she only commendeth the zeal, or just indignation shewn on the occasion, but by no means justifies the cruel manner of revenging the affront. The resentment of such an injury was just, but the involving such a number of people in its punishment, was a criminal excess of zeal, and an instance of great barbarity.

Ver. 3. *Wherefore thou gavest their rulers to be slain, being deceived.*] The difference between the people of God, and idolatrous nations, was visible in the point of lust, and carnal uncleanness, from the first separation of them, as appears by the zeal of Simeon and Levi, here mentioned, for their sister dishonoured. The idolatrous nations, who were abandoned to the service of strange gods, as the Sychemites were, looked upon all uncleanness of this nature, as a thing indifferent, and made no account of it, but in civil regards, as it dishonoured the house, or tainted the issue; being deceived or mistaken in considering it in this respect only; but the Israelites, being bred in the knowledge of the true God, and of the abomination, in which he hath all such acts of uncleanness, regarded them in a moral or religious view; and if they acted herein, as the idolaters, or seemed to countenance them in others, by overlooking them, thought they could no longer be taken for God's people. Hence Simeon and Levi proceeded probably to revenge the injury offered to their sister, considering it as an act, which God had forbidden, which his true servants abhorred, and was a pollution of the holiness of their blood, which distinguished them from idolaters. See Thorndike of the Laws of the Church, p. 62. Calmet observes, that the description in these verses of this foul act, and its consequences, are described poetically, and that it is probable, that this writer had read the poets, as appears from ch. xvi. 7.

Ver. 5. *For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.*] The Geneva rendering here comes nearer the Greek, "for thou hast wrought the things afore, and these, and the things that shall be after," i. e. As thou wast the author of all the miracles done in our forefathers days, so thou art no less of those that now come to pass, or shall hereafter. All events succeed one another by the ordering of thy wise providence, which has so disposed them, according to thy eternal counsel. The last clause the Vulg. renders indeterminately, "Illa post illa cogitasti," which seems to imply such a succession of thoughts in God, as is observable in the human mind; but I conceive the meaning there to be, that God executeth the things that are present at the same time in the divine mind, at different successive times; or that all things done gradually in time, were at once, and all together in his sight and knowledge.

Ver. 6. *Yea, what things thou didst determine were ready at hand, and said, Lo, we are here.. for all thy ways are prepared, and thy judgments are in thy foreknowledge.*] The Geneva version is clearer, "For the things which thou dost purpose, are present, and say, Behold we are here; for all thy ways are ready, and thy judgments are foreknown," i. e. Thy infinite prescience foresaw all things with their events, and what thou didst at any time determine to effect, must necessarily come to pass. For thou executest without any difficulty whatever thou pleasest; no obstacle lies in thy way, thy measures are never wrong, nor thy designs ever ill concerted; nor is it possible that they should be discovered, or disappointed by thine enemies, as the means that thou employest are sure and infallible. The mighty power of God in producing, as it were instantaneously, whatever his wisdom determines to have done, is beautifully described in the following words, "What things thou dost determine, are ready at hand, and say, Lo we are here," see Job xxxviii. 35. The Syr. rendering of them is much to be admired, "Tu cogitasti, & facta sunt; consultasti, & steterunt coram te; vocasti, & dixerunt, Ecce hic sumus." The observation in the latter part of the verse about the divine prescience, is parallel to that, Acts xv. 18. "Known unto God are all his works from the beginning of the world." Seneca has almost literally expressed the same sentiment, "Nota est illis (sc. Diis) operis sui series: omnium illis rerum per manus suas iturarum scientia in aperto est; nobis ex abdito subit: & quæ repentina putamus, illis prævisa veniunt, ac familiaria." De Benefic. iv. 32.

Ver. 7. *For behold the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear.*] ἤλπισαν ἐν ἀσπίδι ἢ ἐν γαισῷ, *gæsum* or *gæsus*, was a javelin used among the Gauls. See Cæsar de Bell. Gall. l. iii. And from them the Greeks and Romans borrowed the word. We meet with it in the LXX, Josh. viii. 18. which the author of the book of Ecclus, reciting the same story, renders by ῥομφαία, or a sword, ch. xlvi. 3. see Hody, De Vers. Græc. auth. l. ii. But Symmachus and the Vulg. render it by a shield.—This verse seems not well connected with the foregoing; the Vulg. expresses it clearer, and illustrates it by the example of the Egyptians, whom God destroyed for their self-sufficiency and presumption, "Respice castra Assyriorum nunc, sicut tunc castra Ægyptiorum videre dignatus es, quando post servos tuos armati currebant, confidentes in quadrigis, & in equitatu suo, & in multitudine bellatorum; sed aspexisti super castra eorum, & tenebræ fatigaverunt eos. Tenuit pedes eorum abyssus, & aquæ aperuerunt eos. Sic fiant & isti, qui confidunt in multitudine sua," &c.

Ver. 10. *Smite by the deceit of my lips, the servant with the prince, and the prince with the servant.*] i. e. Prosper the stratagem which I have laid, to lead the enemy into a mistake by my words, and inflame their general with such a fond love of me, as may prove a snare to deceive and ruin him. But how could Judith entertain any hopes of success from such a request? Can we suppose, consistently, that God would approve of either of these ways? Can the God of truth patronise falsehood, or the most pure Being favour any attempt towards impure lust? To this it is answered, on the other hand, that the reading of some Greek copies, is, πάταξον ἐν χείλεσιν ἀγάπης μου, and not ἀπάτης, as our version has it; and so the Vulg. expressly renders, "Capiatur laqueo oculorum suorum in me, & percutiet eum ex labiis charitatis meæ." *2dly*, That it was the opinion of those times, that in a lawful war, surprise, stratagem, deceit, and craft, were fair and allowable; that one might disguise, dissemble, counterfeit, and use all possible means to conceal a design, which the enemy has no right to know; and that if through misrepresentation, or equivocation, he be led into any mistake, prejudicial to his safety or interest, there is no just ground of complaint, according to that old maxim, "Dolus, an virtus, quis in hoste requirat?" Thus Jael prevailed, by the deceit of her lips, against Sisera, Judg. iv. 18, 21. And Grotius thinks the men of Jabesh Gilead used the like deceit towards the Ammonites, 1 Sam. xi. 10. And thus Elisha deluded the Syrians, 2 Kings vi. 18, 19. See Grotius, De Jure Belli & Pacis, c. i. § 17. But however some casuists may gloss over mental evasions, equivocations, untruths, and officious lies, as they term them, yet the case is widely different, when one forges express lies, with a direct intention to betray men into wrong measures, and evil counsels, to their ruin; especially when religion is made an accomplice in the cheat, when it is pretended, that what is spoken is by inspiration of God, and from a zeal for his religion and glory, see ch. xi. 16, 17, 19. when studied arts and allurements are made use of to stir up impure love, and kindle an unlawful flame, and thereby to destroy the soul, as well as the body; than which complicated mischief, nothing can be more cruel, or more contrary to the law of God. It is well known in what an exemplary manner God treated the Midianites, for following the evil counsel of Balaam, to send their daughters into the camp of the children of Israel; what vengeance he took of the false prophet, that gave that insnaring advice, and of the Midianites that followed it, and of the Israelites that were seduced, and corrupted thereby, Numb. xxxi. 16. "For these, and the like reasons (says Calmet) we cannot approve, in all respects, either the prayer or action of Judith; we commend her good intentions, and think, that the uprightness of her designs, and her ignorance, abate much of the crime: We neither blame her for concealing her purpose, nor for leading Holofernes into a mistake, nor even for the murder of him; for all this is just and allowable in a lawful war. Yet will not this suffice entirely to excuse her; a lie, told with so much solemnity, and carried on through her whole conversation, with Holofernes, is still indefensible. The employing her beauty, and all her little winning arts, to inflame his passion, and thereby exposing her person to a rude attack, is a step likewise not to be justified."

Ver. 11. *For thy power standeth not in multitude, nor thy might in strong men.*] It was a firm persuasion of this truth, that induced Jonathan and his armour-bearer only, to attempt the Philistine's garrison, "It may be that the Lord will work for us, for there is no restraint to the Lord, to save by many or by few," 1 Sam. xiv.

6. By the same, Gideon, with the three hundred men, prevailed over the Midianites, Judg. vii. 7. This also encouraged king Asa, when Zera the Ethiopian came out against him with a thousand thousand; he comforts himself with this reflection, "Lord, it is nothing with thee to help with many, or with them that have no power; we rest on thee, O Lord, and in thy name we go against this multitude," 2 Chron. xiv. 11. Not unlike this is Judas Maccabæus's observation to his soldiers, who seeing a mighty host of the ungodly coming against them, discouraged at the sight, said to him, "How shall we be able, being so few, to fight against so great a multitude, and so strong?" Whom that great and good leader thus piously comforts, "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company. For the victory of battle standeth not in the multitude of an host, but strength cometh from heaven," 1 Macc. iii. 17, 18, 19. Artabanus's speech to Xerxes, who had a much larger army with him in his expedition against Greece, surprises us, as coming from a heathen, "Ingens exercitus ab exiguo profligatur, quoties Deus iis, quos detestatur, aut metum aut tonitru incutit."

Ver. 13. *And make my speech and deceit to be their wound and stripe.*] i. e. Make the deceit of my speech to be their ruin, ὡς διὰ δυοῖν, not unlike that of St Paul, Col. ii. 8. "Beware, lest any man spoil you through philosophy and vain deceit;" i. e. through the vain deceit of philosophy, or through the deceit of vain philosophy. Our version follows a copy which read, δὸς λόγον μου ἡ ἀπάτην εἰς τραῦμα, κ. τ. λ. and so the Alex. MS has it. Other copies have, δὸς λόγον μῶν, ἡ ἀπάτην ἡ τραῦμα, ἡ μώλωπα αὐτοῖς, i. e. make my speech to be a snare, and hurt to them. In this sense Junius takes it; "præsta ut sermo meus sit fraudi, & vulneri, & cicatrici istis." The Geneva version affords another, but more obscure sense, i. e. "Grant me words, and craft, and a wound, and a stroke, against them that enterprise cruel things against thy covenant."

Ver. 14. *And make every nation and tribe to acknowledge, that thou art the God of all power and might*, &c. It seems as if the former part of this verse had suffered much by transcribers, as the reading of the Greek is so different in the several editions. Some copies have, ἡ ποίησον ἐπὶ πᾶν τὸ ἔθνος σου, ἡ πάσης φυλῆς ἐπίγνωσιν, τοῦ εἰδῆσαι, κ. τ. λ. Others, ποιησον ἐπὶ παιδὸς ἔθνος σου, ἡ πάσης δυναμιος ἡ κράτος, ὅτι οὐκ ἐστι ἄλλος, κ. τ. λ. The Alex. MS seems to retain the true reading, ποίησον ἐπὶ παιδὸς ἔθνος σου, ἡ πάσης φυλῆς ἐπίγνωσιν, τοῦ εἰδῆσαι ὅτι σὺ εἶ ὁ Θεὸς, Θεὸς πάσης δυνάμεως ἡ κράτους, ἡ οὐκ ἔστιν ἄλλος, κ. τ. λ. To which agrees the Syriac, "Fac toti populo tuo, & omnibus familiis, ut sciant te esse Deum omnis potentiæ & dominii, nec esse alium qui protegat Israel, præter te:" And the Geneva version, "Shew evidently among all thy people, and all the tribes, that thou art the God of all power and strength, &c." The sense, I conceive, will be somewhat improved, and the wish more extensive and affectionate, if by a small transposition we read the passage thus, ποίησον ἐπὶ παιδὸς ἔθνος σου ἡ πάσης φυλῆς ἐπίγνωσιν, κ. τ. λ. which Junius greatly confirms, "Affer in omni gente notitiam tui, & totius potentiæ tuæ," &c.

CHAP. X.

Ver. 3. *WASHED her body all over with water.*] The Jews first washed, and then anointed themselves with precious oil. So Naomi to Ruth, "Wash thyself therefore, and anoint thyself," ch. iii. So David, after the death of his child, rose up, and washed, and anointed himself, 2 Sam. xii. 20. The like is mentioned of Nausicae and her maids.

Αἱ δὲ, λοεσάμεναι, ἡ χριεσάμεναι λίπ' ἐλαίῳ,
Δῶπιν ἑπειθ' εἵλοντο. Od. vi.

Ibid. *And anointed herself with precious ointment.*] This refers to the Jewish custom of anointing the head, more particularly on festivals and other solemnities. Instances of this in profane story are almost innumerable in the description of their festivities. And that it was usual among the Jews, appears by many passages. Thus Psal. civ. 15. we have mention of oil, "to make a cheerful countenance." And in this sense learned men understand the "oil of gladness," Psal. xlv. 8. as referring to the oil used on festivals, which are expressly called gladness or joy," 1 Chron. xii. 40. But that passage in Eccles. ix. 8. comes nearest to what is here mentioned, "Let thy garments be white, and thy head want no ointment." See also Luke vi. 17. On the other hand, upon days of humiliation and mourning, and particularly on the great day of expiation, the Jews were interdicted both washing and anointing, 2 Sam. xiv. 2. Dan. x. 3. Though Judith is described in this, and the following verse, with braided hair, and with a rich mitre, or bonnet, tied round her head with ribbons finely embroidered, and with other decorations and ornaments, yet are these no certain signs or tokens of a loose turn of

mind, or of wanton inclinations; though Jezebel, indeed, is described with some of them, 2 Kings ix. 30. but her character is the very reverse of this heroine's. They are such only as were worn by the women of that age of condition and distinction, and were now only occasionally used, to set off her person for the better accomplishment of the great design in hand. What the Vulgate here adds, that God himself, at this time, gave her uncommon and irresistible beauty, to make her admired and amiable in the eyes of all beholders, has no foundation in any of the other ancient versions.

Ibid. *And put on her garments of gladness wherewith she was clad during the life of Manasses her husband.*] It may seem, surprising that Judith, who was so cautious of exposing her person to public view, and was so singularly strict in her dress, should on a sudden put on fine and gay apparel, to allure the eyes of all men that should see her: But this she did to ingratiate herself the more to Holofernes, to disarm his fury and resentment against her, as one of the Hebrews, and thereby to procure her a more favourable audience and admittance. Her putting on the very garments she wore in her husband's lifetime, was probably to remind her, that, being attired in these, it was incumbent on her to behave with as much distance and reserve as in her conjugal state, to prevent her yielding to any criminal solicitation, by the very sight of them; to be careful not to reflect any dishonour, through misconduct, on her husband's memory, but to revere his ashes, by preserving her chastity as a widow. This seems to be St Ambrose's meaning, when speaking of this particular, he says, "Et bene conjugales pugnatura resumpsit ornatus, quia monumenta conjugii arma sunt castitatis; neque enim vidua aliis aut placere possit, aut vincere." De Viduis.

Ver. 5. *And filled a bag with parched corn, lumps of figs, and with fine bread.*] These are the principal food of the eastern nations; the constitution of their bodies, and the nature of their clime, inclining them to a more abstemious diet than is used in colder countries. And she took her own provisions with her, that she might not be obliged to partake of the victuals of the Gentiles, which the law made her to regard as polluted and defiled, ch. xii. 2. Ἄρτος καθαρὸς, here means unfermented bread, pure, and free from leaven. Instead of which the Vulgate has, *panem et caseum*; and the Syriac renders in like manner.

Ver. 12. *I am a woman of the Hebrews, and am fled from them, for they shall be given you to be consumed.*] See ch. xi. 15. It is to be observed, in general, of the speeches of Judith, that many expressions therein are spoken ironically, and many equivocally, or with a double meaning. Here she cunningly conceals the truth, when she says, that they shall be given you to be consumed, having some such mental reservation as this, Unless God extraordinarily interposes in their behalf; which she seems to be well assured of. Others consider these words as spoken prophetically, as presaging some future captivity to the Jews unless they repented. In this light the generality of expositors consider Judith's conduct, and endeavour to excuse her from any imputation of falsehood.

Ver. 13. *I am coming before Holofernes, to declare words of truth.*] Which indeed she did with respect to herself, that she was a woman of the Hebrews, and had left, or fled from them, see ch. xi. 12. But supposing her to speak ambiguously, ironically, or even deceitfully, is she not excusable, if it be considered, that the war which the children of Israel were engaged in at this time was a just and necessary one; and that, in the judgment of most casuists, stratagem, dissimulation, and even deceit, in such circumstances, have been thought allowable? See note on ch. ix. 10. But how shall we justify her when she says, in the latter part of this verse, "I will shew him a way whereby he shall go, and win all the hill country, without losing the body or life of any one of his men?" She seems to have made her promise good in effect, when she acquainted Holofernes, ch. xi. 12. with the state of the besieged, that their victuals failed them, and their water was scant, and therefore were under a necessity of surrendering speedily. So that what she says about taking the hill country, without the loss of a man, was true, considered in this light, as there was no need of force, or the hazard of an action, where the famine was so pressing; though this, indeed, was not the whole of the business she came about, and her main and principal design she concealed in her own breast. Thus Samuel, when sent to anoint a king at Bethlehem instead of Saul, to prevent his killing him, gave out, by the order of God, that he came to sacrifice to the Lord, 1 Sam. xvi. 2. The excuse was not only plausible, but the thing itself true; but still the chief part of his commission he kept to himself, viz. anointing David to be king. Herein Samuel and Judith were both alike, that they spoke the truth, but did not think it proper or safe to lay open their whole purpose.

Ver. 14. *Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, &c.*] As the courage of Judith must be acknowledged great and uncommon, to venture into the Assyrian camp, accompanied only with her maid, so early as the break of day, *circa ortum diei*, as the Vulgate has it, so it is equally to be wondered at, that the soldiers should offer no rudeness of any sort to her; but, on the contrary, for her safer conduct, should appoint her a guard of an hundred men till she reached the general's tent. We must, I conceive, ascribe this unusual civility to some of the following causes; either to the majesty of her countenance; the splendour and eclat of her dress and appearance, which bespoke her a person of distinction; or to the importance of the dispatches which she said she brought with her; or, lastly, to the divine protection. St Ambrose makes the same reflection, "In qua fœmina insidiosæ pulchritudinis novitatem hostilis exercitus vehementer expavit, ut in ejus obsequio vires amitterent, arma projicerent, et colla curvarent. Deducitur ad prætorium subjectis ordinibus fraus Holofernis, et lugentis victoria civitatis." Serm. 228.

Ver. 19. *And every one said to his neighbour, Who would despise this people that hath among them such women?*] This remark of Holofernes's soldiers very much resembles, says Madam Dacier, that of the venerable old counsellors in the third book of the Iliad, who, though they had suffered all the calamities of a tedious war, and were consulting upon methods to put a conclusion to it, upon seeing Helen, the true and only cause of it, approaching towards them, are struck with her charms, and cry out,

Οὐ νέμεσις, Τρῶας καὶ ἐυκνήμιδας Ἀχαιοὺς
Τοῖδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἐοικεν.

which Mr Pope has thus beautifully rendered,

———No wonder such celestial charms
For nine long years have set the world in arms.
What winning graces! what majestic mien!
She moves a goddess, and she looks a queen!

Ver. 21. *Now Holofernes rested upon his bed, under a canopy, which was woven with pearls, and gold, and emeralds, and precious stones.*] This piece of state, more agreeable to the softness of an eastern monarch, however customary in times of peace, and suited to the indolence of the tender and delicate, was an indulgence not so much to be affected by a soldier. The business and hurry of a camp scarce admits or requires state, and therefore we conceive but meanly of Holofernes, and should of any general, to see him at such a time extended on a sofa, or lying ingloriously under a magnificent pavilion, as if luxury and pleasure were chiefly regarded. Horace's observation, considered either as a reflection on Antony himself, or on the degeneracy of the old Roman spirit, by the introduction of effeminate softness, is very just and apposite,

Romanas (eheu posteri negabitis)
Emancipatus fœmina
Spadonibus servire rugosis potest.
Interque signa (turpe!) militaria
Sol aspicit Conopeum. Epod. Od. ix.

Ver. 22. *And he came out before his tent, with silver lamps going before him.*] Either because it was yet scarce daylight, see ch. xi. 5. or because it was dark within the tent of Holofernes; for it consisted of two apartments, an antichamber, and a withdrawing or inner room. From the latter he came out to meet Judith, preceded by servants carrying lamps, which were continually, as Calmet supposes, burning in it. In this piece of state Holofernes may be thought to imitate the customs of the Persians, among whom it was usual to carry fire before their kings, as it was afterwards done before the Roman emperors, and is at present before the emperor of the Turks. Whether this was a Persian custom or not, herein, however, we know, that all the oriental nations were unanimous, *viz.* in affecting pomp and grandeur.

Ver. 23. *She fell down upon her face, and did reverence unto him: and his servants took her up.*] It was neither a sudden fright at the sight of this great and formidable general, that thus affected Judith, for she, who seemed to have defied the whole Assyrian army, by passing thro' them with a single waiting woman only, would scarcely fall down in a swoon at the sight of one man, however considerable. Nor was it the eclat and splendour of all that pomp and magnificence which surrounded Holofernes that dazzled her senses, so as to occasion her falling down: Her prostration was rather an expression of duty and profound reverence, and a submissive token of her meanness and unworthiness to appear in his presence. The paying him a sort of worship and adoration, was an artifice to work upon his vanity, to recommend her to favour, and to draw him into her snare.

CHAP. XI.

WOMAN, be of good comfort: Fear not in thine heart, for I never hurt any that was

willing to serve Nabuchodonosor, the king of all the earth.] Οὐκ ἐκάκωσα ἄνθρωπον, ὅστις ἠθέλησε δουλεύειν, κ. τ. λ. I have never hurt any man that was willing to submit to and serve Nabuchodonosor; much less shall I injure a defenceless woman, who is fled to me for safeguard. Judith had but little reason to depend upon this declaration, or to trust to his veracity, as he sets out with a falsehood, in saying, that he never hurt any that submitted to his great Lord; for ch. iii. 8. mention is made of his casting down the frontiers, and cutting down the groves of such as had sued for peace, and had surrendered themselves and their cities, and had been received into protection.

Ver. 3. *Be of good comfort, thou shalt live this night and hereafter.*] How are we to understand *night* here, and in ver. 5. does it mean, that Judith first came to Holofernes in the night, and had an audience in his tent, as our version, following the Greek, seems plainly to represent it? But how then shall we reconcile this with ch. x. 10. where it is said, that the men of the city looked after, and followed Judith with their eyes till she had passed the valley, and then saw her no more; which intimates that it was not night, but rather, as the Vulgate has it, about day-break, or sun-rising, *circa ortum diei.* Possibly it might seem night to Holofernes, who went no farther than his antichamber, and had then lights burning in his tent; or else it must mean the night ensuing, or that he determined to have her be with him for a continuance. It is probable that Holofernes could not speak the Syriac or Chaldee language which Judith used; for ch. v. 3. he asks the princes of Moab who this people were, as if he was an absolute stranger to them; we must suppose, therefore, that the conversation which passed between them was managed by an interpreter.

Ver. 6. *If thou wilt follow the words of thy servant.*] Jael's behaviour to Sisera was not unlike this, when she said to him, "Turn in, my Lord, turn in to me, fear not," Judg. iv. 18. and with the like design of treachery. Such also was Rahab's receiving, concealing, and conveying away the spies, which was all a crafty management, assisted and carried on by an untrue suggestion: for she said, "There came men unto me, but whence they were, I wist not; and when it was dark, the men went out, but whither they went I wist not: pursue after them quickly, for ye shall overtake them:" and yet she knew they were concealed in her house at the same time, Josh. ii. 4, 5. It would be too bold to charge what she said and did upon the occasion with the guilt of a lie, since the writer to the Hebrews, ch. xi. 31. records her name with honour. In like manner, when a city is straitly besieged and sore distressed for want of either succours or sustenance, the casuists allow a liberty to amuse the enemy with feigned reports, and false accounts of their state, and to make use of any crafty stratagem they can devise, they may be of service or relief to themselves, though altogether inconsistent with the truth. This, and such like practices, have been thought sufficiently justified from the very state and exigency of things in time of war. For when people are at open hostility with one another, whether matters be managed by mere force, or cunning slight, it makes no difference; and therefore if it be lawful to kill an enemy outright, much more is it so to deceive him, though it be to his very great hurt. What some writers have observed to excuse evasive answers, or equivocating behaviour, in those mentioned, and other examples in sacred story, viz. that a mixt action may be commended for the good that is in it, or which it occasions, without any express notice or censure of the evil, seems applicable to the case of Judith.

Ibid. *God will bring the thing perfectly to pass by thee.*] i. e. God will execute what he has decreed and purposed, and will grant a complete victory. The expression is equivocal, and may either mean a victory to, or over you. Here it is to be taken in the latter sense, and as spoken with such a reservation, as that ch. x. 12. Holofernes understood her to speak of victory, by the surrender of the Israelites, or their overthrow; but Judith's meaning was, that the victory should be obtained by the death of Holofernes himself. The next sentence also is equivocal, viz. "My Lord shall not fail of his purposes," which may either mean that Holofernes, to whom she was speaking, and whom the compliments with the title of *her Lord*, should gain his point, if he would follow her advice; or, that her Lord God would infallibly execute his design, touching the deliverance of his people. Where Judith's speeches are capable of a double meaning, it is sufficient to free her from the imputation of lying, if one of the two senses be true, viz. that which she herself had in view, though Holofernes, and his officers might understand her in a quite different sense; who for their pride and repeated blasphemies deserved to be blinded in such

a manner as to interpret in his favour, what was really against them.

Ver. 7. *As Nabuchodonosor, king of all the earth, liveth, and as his power liveth.*] i. e. As true as it is that Nabuchodonosor liveth, and that his power is felt, and acknowledged by the nations around him, so true is it, that thou shalt not fail in thy purposes. It was a common form among the people of the east, to swear by the life of their kings, and other persons of great merit and dignity: thus Hannah, the mother of Samuel, swore by the life of the high priest Eli; 1 Sam. i. 26. Elisha by that of Elijah his master; 2 Kings ii. 4. Abigail by the life of David, when she met him as he went to avenge himself on the family of Nabal, 1 Sam. xxv. 26. and her compliments, and fair speeches to ingratiate herself, and sooth his anger, somewhat resemble those of Judith. Abner swore by the life of Saul, 1 Sam. xvii. 55. and Joseph by that of Pharaoh, Gen. xlii. 15. But in this sort of oath there was neither superstition nor idolatry: for neither these, swearing by the life of holy men, or prophets, nor the other by that of kings, regarded them in so doing as gods; but being persons held in reverence, and reputed sacred and inviolable, and as representing the power and majesty of God, whose ministers they were, the swearing by their life, was the introducing, and applying as it were a thing sacred, to attest the truth of what was spoken: and the setting such a value upon their lives, as of public concernment, was a species of homage, and so high a degree of political respect, as soothed the vanity of princes.

Ibid. *Who hath sent thee for the upholding of every living thing.*] This does not suit the character either of Nabuchodonosor, or Holofernes, who destroyed all before him, in pursuance of that prince's orders, who had vowed to avenge himself on all the earth; except it be understood as spoken ironically. Our version here seems inaccurate; the Greek εἰς κατόρθωσιν πάσης ψυχῆς will admit of another and better meaning, viz. for the new modelling, correcting, and reforming of all amiss, or that have been out of order, or given offence. And thus the Vulg. "Ad correctionem omnium animarum errantium;" and the Geneva version, "Whose power hath sent thee to reform all persons." But tyrants, such as Nabuchodonosor, however complimented, seldom concern themselves about reformation in earnest; they are indeed often scourges appointed by God to correct and punish wicked nations, such as the Assyrians were to that of the Jews, when they carried them away captive.

Ibid. *For not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air shall live by thy power, under Nabuchodonosor, and all his house.*] This is a rhetorical exaggeration; and the mention of animals, and things without reason, submitting to his jurisdiction, as well as men, means only, that whole provinces submitted to him, with all the creatures in and belonging to them, though indeed not voluntary, but through fear or compulsion.

Ver. 8. *For we have heard of thy wisdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.*] To free Judith from the imputation of lying, as flattery often partakes of it, it may be necessary to observe, that in what she says here of Holofernes, she declares rather the praises which others bestowed upon him, than praises him herself. For as there were many flatterers, that cried up the merits of that general, so even among those who had submitted to him, there were some who were forward to flatter him, upon those excellent qualities mentioned here, viz. the prudence of his conduct, his policy, and contrivance, and depth of stratagem; his power, or, as the margin has it, the favour he was in with his prince, his skill in military discipline, and the art of war; the great exploits he had performed, and his humanity and goodness to the vanquished. If this is only panegyric, it is not purely of her making; she is not answerable for the justness of the character, as she only mentions what others said of Holofernes.

Ver. 10. *Our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.*] The truth of this observation the Jews experienced in every stage of their state, from their first becoming a nation, to their ceasing to be so, by the captivity of the twelve tribes; their obedience or disobedience respectively ruined, or saved them. It was therefore Balaam's policy, says Philo, to make the daughters of Moab to sell the use of their bodies to the Hebrews, upon condition that they would sacrifice unto idols, as knowing that the children of Israel were not otherwise to be subdued, than by their own sinfulness, and breach of God's commandments, εἴδως Ἑβραίοις μίαν ὁδὸν ἀνάτρεψε παρανομίαν, see Numb. xxv.

and ch. xxxi. 16. And the like reflection holds true universally, that no divine judgment overtakes a nation, in any signal and exemplary manner, but what is brought upon it by its own repeated transgressions, and a confirmed obstinacy in sinning.

Ver. 11. *And now that my Lord be not deceived and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done.*] The sense of this, and the following verses, as they stand in our translation, is very obscure, occasioned by the great confusion of the tenses; nor do the Greek or Oriental versions afford any light or assistance. That of Geneva makes it rather clearer, by putting the three following verses in a parenthesis. Junius's exposition, founded on the context, seems most natural, only allowing, what is far from being unreasonable, that sin may then be said to lay hold of us, when first being conceived, it is entertained and encouraged, and as it were completed in our thoughts, before the actual commission of it: On this supposition, the drift of Judith's speech is to the following effect: The elders of Bethulia have judged it already allowable, and, in case of necessity, lawful to eat, what at other times is forbidden by the law; for form sake indeed they have sent deputies to Jerusalem for a dispensation from the Jewish Sanhedrim, which from their own practice in a similar case, they are assured of: But even now the inhabitants of Bethulia are guilty, and will suffer as such, for their wicked intention." Judith's design, without doubt, was to impose upon Holofernes, as is plain from ch. ix, 10, 13. and her story was framed to agree with what Achior had before told him, that if the Hebrews had, or should sin against their God, he might easily overcome them; She now shews there were such a sin in their hearts, and soon would be actually committed by them, as would stir up the anger of their God, the moment they should commit it, and the execution waited only the return of the messengers with the license instantly expected, and they would then immediately be given up to destruction, and even Jerusalem itself, and all Judea, as the sin would hereby become general, be a prey and spoil unto him. But, to give a shorter answer to this difficulty, may not Judith be supposed to speak here as of a fact already done, to shew her assurance of the certainty of it, and to gain the greater credit with Holofernes? Or by a Hebraism the præterit be put for the future, instances of which are not unfrequent?

Ver. 16. *God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.*] This address is so artful, as that the words of it admit of a double meaning: Judith inwardly meant her own enterprize, but Holofernes, from her speech, fondly concluded, that the God of the Hebrews was angry with the Jews, and had given them up to destruction; and this he imagined, through mistake, to be the cause of Judith's quitting them.

Ver. 19. *I will lead thee through the midst of Judea, until thou come before Jerusalem.*] Holofernes flattered himself from the intelligence and assurance given him by Judith, that he should go up thither himself in triumph; but her reserved meaning was, that his head should be carried thither, and through all Judea, in triumph.

Ibid. *And thou shalt drive them as sheep.*] This too is capable of a double meaning; the secret sense in Judith's mind was, that he should be the occasion, by the surprize of his death, of the Assyrians being driven in this manner, when the Jews should pursue after them, destroy many of them, and spoil their tents. What follows, viz. "A dog shall not open his mouth at thee," is also equivocal, and may either mean, that none shall oppose, or make any resistance to him, in his victorious march through Judea, or that when he is dead, and there is no longer any fear of him, he shall give no disturbance, or uneasiness to any. It is a proverbial expression, and used in this sense, Exod. xi. 7. Josh. x. 21.

Ibid. *For these things were told me according to my fore-knowledge, and they were declared unto me, and I am sent to tell thee.*] This is scarcely intelligible, as our version has it; for what necessity of telling or declaring the thing to her, if she herself had fore-knowledge of it? Grotius thinks the true reading of the Greek is, καὶ᾽ πρόγνωσιν θεῦ, according to the fore-knowledge of God. See ch. ix. 6. xii. 4. which is confirmed by the Vulg. "hæc mihi dicta sunt per providentiam Dei." Whichever reading we follow, she flatters manifestly Holofernes, in making him believe that God watched particularly over him for his good and preservation, by sending a person to him of such great penetration, and filled with the spirit of prophecy.

Ver 22. *God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.*] *i. e.* God hath dealt favourably and kindly with you, in sending thee hither, for thereby thou wilt save thy life. See ch. x. 15. Thus Calmet, "Dieu vous a favorisée de vous envoyer ainsi devant ceux de vôtre nation." The Vulg. has "Benefecit Deus qui misit te ante populum, ut des illum tu in manibus nostris." Our version follows the Greek, which is more explicit.

Ver. 23. *And now thou art both beautiful in thy countenance, and wittu in thy words; surely if thou do as thou hast spoken, thy God shall be my God.*] Junius thinks that Holofernes swears here by her beauty (instances of which, used by lovers, occur in Plautus, and other writers) that if she, or as the Vulg. has it, "Her God brought that to pass which she had promised and engaged for, he himself would become a Jew, and adopt her God." It is not easy to think, says Calmet, that Holofernes spoke this seriously, and in good earnest, as his conversion would prejudice his fortune; or he must certainly be ignorant, that the God of Israel allowed not any to worship strange gods together with him. He meant only hereby to flatter and please Judith, to insinuate himself into her affections, and to gain her love. And observing Judith to be a woman of strict piety, and strongly attached to her religion, he foresaw this would be the principal difficulty in the way of his passion; he declares, therefore, that a difference in religion ought not to create in her any distance or estrangement to his person, as he was ready to become a Jew, as soon as he saw the accomplishment of what she had assured him of.

CHAP. XII.

AND bade that they should prepare for her of his own meats.] Συνέταξε καλασρωθῆναι αὐτῇ ἀπὸ τῶν ὀψαρτυμάτων αὐτοῦ. Calmet, from the authority of the Syriac, which has, "Et jussit sterni ipsi, denique ipsi de convivio suo, &c. thinks the true reading of the Greek, συνέταξε καλασρῶσαι αὐτὴν, ᾗ δοῦναι αὐτῇ ἀπὸ τῶν κ. τ. λ. he ordered that a bed or couch should be prepared for her, and that she should sit, or lie down, and his own meat and provisions should be given her.

Ver. 2. *And Judith said, I will not eat thereof.*] It was the custom of ancient times (see Grotius on Dan. i. 8. Casaub. ad Athen. l. i. c. xi.) to consecrate all that they did eat or drink to their gods, by putting part of it on the altar, or casting it into the fire; so that to eat of meats and drinks so consecrated, was in effect to partake of things offered to idols. Whereas, by the laws of Moses, nothing was to be eaten or drank by the children of Israel, but which had been offered to the Lord, either immediately in itself, or virtually in the first fruits and offerings, Levit. xvii. 3. xxiii. 14. Deut. xii. 21, 26. The Jews, therefore, as appears from the examples of Daniel, and his associates, at the court of Nabuchodonosor, of Tobit at that of Salmanassar, ch. i. 11, 12. and of Nehemiah at that of Artaxerxes, who being cup-bearer to that king, was dispensed with from drinking the wine of the Gentiles; the Jews, I say, when they could not avoid conversing with the Gentiles, took great care to abstain, not only from things really sacrificed to idols, but from most things that came out of Gentile hands, because there was some presumption, that a part of most kinds, by way of first-fruits, had been consecrated to idols, the rest being by such first fruits deemed polluted, as dedicated to them. From the places above cited it appears, that the Jews forbore all meats and drinks that came from the Gentiles, in like manner as the Egyptians would not eat with the Hebrews, whom they looked upon as impure and profane, and esteemed it an abomination so to do, Gen. xliii. 32. When the enemies of the Jews aimed to vex and displease them, they compelled them to eat swine's flesh, and other forbidden meats, and great was the persecution of them by Antiochus, and other heathen rulers, especially in the times of the Maccabees. In like manner Julian the apostate, to be revenged upon the Christians at Antioch, made all the food that was brought to market, to be first dedicated at a heathen altar. Theodoret, l. i. ch. xiv.

Ibid. *Lest there be an offence*] The word σκάνδαλον, in general, signifies a *stone*, or *block*, or something in the way, at which men are apt to stumble and fall: and accordingly in the Old Testament it is taken for a fall, and sometimes for sin, the lapse of the soul, as it seems to be, Judg. viii. 27. and so the sense here may be, Lest by eating forbidden meats I sin against God, and so be an hinderance to what God had otherwise decreed to have brought to pass by my means for the public good. Or, 2dly, *Offence* or *scandal*, as it is rendered from the Greek, sometimes signifies a *snare*; and so another sense of this place may be, That she would not

eat with him, lest his table should prove a snare unto her, an occasion of falling, and an inlet to temptation. Or lastly, we may understand it of her giving offence to others thereby, as the word is used when applied to eating, 1 Cor. viii. 13. This determined the venerable and good Eleazar, not to eat even of his own lawful meat and provisions, because being brought to him secretly, he was apprehensive that many young persons might think that Eleazar, being fourscore years old and ten, was now gone to a strange religion, and so his dissembling prove a snare unto them, 2 Macc. vi. 18—24.

Ver. 4. *As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand, the things that he hath determined.*] Mess. of Port-Royal observe, that there is the less reason to believe that Judith is guilty of lying, as she occasionally confirms what she says by an oath; sometimes swearing by God, and asseverating solemnly, that she was sent from, and commissioned by him; at other times by the life of Nabuchodonosor, and here by that of Holofernes, which, if made use of in confirmation of any falsehood, is inconsistent with that character of her, ch. viii. 8. "that she feared God greatly." However this be, it is certain, that throughout almost her whole discourse with this general, she converses dubiously, or in equivocal terms, and particularly here, when she says, that the Lord will work by her hands what he has determined; she speaks of her design to cut off that general's head, and Holofernes understands her of delivering the Jews into his power.

Ver. 5. *Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning watch.* Ver. 6. *And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.*] According to the Vulg. Judith asks this favour of going forth to prayer at a distance from the camp, at her first entrance into the tent appointed her, which seems more probable, than disturbing Holofernes unseasonably by such a message towards the morning-watch. And indeed Judith had prepared Holofernes to grant this favour, by telling him on the preceding day, "thy servant will go out by night into the valley, and pray unto God," ch. xi. 17. Judith could as well have prayed within her tent, and God could as effectually have heard her from the most secret and retired part of it; but pesisting out of policy in her first resolution, of going forth at a distance from the camp for that purpose, she thought it an instance of more duty and respect, to apply for leave afresh. This conduct of Judith, though very artful, was regular, and of a piece, and left Holofernes no room to suspect her fidelity and integrity. For as it was necessary at first to take this precaution, so was it likewise to manage the liberty indulged her, of going forth for three days, in such a manner as to create no jealousy; that after having cut off Holofernes's head, and accomplished the great design she came upon, she might retire with more ease, safety, and confidence, to Bethulia again, without any stop, or molestation. To retire apart for prayer, that it may be performed with more earnestness and attention, and freer from the notice and hearing of the rude and profane, is certainly most laudable; but the true reason of Judith's procedure at this time, seems rather to be founded on artifice, than on any obligation either from the Jewish law, or custom. By this pretext, she induced Holofernes to think, what was contrived for his ruin, to be most advantageous to his great designs, and, under a notion of praying for victory and success in his undertaking, she opened a way to triumph more securely over the grand adversary of her country, and to facilitate her own safe return.

Ver. 7. *And went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp; and when she came out, she besought the Lord God of Israel, to direct her way to the raising up of the children of her people.*] One is astonished to see here a woman of such beauty go out in the night time, accompanied only with her waiting woman, and pass through the camp of the Assyrians, without any insult or violence offered to her. But it is most probable that the dread of Holofernes's resentment, who was captivated with her person, and regarded her as one who would soon crown his warmest wishes, hindered the soldiers from attempting any rudeness, or assault. There is no necessity to suppose, with the Romish expositors, that either an angel conducted her at first from Bethulia, or secured her each night from danger when she went out into the valley. The occasion of her going was to wash herself in a fountain, whether that at the foot of the mountain, whose aquæduct, according to the Vulg. Holofernes cut off from all communication with the city, is not material to determine; it may be more proper to observe, that fountain water seems particularly enjoined by the law,

Levit. xv. 13. Where the Chaldee interpreter has, *in aquis fontis*. Spencer adds this further reason, "Aqua fontana purior, & acrioris ad purgandum virtutis, adeoque lustrationi magis apta crederetur." De Purific. p. 774. Purification, or washing the hands or body before prayers or sacrifices offered to the deity, was a very ancient religious ceremony. The Egyptians, Greeks, Romans, all used these washings before their devotions; and from the heathens, probably, this custom was derived to the Jews, Spenc. ibid. p. 788. Philo περὶ φιλανθρωπ. Eurip. Alcest. ver. 157. Hom. Il. z. Ov. Fast. l. v. Virg. Æn. ix. Thus ch. xvi. 18. of this history, we read, that, as soon as the people were purified, they offered their burnt-offerings; and to this custom the Psalmist alludes, Ps. xxvi. 6. as the apostle also is thought to do, 1 Tim. ii. 8. "I will therefore that men pray every where, lifting up holy hands, ὁσίας χεῖρας, *puras manus*. 'Tis certain that the Jews even to this day, wash their hands before they enter the synagogue to pray. Leo Moden. de Jud. Rit. and from Mark vii. 2, 3, 4. it appears, that when they returned from market, or other public place, they used with great care and exactness this ceremony, to purify themselves from any defilement, which a converse with strangers, or the touch of any thing that was thought impure, according to the law, might occasion. And so Judith being all day in the camp of the Assyrians, probably took the opportunity of the night to wash herself, that she might purge or purify herself from any defilement or uncleanness which she might have contracted from conversing with Gentiles, among whom she was.

Ver. 9. *So she came in clean, and remained in the tent, until she did eat her meat at evening.*] It seems from this place, as if Judith, to fervent prayer for the happy success of her enterprise, added likewise strict fasting, to render herself more worthy to effect the deliverance of her people: for being an Israelite indeed, serving the God of heaven in spirit, day and night, ch. xi. 17. she rightly judged it necessary, to purify her heart before God of all that might displease him, as well as to use the outward ceremony of washing. And as thereby she returned pure, so she resolved to continue so both in body and spirit, passing the whole day in severe fasting until the evening before she took any refreshment; according to the custom of the more religious Jews, who used to fast not only till evening, but even till the stars began to appear. And nothing but prayer, added to such a severe discipline, say Mess. of Port Royal, could have kept one so beautiful, chaste, and virtuous, in the midst of a camp of rude barbarians; or enabled an instrument so feeble, to execute a work of such vast danger and importance. St Ambrose has the same remark, "Non bibebat fœmina Judith, jejunans omnibus diebus viduitatis suæ. His armis munita processit, & omnem Assyriorum circumvenit exercitum. Sobrii vigore consilii abstulit Holofernis caput, servavit pudicitiam, victoriam reportavit. Hæc enim succincta jejunio, in castris prætendebat alienis: ille vino sepultus jacebat, ut ictum vulneris sentire non posset. Itaque unius mulieris jejunium innumeros stravit exercitus Assyriorum." De Jejunio.

Ver. 10. *And called none of the officers unto the banquet.*] i. e. That he might be more at liberty, and have fewer witnesses of his intemperance and lasciviousness. Most of the copies have, εἰς τὴν χρῆσιν, but the Alex. and the Complut. which last our translators generally follow, have, εἰς τὴν κλῆσιν. Thus in the third book of Maccab. κλῆσοι, are guests invited to a feast, to which is opposed ἄκλητοι, in Homer, and *invocati* in Plautus. In the glossaries we have, κλήτωρ, and δειπνοκλήτωρ, *invitator*. And so Matth. xxii. 3. καλέσαι τοὺς κεκλημένους, is to be understood, and is an expression like that here, ἐκάλεσεν εἰς τὴν κλῆσιν.

Ver. 11. *Bagoas, the eunuch, who had charge over all that he had.*] Bagoas is not a proper, but a common name for an eunuch, at least for the chief of them, for so the principal ones were called among the Persians and Babylonians, according to Pliny, l. xiii. 4. Q. Curtius calls Alexander's eunuch Bagoas, l. x. Herod also had one called by the same name, Joseph. Antiq. l. xvii. 3. See Sulpit. Sever. Sac. Hist. l. ii. in not. We find eunuchs in vogue among the Assyrians, Babylonians, Medes, and Persians, and all the eastern princes. They were anciently employed in the most momentous affairs, all places of the greatest trust being filled by such. The term *eunuch*, therefore, does not always signify a real one, but often an officer at court, and near the king's person. In the book of Esther, i. 10. vi. 2. they are called *chamberlains* that served in the presence of the king; such as was Potiphar to the king of Egypt, as many have supposed. To them the Persians kings not only committed the guard of their own persons, Xenoph. Cyrop. l. vii. But likewise the education of their children; it being a custom among them to put the heir ap-

parent to the crown, as soon as he was born, into the hands of eunuchs, under whose tuition he remained till he attained the seventh year of his age, Plato in Alcib. Formerly they were entrusted likewise with the care of some favourite women, and to watch over their conduct. Thus Ovid,

Quem penes est dominam servandi cura Bagoæ.
Amor. l. ii.

as in latter times they have been employed in Seraglios. From the words, *φύλαξον τὴν γυναῖκα τὴν Ἑβραίαν, ἣ ἐστι παρὰ σοί*, it seems probable that Bagoas had the care of Judith, and that she lodged with him, or in his tent.

Ver. 12. *For it will be shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.*] These words of Holofernes are capable of a double meaning, and contain either a harmless invitation to the banquet, and innocent freedom of discourse; or in a bad sense they may imply an intention in Holofernes to abuse and debauch her; in which sense *ἰμπίω* is often taken by Lucian, Aristotle, and other writers. See particularly Hist. of Susanna, ver. 54. and 58. The Syriac and Geneva versions understand it in the former sense; the Vulg. and Sulpitius Severus, Sacr. Hist. l. iii. in the latter; which the conclusion of the verse and the context, see ver. 16. render most probable, and is better adapted to the dissolute character of the person spoken of, to say nothing of the profession. But what a mean and detestable opinion does it give us of Holofernes's honour, and of his loose and degenerate manner of acting, to hear him declare, that it will be a reflection and disgrace to him, not to have ruined a woman's virtue! as if it was a commendable triumph, or added to the laurels of a general, to glory in the spoils of beauty, or signalize himself by debauching innocence. And how degenerate must those, or any times be, when rapes are accounted gallantry, and brutal lust an accomplishment! as virtue wears not the attire of an harlot, so neither was Judith like any of his Assyrian prostitutes; he needed not have been afraid, if he did not draw her, i. e. as the Geneva version has it, allure her to him, that she would have ridiculed him for his backwardness, or reproached him for coming away undefiled; for as she would not permit indecent freedoms, so neither would she take them, nor act beneath the unblameable character she had maintained, by any criminal levity of conversation.

Ver. 13. *Then Bagoas said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.*] The infamous pander but too well understood his master's inclination; he therefore invites her freely to drink wine, the great incentive to lust. The Persians were much more free and dissolute at their entertainments, than the other nations of the east, who allowed not their women to appear at their banquets, nor to dine with them in public: they generally eat by themselves apart, and did not affect to be introduced on such occasions. One sees in the book of Esther how backward queen Vashti was to attend the royal summons, with what a fierceness of spirit she received the message, absolutely refused to go into the apartment where Ahasuerus was dining with his nobles, ch. i. 12. In the history of the Hebrews, and that of the Egyptians, we read of no women at their public entertainments, nor among the ancient Greeks; but the Persians took much greater liberties, had women promiscuously among their guests, and were very indiscreet, according to many writers, in their behaviour and conduct towards them, Herod. l. v. c. xviii. Justin. l. vii. Even lewd and infamous women sometimes attended to sing and dance before them, and were afterwards employed in scenes of wickedness. It is true that the manner of the Persians and Assyrians were not altogether alike; but they greatly resembled one another, says Calmet, and the liberties taken with women by the one, were to be found and paralleled in the other. One need only read the life of Sardanapalus to be convinced of the dissoluteness of their kings, nor have a stronger proof to what abandoned and vile purposes the daughters of Assyria, who served in the house of Nabuchodonosor, were employed, than the proposal made to Judith by this intriguing eunuch.

Ver. 14. *Then said Judith unto him, Who am I, that I should gainsay my Lord? Surely whatsoever pleaseth him, I will do speedily.* It hath been objected against this history, that the author of it makes his heroine act and talk in a manner not so well comporting with that sense of virtue and religion, which she professes to have, ch. xi. 17. for she seems, from this verse, as a woman devoid of modesty, who endeavour-

ed to ensnare Holofernes in a sinful amour, and answered to the declaration of a criminal passion, with too little modesty and reserve. To this it is answered, by its advocates, in favour of her conduct, that her answer to the eunuch's suggestions she might design for no more than a common compliment, which the situation of her affairs at that time obliged her to make. She might perceive, very likely, the bad design which the Assyrian general had upon her; but she did not think herself concerned to discover that she perceived it. She pretended, in some measure, to be ignorant of it; and to pretend an ignorance in what is proposed, when the thing is faulty, and will not bear an examination, is a point of modesty, as well as prudence; as where it will admit of a double construction, there to take it in the better sense, is even reputed an act of candour and good breeding. "Let not this fair damsel fear, (says the old Pander,) to come to my Lord, to be honoured in his sight, and to be as one of the daughters of Assyria, who serve in the court of Nabuchodonosor." How the daughters of Assyria, who served in this capacity, were used, Judith very probably had been informed; but since the eunuch put it upon the foot of a great favour and dignation done to her, she could do no less than return him a compliment. But then we all know that the offers of service, which upon every occasion we are so apt to make to one another, and those expressions of submission and respect which so commonly pass among us, are not to be taken in a literal sense, because they always imply a tacit condition. And therefore the answer, which the historian puts in Judith's mouth, "Surely whatsoever pleaseth him, I will do speedily," will fairly admit of this construction: "Whatsoever Holofernes shall desire of me, so far as is consistent with my duty, honour, and religion, I will not fail to do." See Calmet in loc. and Stackhouse's History of the Bible, vol. 1 There is also a further solution to be given of this seeming forwardness of Judith, that by *her Lord* she might mean the Lord God, whom she had all along endeavoured to please by her prayers, fastings, and special acts of faith; and might with good reason say to the eunuch, who was sent to her from Holofernes, "Whatsoever pleaseth him I will do, and it shall be my joy unto the day of my death;" and her meaning might only be, "I am willing to do what that good, and acceptable, and perfect will of God requires of me, and it shall be the pleasure of my life to fulfil it; as the accomplishment of it, I know, will be my happiness in this life, and be the means of blessedness in the other." The eunuch, indeed, who spoke to Judith in this manner, regarded his master, as the person whom she called *her Lord*, and being blinded with this persuasion, and interpreting Judith's answer by the passion of Holofernes, he contributed to make that general fall into the snare, which was his overthrow, without thinking of any evil consequence.

Ver. 15. *And her maid laid soft skins on the ground for her, over against Holofernes, that she might sit and eat upon them.*] Εἰς τὸ ἐσθίειν κλαλαχλινομένην ἐπ' αὐτῶν. It appears from hence, that Judith did not eat at the same table with Holofernes, but apart by herself, and on her own meats; not sitting, as our version has it, but recumbent, κλαλαχλινομένη, on soft skins spread on the ground, a custom among the ancients, which Homer mentions, Il. i. and Strabo, L. iii. The translator of the LXX, in our Polyglot, has, "Ut manducaret accumbens super eas, & ingressa recubuit Judith." Junius renders in like manner. The Jews' ancient posture at table was sitting. Saul, when he was king, sat upon his seat by the wall, 1 Sam. xx. 24. And they continued the posture of sitting, for the most part, in the reign of Solomon, Prov. xxiii. 1. At the feast of Ahasuerus, the princes lay on magnificent beds, Esther i. as they did also at the banquet Esther made for the king and Haman, chap. vii. which though it relates only to the Persians, yet shews the antiquity of this custom of lying at meals in the East. And after the Jews had acquaintance and dealings with the Babylonians, Persians, and Syrians, little or no mention is made of sitting at meals. The posture of lying at them sprang first from luxury and effeminacy, and as such it is mentioned by the prophets, Amos vi. 4, 7. Ezek. xxiii. 41. But after the captivity it became more general. In the gospel times, beds to lie on at their meals were common; our Saviour was on one of them when Mary Magdalen anointed his feet, and also when he ate the last supper with his disciples.

Ver. 18. *I will drink now, my Lord, because my life is magnified in me this day, more than all the days since I was born.*] The glory of which Judith speaks, was that springing from the hopes of victory, which she entertained over Holofernes, the person who aimed to triumph over her chastity; a conquest not of her eyes, but the effect of her courage; a satisfaction not arising from love, but hatred. For a woman so reli-

gious, so attached to the love of her country, and of the sanctuary in particular, was, we may be assured, averse to the addresses of this alien and barbarian, and very far from regarding it as an honour to serve and please him, whose design was, as she mentions in her prayer, to defile the sanctuary, and to pollute the tabernacle, where the great and glorious name rested, and to cast down the horn of the altar, ch. ix. 8. She could never have any thoughts, or inclination to respect and honour one so wicked, whom with such earnestness she implored God to give her grace to despise, and strength to subdue. As she had anticipated victory in her mind, and reflected on it as a glorious instance of the power of God, that the wicked and proud Assyrian should fall merely by the hand of a woman, she had reason to regard that day, when she should cut off the head of the grand adversary of her country, as the most glorious in her whole life.

Ver. 20. *And Holofernes took great delight in her, and drank much more wine than he had drank at any time in one day since he was born.*] I cannot better illustrate this than by St Ambrose's reflection upon it: "Temperantia virtus est fœminarum. Inebriatis vino viris, & somno sepultis, abstulit vidua gladium, exeruit manum, bellatoris abscidit caput, per medias hostium acies intemerata processit. Advertitis igitur quantum multeribus nocere possit ebrietas, quando viros vina sic solvunt, ut vincantur a fœminis? Esto igitur vidua temperans; casta primum a vino, ut casta possit esse ab adultero. Nequaquam te ille tentabit, si vina non tentent. Nam si Judith bibisset, dormisset cum adultero. Sed quia non bibit haud difficile ebrios exercitus unius sobrietas & vincere potuit, & eludere. De Viduis."

CHAP. XIII.

NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without. Ver. 2. *And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.*] Coverdale's rendering here seems preferable, as it sets this interview in a much stronger light: "Now when it was late in the night, his servants made haste every man to hys lodging, and Bagoa shut the chamber door, and went hys way, for they were all over-laden with wine: So was Judith alone in the chamber. As for Holofernes, he lay upon the bed al droncken, and of very dronckenness, fell a slepe." Here are many particulars very observable, 1. That the tents of the great generals in the East were very spacious, having several apartments, and for their grandeur and magnificence, not unlike palaces. 2. It is probable that lamps were burning all night in Holofernes's chamber, without which, Judith could not have seen to have managed, and conducted her enterprise. 3. When it is here said, that Bagoas shut the doors of his tent without, it must be understood with this reserve, that Judith had liberty to go out; for, to prevent suspicion, she had the cunning and precaution to acquaint Bagoas beforehand, with her intention of going forth that very night, as on the preceding ones. Judith's servant is ordered to wait without, not at the door of Holofernes's tent, as some expositors would have it, that she might be ready at call, and to give any notice or assistance that was necessary, but at that of her own bed-chamber, which carried less suspicion with it. Nor does it appear that she had acquainted her waiting-woman with the great design in hand; it seems more probable, from her not communicating it to the elders of Bethulia, when she set out on this enterprise, that she kept it as an impenetrable secret, wholly in her own breast, for fear of any discovery, or miscariage. The foregoing circumstances suggest this useful reflection, that the wisdom of God often makes even the vices and irregularities of men to serve, in a surprising manner, to the execution of his own great purposes. Judith would never have been able to have cut off Holofernes's head, if she had been alone with him in his tent, and even when alone, could not have accomplished so desperate a design, if an excess of wine had not quite stupified and laid a sleep Holofernes, and his officers, so as not to be capable of mistrusting any thing, much less to hinder what she was about to effect. One sees also by the event, how brutal lust, and pure love were differently rewarded: Judith, enflamed with the love of her country, and its afflicted people, is transported beyond herself at the thoughts she had conceived of their deliverance, and with great presence of mind, and undauntedness of spirit, happily accomplishes it. Holofernes, on the other hand, whose intentions were base and dishonourable, intoxicated with wine, falls a sacrifice to his lusts, a victim to that heroine whom he meant to abuse.

Ver. 4. *Then Judith standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands, for the*

exaltation of Jerusalem.] Judith shews by this prayer, directed to the God of all power, that it was not upon herself, or her own management or force that she depended for success, but on the all-powerful hand of God, from whom she expected that assistance, which she stood so much in need of at this time. Her prayer seems conceived in this, or the like manner: "I know and experience, O Lord, that in myself I am nothing but weakness, and incapable to execute what I have undertaken; I therefore now in thy presence disclaim all pretence to the merit, or glory of an action, which is far above me to atchieve; but I believe at the same time, and have a firm faith and assurance, that what I cannot do by myself, thou wilt do in, and by me, and make thy power the more known and conspicuous, as the instrument thou art pleased to employ is proportionably weak and insufficient." Judith prayed thus, it is said, in her heart, not that she had any fear or apprehension of being over-heard by a vocal prayer, as Holofernes was so insensible and stupified by his excessive debauch; but the expression denotes, that God, being a Spirit, hears not the articulate sound of the voice, though it be said figuratively to enter into his ears, but has a particular regard to the language and motion of the heart.

Ver. 6. *Then she came to the pillar of the bed, which was at Holofernes's head, and took down his faulchion from thence.*] Προσελθοῦσα τῷ κιονίῳ τῆς κλίνης....καθεῖλε τὸν ἀκινάκην αὐτοῦ ἀπ' αὐτοῦ. It is very probable that τὸ κιόνι, is the true reading here, as κιὼν properly signifies a *pillar*. The *acinaces* was a short Persian dagger, according to Curtius, Herodotus, l. vii. Horace, Carm. l. i. manageable by a woman's hand: Hence likewise some have concluded Holofernes to have been a Persian. It may be asked, whether Judith had any instrument of death with her, as poison, or dagger, &c. for it may seem probable, as she went with a settled resolution to kill Holofernes, she was prepared accordingly. To this it may be sufficient to answer, that she depended upon finding something for her purpose in the Assyrian general's tent, a magazine usually of warlike weapons: Or she assured herself, that his own sword at least would be ready at hand to complete her vengeance; in like manner as David, when unarmed in comparison, he went forth to engage the champion of the Philistines, made use of the uncircumcised giant's own sword to cut off his head: Or like Jael, she might hope to dispatch him, perhaps, with a nail of the tent; and that, as Sisera's, she might smite off his head, "when she had pierced, and stricken through his temples," Judg. v. 26.

Ver. 7. *And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.* Ver. 8. *And she smote twice upon his neck with all her might, and she took away his head from him.*] Excess of wine had made Holofernes not only sleepy and drowsy, but even insensible; by his not waking or stirring during the whole action, he seems to have lost all sense, even that of feeling, which gave Judith time, who was not able to take off his head at one blow, to strike a second, and to complete what she had begun. One shall hardly hear or read of an instance, where such a rough and violent assault passed seemingly unfelt and unperceived. When Sisera was smote by Jael, the text says, "at her feet he bowed, he fell, he lay down," which seems to import, that at the first stroke he started and lifted up his body (his sleep being only occasioned by fatigue and weariness) and shewed some sign of life and motion, but being very much stunned, he fell down again, and by a second stroke on so sensible a part (for the very manner of the expression denotes a repetition of the blow) he fell down dead. Holofernes's death was not quite so immediate, nor from the nature of the part wounded could the dire business be so quickly dispatched; but during the whole bloody process of his decollation, no struggle appears, no groan is uttered; he lay, as it were, in a continued coma, or rather slept, as it really proved, the sleep of death. Herein they both agree, that they fell ingloriously by the hand of a woman, and by a like instance of treachery. When Polyphemus lay in the like circumstances, inebriated and in a deep sleep with the copious draughts of Ulysses's generous wine, the wise chief, to whom some God, says Homer, imparted courage for the design, took the advantage of his drowsiness and stupidity, and contrived cunningly the putting out his eye, which alone occasioned such anguish in him, that, as the same poet says,

Σμερδαλέον δὲ μέγ' ὠμωξε, περὶ δ' ἴαλε πέτρη, Odys. ix.

It is observable, that Virgil, mentioning the same story of the Cyclops, adds, that the persons who were engaged in the design first prayed to the gods to assist them in the attempt;

Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam posuit, nos magna precati

Numina, sortitique vices, una undique circum
Fundimur, a telo lumen terebramus acuto. Æn. iii.

The history of Judith is so far similar, that she had her revenge likewise upon a monster of cruelty, and prayed to God to strenghten her hand for the execution of her design. With respect to the act itself the advocates of this history justify it from the command of God, Deut. xiii. 6. and following verses. In pursuance of this law, Judith, or any other inhabitant of Bethulia, inspired with the like courage and magnanimity, might lawfully, they maintain, endeavour to counterplot the designs of any even with the death of the person, who in an hostile manner should come, not only to invade their civil rights and liberties, but to extirpate their religion, and compel them by force of arms to receive an idolatrous form of worship, which neither they nor their fathers knew.

Ver. 9. *And tumbled his body down from the bed.*] One cannot well guess at the reason which induced Judith to tumble the dead body from the bed upon the ground, unless that it was that so frightful a spectacle might strike the greater terror and consternation in those that should behold it, and that the fright and dejection of spirit, communicated from one to another upon the occasion, might at length affect the Assyrian army in general for the loss of their chief, as in reality it did some time after, and occasion their sudden flight, and a successful pursuit after them.

Ibid. *And pulled down the canopy from the pillars.*] The ancients especially in warm countries, made the curtains of their beds of a very fine net-work, which coming round the whole bed, shut them in such a manner as to have the benefit of the air without the trouble of flies, which could not get through them. Such seems to have been round the bed of Holofernes, called here κωνωπεῖον, and by the Vulg. *conopeum*, which was a sort of veil made in the form of a fine net, which left a passage for the light, and at the same time kept out the flies. The Egyptians used this kind of net work all round their beds, to guard against the inconvenience of certain flies, or gnats, which are called κώνωπες. The ponds and marshes, with which Egypt abounded, bred a great number of these insects. They who translated the history of Judith into Greek, probably Alexandrian Jews, seem to speak after their country manner, when they say here, that Judith pulled down the *conopeum* of Holofernes's bed after she had cut of his head.

Ver. 11. *Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to shew his power yet in Jerusalem, and his forces against the enemy.*] Καὶ κράτος κατὰ τῶν ἐχθρῶν, which would be better rendered, "And his force against the enemy," or his enemies, as the Geneva version has it. Judith, exulting with joy for the happy success of her enterprize, is impatient till the watchmen open the gates for her admittance that she may communicate the important news to the elders of the city, and the distressed inhabitants. It is observable, that she calls to them afar off, that she redoubles her call, and dwells upon the name of her great and mighty deliverer. If we should suppose Judith, soon after her entrance, to hasten into the sanctuary of the Lord, there to return her devout thanks in form, it would be no improbable supposition, nor disagreeable to her character, ch. viii. 8. "that she feared God greatly." She might then say, in a higher and more exalted sense, "Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord. I will thank thee, for thou hast heard me, and art become my salvation. This is the Lord's doing, and it is marvellous in our eyes." Ps. cxviii. 19, 21, 23.

Ver. 14. *Then she said to them with a loud voice, Praise, praise God, praise God for he hath not taken away his mercy from the house of Israel.*] The Jews, upon the receipt of any signal deliverance, used to repeat the cxlviith Psalm: Judith, probably, begins this; the words of which are very applicable to the occasion, particularly ver. 1, 2, 3, 5, 6, 7, 10, 11, 12, 13, 14.

Ver. 15. *The Lord hath smitten him by the hand of a woman.*] As Judith perceived within herself a sort of inspired courage upon the occasion, less than which would not have conducted her through such a desperate and hazardous undertaking, she represents the victory gained over Holofernes as the act of God, and accordingly calls upon the elders of the city, in the most earnest and importunate manner, to praise God for his mercy, ver. 14. One cannot but observe here the great humility of Judith; she doth not say, "I have smitten him," to take the honour of such an enterprise to herself solely, but attributes all the success of the action to God, who had wrought so great salvation for Israel by her hand. Not unlike that devout and humble acknowledgment of St

Paul, "Yet not I, but the grace of God that was with me," 1 Cor. xv. 10. St Ambrose, among other instances of the merit of this heroine, mentions particularly her strong confidence in God, and that it was the highest commendation of her virtue, to be favoured with the assistance of God, and to experience his loving kindness and protection, "Quanta honestatis auctoritas, ut Deum adjutorum præsumeret, quanta gratia ut inveniret?" De Offic. l. iii.

Ver. 16. *As the Lord liveth that hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.*] i. e. Tho' he was captivated with my person, and intended the ruin of my virtue, yet hath he not effected his vile purpose; I am free from the sin of impurity and uncleanness. But as it might seem very difficult, and almost impossible, that a single defenceless woman should keep her chastity unattacked and inviolate, in the midst of an army of lawless barbarians, and even alone, under the covert of night, in the tent of so powerful a ravisher, she calls upon God to attest her spotless innocence, *that* God, who had accompanied her in the way, and brought her back in triumph and safety. "Primus triumphus," says St Ambrose, "ejus fuit quod integrum pudorem de tabernaculo hostis revexit; secundus, quod fœmina de vino reportavit victoriam. Non expavit mortis periculum, sed nec pudoris, quod est gravius bonis fœminis. Non unius ictum carnificis, sed nec totius exercitus tela trepidavit. Stetit inter cuneos bellatorum fœmina, inter victricia arma secura mortis. Quantum ad molem spectat periculi, moritura processit, quantum ad fidem, dimicatura." De Offic. l. iii. c. xiii. i. e. Her first triumph was, that she preserved her chastity unspotted, even in the tent of the enemy; the second, that she prevailed over the temptation and power of wine. She feared not the loss of life, nor even that of her modesty, which is of more value in the esteem of grave and discreet women. So far was she from being afraid of mischief from one ruffian, that she regarded not the power of his whole army: One single woman stood regardless of fear amidst the crouded ranks of soldiers flushed with victory. If we consider the greatness of the danger, she went in peril of her life; if her faith and confidence in God, she was resolute and determined, at the expence of it, to contend for victory.

Ver. 19. *For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.*] i. e. As long as mention shall be made of God's omnipotence, so long, and often, shall they instance, in that signal act, the deliverance of his people by one single woman effected through the mighty prevalence of her faith. Or thus, Judith's religious confidence shall in future times be honourably mentioned, as an instance how God, for the bringing about his secret purpose, avails himself of the weakest instrument, which is strong in faith.

Ver. 20. *And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God.*] The Vulgate has, "sed subvenisti ruinæ ante conspectum Dei nostri." What Ozias here says to Judith, gives one a high idea of her who wrought this deliverance at this time. It seems, say Mess. of Port Royal, commenting on this rendering, as if God was angry with his people, and was upon the point of delivering them up to the fury of the Assyrians, when Judith, urged by a secret impulse, and herein not unlike Moses, presents herself before his throne, and interposes between him and the people of Israel, to disarm his fury, and hinder the ruin of her nation. She interposes with him in their behalf, not by urging any merit of theirs, but by her watchings, fastings, and other religious austerities, by her continual prayer, holy confidence, and faith, and above all, her profound humility, which rendered her a worthy advocate to apply to, and prevail with God, to take pity on his people. St Ambrose sets the reasons in a strong light, which induced Judith to engage in an enterprise so hazardous: "Honestatis fuit, prohibere ne populus Dei prophanis se dederet, ne ritus patrios et sacramenta proderet, ne sacras virgines, viduas graves, pudicas matronas barbaricæ subjiceret impuritati; ne obsidionem deditione solveret. Honestatis fuit, se malle pro omnibus periclitari, ut omnes eximeret periculo," l. iii. Offic.

CHAP. XIV.

HEAR me now, my brethren, and take this head, and hang it upon the highest place of your walls.] This was done to discourage and cast a dread upon the Assyrians from so ghastly a sight. Judas Maccabeus did the like by Nicanor's head; he hung it upon the tower, "an evident and manifest sign," says the text, "unto all, of the help of the Lord," 2 Maccab. xv. 35. Livy mentions, that when Asdrubal was slain,

his head was thrown into his brother Hannibal's tent, that the sight of it might cast a damp upon that general and his soldiers. In like manner, when the Philistines saw the head of their champion Goliah in David's hand, they fled, and were overtaken with a great slaughter, 1 Sam. xvii. 51.

Ver. 2. *And so soon as the morning shall appear, and the sun shall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, as though you would go down toward the watch of the Assyrians, but go not down.* Ver. 3. *Then shall they take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.*] This was a well concerted scheme, and a politic contrivance: She advises not, that the Hebrews should go down, and fall on a sudden on the Assyrians, who would be sure to repulse and overcome them, being much stronger, and far superior in number: But her counsel is, not to come in reality to blows, but only to make a feint of so doing, and by a false attack, to alarm and put their army in motion, and oblige them to run to Holofernes's tent to receive his orders, who, upon seeing their general lie dead, and his mangled carcase upon the ground, would be flung into a panic and confusion, and before they should have time, or be able to recover themselves from the consternation, the Israelites with all their force should attack them, and they would flee with great precipitation and disorder. St Ambrose admires Judith for this stratagem, and extols her reach of thought above her magnanimity, "Nec dexteræ tantum hoc opus, sed majora trophæa sapientiæ. Nam manu solum Holofernem vicit, consilio autem omnem hostium vicit exercitum. Suspenso enim Holofernis capite, quod virorum non potuit excogitari consilio, suorum erexit animos, hostium fregit, suos pudore excitans, hostes quoque terrore percellens, eoque cæsi sunt et fugati." l. vi. De Viduis, i. e. The victory which Judith gained was not so much an instance of her courage, as of her wisdom. By her hand she triumphed over Holofernes's only, but by her counsel over the whole army of the Assyrians, by hanging up Holofernes's head, an expedient, which not even the elders of the city thought of, she as much exalted the spirits of the besieged, as she depressed those of the enemy. By the sight of this trophy, she shamed her own people into courage, as she cast a dread and horror upon the besiegers, by so shocking a spectacle. And her stratagem had the desired effect, for through the power of it they fled, and were cut to pieces.

Ver. 5. *But before you do these things, call me Achior the Ammonite, that he may see and know him, that despised the house of Israel, and that sent him to us, as it were to his death.*] The Vulg. places this almost at the end of the last chapter. One is surprised to find, since it is said ch. xiii. 13. that all both small and great, ran together to meet Judith at her return; that Achior still continued in Ozias's house a stranger to it, and came not among the rest to congratulate her arrival, till he was sent for; as he seems equally interested, and concerned to know this important news, it does not appear what should detain him at a time when all others hastened where Judith was. It is probable that Achior had not yet his entire liberty, and that he was in some sort watched, till they saw the success of Judith's expedition; or perhaps, as her return was in the night, Achior might be asleep, and not instantly informed of it. Whatever was the cause, it was highly reasonable to acquaint him with it, to free him from inquietude and fear, whom the proud Holofernes threatened to kill, when he took Bethulia, because he had so much extolled the Almighty power of the God of Israel. And therefore Judith was kind in remembering him, and insisting, that, before they went forth out of the city, they should fetch Achior to her, that she might give him the pleasure to hear that the tyrant, who threatened his life, was through her means now no more. Particular favour also might be shewed to Achior, because he differed so much in temper and behaviour from the rest of his countrymen; for it was true of the Ammonites, as well as of the Moabites and Edomites, that though they were related in blood to the Jews, yet they bore a constant hatred towards them, which they took all opportunities to shew, when the Jews were under any distress: and therefore Achior's interesting himself in their behalf, in the time of their distress, at the peril of his own life, was the more remarkable, and on that account he claimed the more notice and favour.

Ver. 6. *Then they called Achior out of the house of Ozias, and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.*] The sight of the severed and bleeding head of him who had threaten-

ed his life, the surprize of an event so great and unexpected, and the joy to see himself thus delivered in an instant from the cruel death which awaited him, if Bethulia had been taken, these meeting together, occasioned within him such a disorder and confusion of spirits, as quite to overset him. "So pious souls are affected (says Mess. of Port Royal, who often allegorize part of this history) from considering, that Jesus Christ, the seed of the woman, has bruised the serpent's head, has delivered them from the wrath to come, and wrought for them so wonderful a salvation. The thoughts of their deliverance fill them with holy raptures; like St Paul, they are, as it were, in an ecstasy, caught up into the third heavens, and can scarce tell whether they are in or out of the body." Comm. in loc.

Ver. 10. *And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.*] i. e. He became a Jew, and his descendants continued so; for being circumcised, and becoming a Jew, were synonymous terms. Thus what our translators render, Esther viii. 17. "Many of the people of the land became Jews," according to the LXX is, πολλοὶ τῶν ἐθνῶν περιτέμνοντο, καὶ Ἰουδάϊζον, were circumcised, and conformed to the Jewish rites and customs. It should seem from the text, as if Achior circumcised himself, and at that instant; but it is more probable that this was done by the proper minister of circumcision, and not till after the victory was gained over the Assyrians. It also seems to intimate, at least according to the rendering of the Vulgate, and I think it is likewise countenanced by the Greek, that Achior was induced to "believe in God greatly," from seeing and admiring this instance of his power; but does not the zealous manner in which he delivered himself before Holofernes, and his chief officers, ch. v. and his noble declaration of the greatness and majesty of God, his strict justice, and impartial goodness in all his dealings with his people, give us reason to think, that he believed in God long before? the truth is, Achior hitherto regarded the God of the Jews as a local Deity only; as the God, or protector of one particular people, he doubted not of his power, and the miracles which he had done for his people Israel, but he still continued, according to the custom and mode of his nation, a worshipper of Moloch, or Milcom, and an observer of his abominable and superstitious rites. The elders of Bethulia, when they received him into the city, probably instructed him better, and gave him the choice of being either a proselyte of the gate, or a proselyte of justice. Upon seeing this further evidence of God's power, in behalf of his chosen, exerted by Judith's hand, and the proud leader of the Assyrians, for his blasphemy and contemptuous defiance, so exemplarily punished by him, he received circumcision, the initiatory rite into the true religion, and proved the sincerity of his inward belief, by outwardly submitting to this ceremony. But still as an Ammonite, he was not entitled to any of the privileges usually allowed to a proselyte of justice, which makes his faith the more conspicuous and remarkable, as he was now joined to a people despised, and embraced a religion, where he could not expect or hope for, either for himself or his descendants, anytemporal advantages, belonging to the Jewish people. And hence we may satisfy an objection which naturally offers itself from this place, viz. how Achior being an Ammonite, could be joined unto the house of Israel, since the law expressly says, Deut. xxiii. 3. that "no Ammonite or Moabite shall enter into the congregation of the Lord, for ever, even to the tenth generation." But this prohibition is not to be understood strictly and literally, since it is agreed on all hands, that neither a Moabite, or Ammonite, or even a Canaanite were hereby incapable of becoming converts, or proselytes to Judaism, and entering thereby into the congregation of the Lord: the intention of this negative precept was only to hinder such from ever partaking of the Jewish privileges, prerogatives, dignities, places, preferments, or other temporal emoluments; and it does not appear from the story, that Achior was so fully received among the Jews, as to be admitted to partake of any, or all of the privileges and advantages of that people, though Aquinas and some others have maintained, that the rigour of this law was dispensed with in favour of Achior, on account of his signal profession and acknowledgment of God's power, and providence before Holofernes. The like difficulty has been started with respect to Ruth, who being a Moabitish woman, and married to Booz, became a Jewess. But here the case is still clearer, as that law in Deuteronomy affected not women, who might from any nation be admitted proselytes, and

by reason of their sex were incapacitated from aspiring to, or enjoying any dignities, prerogatives, or emoluments.

Ver. 13. *Waken now our lord, for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.*] The appellation of slaves is disgraceful, but the Vulgate speaks of them as contemptibly when it renders, "Egressi mures de cavernis suis, ausi sunt provocare nos ad prælium." And probably it spake of them as such, from the fastnesses in which they secured themselves, and as appearing very diminutive on the top of so high a mountain, to those in the plain.

Ver. 14. *For he thought that he had slept with Judith.*] This is expressed with great decency, though an impure sense is intended: Ὕπνος is often used for *concubitus*, by the Hellenist Jews, and other writers. See Wisd. iv. 6. and ch. vii. 2. with the notes on those passages. Terentius Christianus, renders it not improperly, "nunc imperator noster in amore est totus."

Ver. 15. *But because none answered, he opened it, and went into the bed-chamber.*] By the description of Holofernes's tent it seems rather to have been a pavilion, which was generally built with long palisadoes made of fir, the top of it covered with reeds, and the inside divided into several apartments, as this is described to be. Thus Achilles, in Homer, had his αὐλὴ μεγάλη, or great hall, and behind it were lodging-rooms. So again, Il. ix. Phœnix has a bed prepared for him in one apartment, Patroclus has another for himself, and his captive Iphis, and Achilles had a third for himself, and his mistress Diomeda. Such fixed tents were not used in common marches, but only during the time of sieges, when their long stay in one place made it necessary to build such tents. At other times they lay in the open air, their spears standing upright to be ready upon any alarm, and generally with the hides of beasts spread on the ground, instead of a bed.

Ver. 18. *These slaves have dealt very treacherously.*] Ἠθέτηκαν οἱ δοῦλοι. This expression seems to be a kind of stated form, the form of a cry intimating sedition. Like that 1 Sam. xiii. 3. which the LXX, it is observable, render by the expression here used, ἠθέτηκαν οἱ δοῦλοι, though our version in that place, renders it, *Let the Hebrews hear*,—a form likewise in use among the Jews to bespeak attention.

Ibid. *One woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for behold, Holofernes lieth upon the ground without a head.*] To overcome the captain or general of the hostile host personally, and by one's own hand, was the highest point of military glory, and such as no more than three of their heroes had ever gained, from the foundation of the Jewish commonwealth. In this action of Judith's personal prowess, and great bodily strength, which are made essential ingredients to complete the character of a great hero, were supplied and compensated by fineness of stratagem, artifice well conducted, and a resolution not to be shaken. And the renown arising from this action was the greater, as being done by the hands of a woman, and therefore reflected the more disgrace upon the house of king Nabuchodonosor. And well may she be said to have saved her country, and destroyed its enemies, because to vanquish the general himself, whose presence and bravery was the support of his troops, was in effect to dismay, and to defeat his forces, as experience proved.

CHAP. XV.

Ver. 2. *AND fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour; but rushing out all together, they fled into every way of the plain, and of the hill country.*] One can hardly look upon the fright which seized the Assyrians, as merely natural: for allowing it possible, that an army may on the report of the sudden death of its general, be affected with great surprise and consternation, and that it may be encreased by the reflection on the manner of it, and especially by the discouraging sight of his head hung out to public view, yet as there are always experienced commanders ready to supply the place of the deceased chief, and as they knew the condition of the besieged to be so desperate, for want of water, as to be obliged to surrender within a very few days, one would think, that such an accident happening to *one* man, though a principal person indeed, could not have affected the whole host in *such* a manner, as not only to break up the siege ingloriously, but to flee with the utmost precipitation. And it is yet more unaccountable, to see so formidable an army pursued and cut to pieces by a people famished, and weakened for want of necessaries, whom just before they looked upon with the utmost contempt. It is therefore not improbable, supposing the truth of this history, that God cast upon them a supernatural panic, as he once confounded with a sudden fear the host of the Syrians, 2 Kings vii. 6. and that, to

humble their pride and presumption, he took from them the spirit both of counsel, and of courage, for they seem not to have deliberated what to do, or what course to take, but like sheep scattered and dispersed, they fled before the Hebrews.

Ver. 5. *Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai*, &c.] This overthrow of the Assyrian host may seem the more probable, as they fled without order, in different and unknown ways, and through an enemy's country, who having notice of what had happened, lay in wait for their coming, and slew such as fell into their hands. The event reminds one of Gideon's success in slaying a hundred thousand of the Midianites, by so small a company as three hundred only: And the description in the book of Judges, ch. vii. 21—25. of their flight, the pursuit, the dispatching messengers throughout all Mount Ephraim, to intercept them, and their final overthrow, in consequence of it, very much resembles the account here. Mess. of Port Royal have a fine and pertinent reflection upon this defeat of the Assyrians: "Let none presumptuously assure himself of success, on account of the number of his forces, when he considers, that the proud Holofernes, who had the vanity to tell Achior, that he knew no other god but Nabuchodonosor, and that he would destroy all the Jews as one man, fell himself by the hands of a woman; and his great and very numerous army itself, fled like one man, before the face of those very Jews whom he so cruelly threatened. Nor let the meanest at any time be discouraged, or fall into despair at the sight of insulting enemies, how formidable soever they may appear, when he reflects upon the unexpected and miraculous deliverance which the weak hand of Judith, strengthened by the all-powerful one of God, procured for the children of her people," Comm. in Loc.

Ver. 8. *Then Joacim the high priest, and the ancients of the children of Israel, that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel.*] Our version here, with the Vulg. follows the Roman Edition, which has, τὸ διαστῆσαι τὰ ἀγαθά. The Complut. Ald. and some others have, τὸ θεμελιῶσαι τὰ ἀγαθά. Grotius prefers the latter, and his exposition of the place is, that the ancients of Jerusalem came to be certified of the truth of the good news: But were they not before assured of this by messengers dispatched thither on purpose, or by the men that told them what things were done in the camp of their enemies, ver. 5.? Nor is the sense of the Geneva version, which follows the same reading, sufficiently clear, viz. that the ancients of the children of Israel that dwelt in Jerusalem, came to confirm the benefits that God had shewed to Israel. The meaning seems rather to be, and the passage would thereby be more intelligible, that the ancients of the people, or judges at Jerusalem (for the Sanhedrim, of which some expound it, possibly might not be in being at this time, as its institution is generally thought to be after the return from the captivity) sent a solemn deputation of the principal persons in authority, to compliment her upon the success of an enterprise so wonderful, to testify in her presence the grateful sense which they had of the extraordinary service done to all Israel, and to Jerusalem in particular, by destroying the common enemy, and putting the Assyrian army to flight, and their public acknowledgment of God's loving kindness and mercy to their whole nation, and to improve withal the advantage gained by Judith, and settle upon a sure and lasting foundation the quiet and safety she had procured for them. And from the account in the last verse of this history, "that there was none that made Israel any more afraid in the days of Judith, nor a long time after," it appears, that they fixed the public repose upon a firm basis.

Ver. 10. *Blessed art thou of the Almighty Lord for evermore.*] In like manner Deborah the prophetess called Jael, "Blessed among women," for the like fact committed on Sisera, Judg. v. 24.

Ver. 11. *And the people spoiled the camp, the space of thirty days.*] The Syriac has only three days instead of thirty, as the Greek and Vulg. have it. It may be alledged in defence of this reading, that the camp of the Assyrians was doubtless very large, of great circuit and extent, detachments of it being differently distributed on the mountains, or distant parts of the plain, for the greater convenience of subsisting so great an army, and therefore must require no little time to go through, and plunder it. The camp itself indeed might be plundered in less time than a month, but it may be supposed, that the people continued for the whole thirty days to ransack, and constantly to find some things which escaped former searchers. It is probable the first that went out in quest of the spoil, did it in a hurry, and with preci-

pitation. On such occasions, where varity offers, people are wont to take only what strikes them most, and to leave many things which afterwards are gathered with more exactness and care, when the plenty is not so great, and the hurry not so pressing. Or the meaning perhaps may be, that a whole month passed before a division and distribution was made of the whole spoil: it might take up the greater part of that time, before all the plunder could be brought into Bethulia, to be faithfully and equally distributed among the people, according to the rules of war, and prescription of the law mentioned Numb. xxxi. 27. 1 Sam. xxx. 24, 25.

Ibid. *And they gave unto Judith Holofernes's tent, and all his plate, and beds, and vessels, and all his stuff.*] The Syriac has, "Tabernaculum & lectum ejus, jumenta, & universum instrumentum ejus." In dividing the spoils taken from an enemy, the person who chiefly conducted the enterprise, had always a more particular and larger share. Some rich present was also set apart to the Lord, and consecrated in his temple, see ch. xvi. 19. What remained was usually divided among the soldiers, as well those that guarded the camp, as those that were actually in the battle. Judas Maccabæus gave a portion to the maimed, the widows, and orphans, of the spoils taken from Nicanor, and the residue was divided, 2 Macc. viii. 28.

Ver. 12. *And she took branches in her hand, and gave also to the women that were with her.*] Θύρσους. The Thyrsus was a sort of spear twisted about with ivy, used in the mysteries and triumphs of Bacchus. It is probable the Jews borrowed this, as they did many other customs, from the heathens, and applied it to their feasts of tabernacles, and other solemn occasions.—Boughs were made use of by both of them, to adorn and set off the pomp of their solemn processions, and as public ensigns of triumph. When Judas Maccabæus had cleansed the temple from the pollutions, which Antiochus Epiphanes brought into it, all the people, to do him honour, and to express their own joy, carried branches, or boughs, in procession, 2 Maccab. x. 7. and "sang psalms unto him that had given them good success, in cleansing the holy place."

Ver. 13. *And they put a garland of olive upon her, and her maid that was with her.*] Crowns, and particularly those made of olive twigs, were very rare, especially for women. This is the only instance one meets with, says Calmet, among the Hebrews; but nothing was more proper to grace Judith's triumph, than such a crown. The olive was a tree in much esteem among the ancients, and its boughs used on certain festival occasions; it was also made by them an emblem of peace, and as such *now* very pertinently applied to distinguish and adorn her, who was the happy procurer of it. Pliny mentions the honour paid to it by the Romans, "Oleæ honorem Romana majestas magnum tribuit, turmas equitum Idibus Juliis ex eis coronando, item minoribus triumphis ovantes," l. xv. c. 4. And among the Greeks, the reward of the conquerors at certain games was a crown made of olive. Alex. ab Alex. Gen. Dier. l. v. c. viii.

CHAP. XVI.

ALL the people sang after her.] The way of singing alternately, or for the people to join in the chorus, and sing the ἀκροστιχίδα, or ends of the verses which the psaltæ began, was a very common and ancient practice, see Exod. xv. 21. where, after the children of Israel had passed the Red Sea, Moses and the men sang a song unto the Lord, and Miriam the prophetess, with all the women, joined in the chorus, Exod. xv. 20, 21. So after David's victory over Goliah, the general chorus of the women was this, "Saul has slain his thousands, and David his ten thousands," 1 Sam. xviii. 6, 7. And in the ceremonies used on the passage of the ark from one place to another, the chorus is generally thought to have been, "For his mercy endureth for ever," Psalm cxxxvi. Calmet thinks this song of thanksgiving was composed *extempore* by Judith, animated and inspired by the spirit of God; and that the people replied in the measure she began, and joined together in the chorus. Others are of opinion, that this was sung publicly in the temple at Jerusalem, when Judith went thither to offer the trophies of her victory to the Lord, carrying with her the head of Holofernes in triumph.

Ver. 3. *For God breaketh the battles.*] Judith, in her prayer to God, ch. ix. "to throw down the strength of the Assyrians by his power, and bring down by his wrath, the forces of them that were exalted with horse and man, who gloried in the strength of their footmen, and trusted in shield and spear, and bow and sling," uses this very expression, "Thou art the Lord that breakest the battles, the Lord is thy name." And very properly does she here,

when her prayer was answered, and she had obtained her request, repeat it, and expatiate, with great pleasure and thankfulness, upon his almighty power and mercy, shewed to her "amongst the camps, and in the midst of the people, who threatened to destroy their borders." The Jews, to exalt the almighty power and majesty of their God, sometimes describe him as going forth like a mighty man of war, armed with a sword to take vengeance of his enemies; sometimes as the God of the armies of Israel, in particular, and sometimes as the Lord of hosts in general. The Vulg. furnishes us with a new, and not improper sense of the remainder of the verse, "Qui posuit castra sua in medio populi sui, ut eriperet nos de manu omnium inimicorum," i. e. his ministering spirits watched over the Israelites, and procured their deliverance, by striking a panic into the hearts of the Assyrians, and occasioning their flight.

Ver. 4. *Assur came out of the mountains from the North.*] Though Assyria and the other provinces beyond Euphrates, were not directly North of Judea, the prophets notwithstanding usually describe them by the North. See Is. xiv. 13—31. xli. 25. Jer. i. 13, 14, 15. iii. 12—18. Ezek. i. 4. viii. 3, &c. It seems to be, because the people beyond Euphrates, came into Judea by the defiles of the mountains of Libanus and Hermon, which are North of Judea: the way through Arabia Deserta, which was the direct and shortest way, was impassable for an army, as having neither water, nor wood, nor forage of any sort, nor any villages.

Ibid. *He came with ten thousands of his army, the multitude whereof stopt the torrents.*] The Jews often confound the torrents with the valleys through which they pass, the same word נחל, with them signifying both; and so the sense here may be, that the Assyrian army covered all the valleys. The Greek seems to imply, that they maliciously stopped up and spoiled up all the springs, wherever they came, that the inhabitants and their cattle might perish with thirst. Or the meaning may rather be, that through the great number of their forces, they had drained and exhausted all the torrents, as Sennacherib boasted, that he had "dried up all the rivers of besieged places," 2. Kings xix. 24. The like is mentioned of Xerxes army, Juven. Sat. x. Herod. l. vii. c. 108, 109.

Ver. 6. *The almighty Lord hath disappointed him by the hand of a woman.*] He who had defied the God of Israel, and had threatened to destroy his people, as one man ignominiously falls by the hand of a woman. In the like disgraceful manner Sisera, who was determined to destroy the children of Israel utterly, was given up into the hands of a woman, who slew him with a nail and the workman's hammer, Judg. iv. 21. Dying by the hand of a woman, was reckoned so ignominious, that Abimelech, being wounded by the hand of a woman, desired his armour-bearer to save his honour, and thrust him through with his sword, "lest it might be said, that a woman had slain him," Judg. ix. 54.

Ver. 7. *Neither did the sons of the Titans smite him...*] Some have formed an objection from this term as taken from the heathen poets; but have not some of the inspired writers borrowed words, and even sentences from the poets, especially St Paul and St James? and why is this word more to be condemned than the name *giant*, which is as poetical as that of Titan; for giants are supposed to be so called, *quasi γηγενεῖς*, or earth-born, according to poetical fiction; it seems to be used here only to vary the expression. The LXX and Vulg. have taken the same liberty, and particularly in the book of Job, by inserting the names of the Pleiades, Hyades, Orion, Arcturus, Amalthea, &c. See note on Wisd. xix. 21. All, I think, that can with reason be inferred from the use of this term is, that the author of this history, or, however, the translator of it, had read the Greek poets. By Titans are here meant the Rephaim, giants often mentioned in scripture.

Ver. 9. *Her sandals ravished his eyes.*] By the shape and size of these, the beauty of the feet was discovered: these shoes or sandals were anciently wont to be set off, or adorned with jewels, as we learn from many authors, see Is. iii. 18. and were richer and neater than mens. The Rabbins say, that the Israelites of condition appeared in the temple on solemn days with crimson shoes; Virgil describes Venus in the dress of a Phœnician damsel, with buskins of purple. The bride's sandals, Canticles vii. 1. were probably of this colour, "How beautiful are thy feet with shoes, O prince's daughter?" their shoes did not hide their feet as ours do, but were like the Phœnician buskins, which discovered the foot, and part of the leg, the whiteness whereof was set off by the lustre of the purple. Judith, in all probability, had a pair of these buskins on, when she appeared before Holofernes.

Ibid. *Her beauty took his mind prisoner...*] Nothing can be more poetical than this, or ex-

press the power of beauty stronger, see Ecclus. ix. 8. 1 Esd. iv. 26, 27. where the words, πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, ἢ δῆλοι ἐγένοντο δι' αὐτάς, sufficiently confirms this passage.

Ver. 10. *The Persians quaked at her boldness, and the Medes were daunted at her hardiness.*] Possibly the Medes and the Persians were at this time subjects to the king of Assyria, and made up part of his army, as they did when Sennacherib besieged Jerusalem, that army consisting of several sorts of nations, Is. xxix. 7. Except we should think, that Nebuchadnezzar was foisted in here, and that this expedition was undertaken by Darius, or some other Persian prince. See note on ch. ii. 7. Calmet thinks these two nations submitted to Nabuchodonosor, after his victory over king Arphaxad, or Phraortes, ch. i. 13.

Ver. 11. *Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.*] i. e. The people of Bethulia, her weak and afflicted ones, through want of water, and other necessaries occasioned by the siege, shouted for their deliverance: or in a more general sense, the Israelites, threatened with ruin and destruction by this proud conqueror, triumphed upon his overthrow. But the Assyrians, as the margin rightly understands it, were astonished at a calamity so sudden, and a defeat so unexpected. The former lifted up their voices in songs and acclamations; and the latter were overthrown by those whom they had insulted for their impotency and weakness. There is a sort of contrast here which heightens the sense, and makes it preferable, either to that of the Syriac or Vulg. which understand the whole of the Assyrians.

Ver. 12. *The sons of the damsels have pierced them through, and wounded them as fugitives children: they perished by the battle of the Lord.*] i. e. Because the Lord fought for Israel. The meaning here is, that raw youths, or children in comparison, overcame these mighty men of valour, so little resistance did they make; so little, that, according to the Geneva version, they fled away from those that wounded them, like so many children; or, as the Syriac has it, suffered themselves to be put to death, like timorous women, without returning a blow.

Ver. 15. *For the mountains shall be moved from their foundations.*] i. e. Such proud princes, who, like the Assyrians, trust in the multitude of their forces, shall be disappointed and overthrown. Or it may be applied to the overthrow, on which this song, or ἐπινίκιον, was composed.

Ver. 16. *For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering; but he that feareth the Lord is great at all times.*] i. e. Is always in great favour with him. "Qui timet dominum, magni est apud eum semper." This sentence is very remarkable, and a strong proof of the inefficacy and unprofitableness of the ancient sacrifices as such: that God does not regard the sacrifice itself, however nice and costly, so much as the mind and holy disposition of the offerer; nothing but the fear and love of God, can render men agreeable to him, or their oblations effectual in his sight.

Ver. 17. *The Lord will take vengeance of them in the day of judgment, in putting fire and worms in their flesh...*] i. e. The Lord shall slay all the enemies of the Jewish nation, and they shall be like to so many putrifying carcuses lying slain in the field of battle, and overrun with worms and stench. They shall be a lasting monument of God's justice, like Sodom, set forth for an example of the divine vengeance, and of that eternal fire which is prepared for the ungodly, see Mark ix. 44. Ecclus. vii. 17. An expression of the like import we meet with in Is. lxvi. where it is said of the enemies of God, that "the worm shall not die, neither shall the fire be quenched, and they shall be an abhorrence to all flesh." It seems more curious than useful to enquire, whether the fire and worms mentioned here and in scripture, as the punishment of the wicked, are really material. If by these is to be understood a wicked and polluted conscience only, with the racking reflections that always accompany it, as was the opinion of Origen, there seems but little reason for the wicked to triumph; as the stings of conscience must be a greater torment than any bodily punishment, and will be co-eternal with the soul.

Ibid. *They shall weep under a sense of their pains for ever.*] The ancient Jews held, that the punishment of the wicked in hell should be perpetual, or without end. Josephus informs us, De Bell. Jud. l. ii. Antiq. l. xviii. that the Pharisees maintained, the souls of the wicked were to be punished, ἀϊδίῳ τιμωρίᾳ, with perpetual punishment, and that there was appointed for them, εἱργμὸς ἀΐδιος, a perpetual prison. Philo says, the punishment of the wicked is, ζῆν ἀποθνήσκοντα ἀεὶ, to live for ever dying, and to be for

ever in pain, and grief, and calamities, that never shall have an end. De Præm. & Pœn. Instead of καυσούσας, the common reading of the place, a learned writer would have, καύσουσαι ἐν αἰσθήσει. See Thirlby Notes in Just. Apol.

Ver. 18. *As soon as the people were purified, they offered their burnt-offerings.*] See Note on ch. xii. 7 Philo's testimony, with respect to the antiquity of this rite of purification, is too particular to be omitted, "Let the person (says he,) who is about to offer sacrifice, after he has washed and purified his hands, lay them upon the head of the victim." De Vict. The Psalmist seems to allude to this custom, Ps. xxvi. 6. "I will wash mine hands in innocence, and so will I go to thine altar." The priests were more particularly and strictly obliged to this purification, when they were to attend the public service, and minister about holy things, Exod. xxx. 20. See Gen. xxxv. 2. where we read, that Jacob's servants, before they performed their devotions at Bethel, washed themselves, and changed their garments. The meaning of this passage is, that the people offered sacrifice as soon as they were purified from the uncleanness which they had contracted from the slaughter of the Assyrians, and the touching their dead bodies, and carrying away their spoils.

Ver. 19. *Dedicated all the stuff unto the Lord.*] The reason of this was to acknowledge God is the giver of all victory. Almost all nations have concurred in this duty of thankfulness and gratitude after some signal success, and called, as Virgil expresses it, "In prædam partemque Jovem." So the Philistines hung up the arms of Saul in the temple of Ashtaroth, and carried the ark into the temple of Dagon. The sword of Goliah, slain by David, mentioned 1 Sam. xxi. 9. to be wrapt in a cloth behind the ephod, is thought by learned men to be dedicated unto God. Thus Josephus understands it, τὴν ῥομφαίαν ἀνέθηκε τῷ θεῷ. And Sulpitius Severus, "Gladium postea intemplum posuit." Thus Abraham gave to Melchisedek, the priest of the most high God, as a return of gratitude to him, δεκάτην τῆς λείας, the tenth of all the spoils, Heb. vii. 4. And the Jews sometimes offered all the spoils taken in war, 2 Sam. viii. 12. Or the first fruits, 1 Sam. xv. 21. according to the rendering of the LXX. or the tenths, Hebr. vii. 4. Or hung up in the fore-front of the temple, some more remarkable part of the spoils, as shields, &c. in token of victory, and as an instance of gratitude for it, 1 Maccab. iv. 51. See Spencer de Leg. Hebr. de Solut. Decim.

Ver. 20. *So the people continued feasting in Jerusalem before the sanctuary for the space of three months.*] Such a fact as the killing of Holofernes, and thereby defeating the whole army of the Assyrians, and rescuing the Jews, not only from the danger of the present siege, but from such farther attacks as might have affected the very being of their state, was it indeed true, say objectors, one might well expect that some public notice, some standing memorial, besides the temporary rejoicings here mentioned, though longer indeed than usual (being three months, according to all the versions but the Syriac, which mentions only one,) should have been instituted of so auspicious an event. Public blessings of an inferior nature to this, were wont to be commemorated by anniversary feasts, and that no such should be appointed in memory of this, may seem scarce credible? From the foundation of the Jewish state, and the first giving of the law, scarce any deliverance happened to that people, which was of greater consequence than this, if it had been truly such as here represented, and yet we find no such annual triumph and festivities, though the occasion may seem to demand it. Some Latin editions indeed, as particularly the Vulg. conclude this book with the following verse, "Dies autem victoriæ hujus festivitatis, ab Hebræis in numero sanctorum Dierum accipitur, & colitur a Judæis, ex illo tempore usque ad præsentem diem." But as there is no mention of this in the Greek and other versions, nor any festival taken notice of by the Jewish writers, as instituted on this occasion, it has been judged a corrupt addition to the text. Huetius thinks this is not a sufficient reason, because in time such a feast might be abrogated and laid aside, Dem. Evang. Prop. 4. And this, Calmet says, is not improbable, as being only a human institution, and therefore it might drop by disuse, or other accidents. In like manner as the anniversary festival of Judas Maccabæus's victory over Nicanor, which in Josephus's time was celebrated with great rejoicings, Antiq. l. xii. c. 17. 1 Macc. vii. 2 Macc. xv. afterwards ceased, and it is now many ages since any notice was taken of it. The Babylonish captivity gave so violent a shock to the Jewish state, and occasioned such confusion and disorder, that it is no wonder, during so long an exile, if they forgot and dropt

many of their ancient feasts and solemnities, such especially as were not of divine institution. Scaliger indeed mentions, l. vii. De Emend. Temp. that the church of Æthiopia still observes the feast in memory of this victory, and that it is kept on the 4th of August in particular, which agrees very well with the history which places the siege in the time of harvest, and when the season was dry and hot. Which shews, that the feast here said to be observed, could not be that of the dedication of the temple, instituted by Judas Maccabæus, as Grotius would have it, since that was confessedly kept in the winter, John x. 22. On which place that learned writer observes, that it was instituted in memory of the purification of the temple from the pollutions of Antiochus? But if this book was composed before that time, see Præfat. in Jud. how can the festival here mentioned possibly relate to it?

Ver. 22. *And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead.*] Judith is not more magnified for her severe fastings, than she is for her widowhood of so many years, and living with one husband only for the space of so long a life. She continued in the state of widowhood, not from any imbecillity of body, or for want of solicitation, but from the magnanimity of her virtue: St Ambrose admires and celebrates her prudent conduct on this occasion. "Nec his tamen elata successibus, cui utique gaudere & exultare licebat, viduitatis reliquit officium; sed contemptis omnibus, qui ejus nuptias ambiebant, vestem jucunditatis deposuit, viduitatis resumpsit. Nec triumphorum suorum amavit ornatus, illos existimans esse meliores, quibus vitia corporis, quam quibus hostium arma, vincuntur." De Viduis. Like that holy pattern of widows, Anna the prophetess, a widow about eighty-four years of age, Luke ii. 38. whereof she lived seven only with one husband from her virginity, and continued the rest of the time separated and retired, serving God with fastings and prayers night and day. Great things are said in the ecclesiastical writings in praise of perpetual widowhood; it is put upon a footing with, and by some preferred to, continual virginity. For as the lapsed, who remained true to the faith after their reconciliation to the church, were the more valued and esteemed, so the widows indeed, who after casting off their first faith, continued single and chaste, were counted worthy of double honour. Second marriages, anciently, were looked upon as infamous, especially in women, and, even among the heathens, esteemed faulty, and somewhat criminal; and the reason was, because it brought them under a suspicion of incontinence. Nay, some writers have carried it much farther, and made it a sort of adultery. After the same manner, second marriages were condemned by the Jewish rabbins, "Filii mulieris viduæ, filii scortationum sunt," i. e. the children of a woman, once a widow, are the children of whoredom; and even some of the fathers seem to have been of the same opinion.

Ver. 23. *And waxed old in her husband's house, being an hundred and five years old*] "Transit autem in domo viri sui annos centum quinque." Vulg. Not that she lived so long with her husband, or even in his house, but that her life was prolonged to that term, or that she died at that age.

Ver. 24. *And the house of Israel lamented her seven days.*] See Ecclus. xxii. 12. where the son of Sirach says, "Seven days do men mourn for him that is dead:" And that this was the stated time of mourning among the Jews, appears from many instances, see Gen. v. 10. where Joseph's mourning for his father is said to have been seven days. The like was observed with respect to Saul and his sons, 1 Sam. xxxi. 13. Archelaus performed the accustomed solemnity of seven days mourning for his father Herod.

Ibid. *And before she died, she did distribute her goods to all them that were nearest of kin to Manasses her husband, and to them that were nearest of her kindred.*] From hence it seems probable that she had no children by her husband, as she adopted those that were nearest of kin on both sides to inherit her substance. As barrenness lay under a sort of disgrace among the Jews, her continuing without issue seems to have arose from an abhorrence of a second marriage.

Ver. 25. *And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.*] There is not a greater difficulty in all this history, than to account for so long and continued peace as is here mentioned. For, according to the account of this writer, says Dr Prideaux, Connect. vol. i. "Peace must have lasted at least eighty years. For allowing Judith to have been forty-five years old at the time of her killing Holofernes (and in an older age she cannot well

be supposed to have beauty enough to charm such a man) there must be sixty years after to the time of her death. But the expression, a long time after, in the text, cannot imply less than twenty years, and so carries the computation still further." Calmet endeavours to explain and settle the difficulty thus: "From the death of Holofernes, A. M. 3348, to that of Manasses, A. M. 3361, we read of no war or considerable disturbance either in Israel, or Judah: Amon, who succeeded him, reigned but two years, he was slain in his own house, but no account of any war in his time. Josias lived in like manner in peace and quiet, during the one and thirty years of his reign, to A. M. 3394." According to this reckoning there are forty-six years of continued peace. He supposes further, as the text says nothing certain of the age of Judith at the time of this assassination, that she might be sixty-three, or sixty years old, being then what we call a fine woman, and having an engaging air, and person. In this case, and if this be allowed, he maintains, that from the raising of the siege of Bethulia, to the death of Judith, and even some time longer, there was no war, or considerable disturbance in Israel, for the space of six and forty years. The following table will make his scheme clearer:

M. A.	
3285	Birth of Judith.
3306	Manasses began to reign.
3328	He is brought prisoner to Babylon, and after some months sent back to Judea.
3347	War between Nabuchodonosor and Arphaxad.
3347	Victory of Nabuchodonosor over Arphaxad.
3348	Expedition of Holofernes.
3348	Siege of Bethulia.
3361	Death of Manasses, King of Judah.
3390	Death of Judith, aged 105 years.
3394	Death of King Josiah.
3414	The last Siege of Jerusalem by Nabuchodonosor.
3416	The city taken, the temple destroyed, and the people brought captive to Babylon.

APPENDIX TO THE COMMENTARY ON JUDITH.

THE time in which the History of Judith is to be placed, is a point the most contested, and most difficult of all others to be settled, and is indeed that on which depends the solution of most of the other difficulties usually urged against this Book. If one could once fix a certain epoch of the great event recorded in this history, the adversaries of it would have little to object against its truth and reality. The opinion most followed, and which is countenanced by the best chronologers, is, that the date of this history ought to be placed before the last Babylonian captivity. But they are not generally agreed, whether it should be placed in the reign of Zedekiah, Manasses, Amon, Josiah, or Jehoiakim. Our learned Usher fixes it particularly in the time of Manasses, or A. M. 3348. Per. Jul. 4058, *ante Christ* 656. And the same opinion is espoused, and followed by the author of the index and tables to the quarto bibles, supposed with good reason, to be the work of the truly great and eminent Bishop Lloyd. But even those that place it under Manasses are divided among themselves; some think this event happened while that prince was prisoner at Babylon, and that the history itself countenances this notion by its silence with regard to the prince that then reigned. Others will have it to be a little after his return from thence, and ascribe his absenting from public business, partly to prudential and political views, which hindered him from declaring himself openly against the king of Assyria, and partly to a spirit of humiliation and contrition which engaged his thoughts, and pleased itself in retirement. The last reason Calmet thinks most probable, his system with regard to the date of this history, Judith's age at the time of Holofernes's death, and the long peace that ensued upon it, as it has been more generally approved and followed, I have explicitly set down, and for more clearness, added a short chronological table at the conclusion of the commentary, of his hypothesis. But against his scheme the following objections have been thought to lie, and to carry with them some considerable weight: 1. From his account, the heroine of the story, who by her singular beauty makes such a conquest as is hardly to be paralleled in all history, was at that time at least sixty years old; rather an old woman, than one capable, or likely, by the sprightliness of her charms, to captivate such a general. 2. His solution has been objected to, as inconsistent with sacred history. Judith's death happens, according to him, twenty-nine years after that of Manasses: At the end of this book it is expressly said, that "none made the children of Israel any more afraid for a long time after her death," and yet in the 33d, or at most 34th year after the death of Manasses, that is, within four or five years after her death, Josiah king of Judah found himself under the unfortunate necessity of opposing Pharaoh-Necho, who would force a way through his country against the king of Babylon, to whom Josiah had sworn allegiance and fidelity. In this fatal struggle Josiah fell, and with him, as Prideaux expresses it, "perished all the glory, honour, and prosperity of the Jewish nation." But these objections I shall have an opportunity to consider, and in some measure reply to, under the following hypothesis, viz. that of Montfaucon, who agrees with Calmet, and the learned chronologers above, in placing the siege of Bethulia in the reign of Manasses, but fixes it to the latter part of it: He supposes Judith at this time to be about forty-five, or at most fifty years old, and peace to continue to the end of the reign of Jehoiakim; and by this account there will be sixty years of tranquillity, viz. the sixteen last years of Manasses, two of Ammon, thirty-one of Josiah, and eleven of Jehoiakim. In this hypothesis the objection with respect to Judith's age is somewhat weakened, but if it be thought very rare that a woman should preserve her beauty in such perfection to fifty, and especially to sixty years, let it be considered, that it is no less surprising that one of that sex should live to 105; and that such, whose constitution is so strong and vigorous as to live to so very long a term of life, generally wear better, and preserve their complexion and beauty longer than other people, especially if they have had no children, nor any of the accidents or infirmities incident to teeming women, as was particularly the case of Judith. I might here add also, what the Vulgate expressly says, though I do not pay an equal regard to it with the Catholics, "that God, for the more effectual deliverance of his people by her hand, added to the grace and lustre of her beauty at the time when she presented herself before Holofernes." But possibly this representation of her, with these additional advantages, may not be thought consistent with the eunuch Bagaos calling her *fair damsel*, and the Greek παιδίσκη, c. xii. 13. but there is the less stress to be laid on this, as the LXX call Ruth νεᾶνις, when she had at that time lived many, at least ten years, with her first husband, and Sarah ὑπερέσωσα, when she was older than Judith in either of the reckonings is supposed to be here: As Abraham and David, in like manner, each of them, is by the same writers called παῖς, even when somewhat advanced in years. As to the next particular, viz. the long continuance of the peace in and after her time, it is observed by the same learned apologist for the truth of this history [a], "that the Jews, from their coming out of E-

a *Montfaucon. la Verité de l'Histoire de Judith.*

gypt, never enjoyed so long a respite and tranquillity as at this time, the whole term being little less than sixty years; the happy effect probably of the sincere penitence and contrition of Manasses, and of the great piety of Josiah. We find in Herodotus a further reason of their long quiet and placid state of affairs, viz. that the most powerful empires of the east were then so engaged and employed, on different occasions, in warlike enterprizes, that they were not at liberty to molest their neighbours, which they would not failed to have done if they had been at peace. Hence the Babylonians and Assyrians were hindered from carrying their arms into Judæa; and hence too it happened that we read of no war in the Books of Kings and Chronicles after the return of Manasses from his captivity to the death of Josias." If that struggle indeed is to be called a war, wherein Josiah only defended his own borders, and the war was properly and truly, according to the best historians, between the king of Egypt and the king of Assyria. Some indeed, perhaps, will not be brought to consent, that the peace should be allowed to continue after the death of Josiah, in a reign when the Jews were tributary to the Babylonians; but as the paying tribute, though an instance of the people's weakness, does not always infer war, so the mulct imposed upon the Jews hinders not but that all this time may pass for a time of peace and repose, especially with regard to a people so accustomed to slavery as the Jews were; and consequently the eleven years of Jehoiakim are to be included in the long term of peace here mentioned, and their national calamity to be dated from their final transmigration, when there was an end more properly of the Jewish glory and prosperity. Further, it has been thought a strong presumption of a fiction, as we have the history of the reigns of Manasses and Josiah twice recorded in scripture, that we find not the least syllable there, relating to such mighty events, as are mentioned in the Book of Judith: And if Josephus had believed them real, it is surprising, that where he was professedly writing the history of those times, he should not take occasion to supply that omission. Josephus's absolute silence as to this whole transaction is urged as increasing the difficulty: Had he believed the history to be fact, the taking notice of it was so much for the dignity and glory of his country, so proper to raise the figure of his people, which was the grand point he had in view throughout his history, that one would almost as easily believe an able historian could attempt to write the history of our King Edward III. and yet quite overlook the battle of Cressy, the most glorious and distinguished character in it. As for the Books of Kings and Chronicles not mentioning this great event, it may be sufficient to reply, that the reason of this perhaps may be, that the sacred history being very concise, a particular account of all facts relating to the Jewish nation is not to be expected. It sometimes mentions remarkable occurrences transiently, and in a few words, and sometimes altogether omits things considerable and important. This observation is particularly applicable to the Books of Kings and Chronicles, which speak in general terms, and refer for actions unmentioned to books then extant, but long since lost. See 1 Kings xiv. 19—29. 2 Kings xvi. 19. 1 Chron. xxix. 29. 2 Chron. ix. 29. xxxiii. 19. As to that part of the objection drawn from Josephus's silence, I shall not, in solution of it, urge that that writer says nothing of some other important transactions within the compass of history, as he infanticide, and the actions of Jesus Christ and John the Baptist, these being rather repugnant to the general design of his writings, but shall set down some, I think not improbable, reasons of his silence. 1. As it was not his dessgn to take in all occurrences that any ways related to the Jewish people, so he professes to confine himself to such things and facts as were recorded in their ancient books, i. e. the Hebrew scriptures comprised in their canon, and therefore might pass over the circumstances of this history, however known to or believed by him, as not being wrote in that language, nor admitted into the sacred code: And should it be allowed, that he has occasionally inserted in his history some circumstances and facts apocryphal and unrecorded, yet this, I conceive, proves more against the veracity of Josephus himself, and his little regard to the profession he makes of a strict attachment to the Hebrew scriptures only, than it impeaches the credit of the history of Judith. 2. Those who have read Josephus with care, must have observed, that in his history of the times which precede the captivity of Babylon, he scarcely mentions any thing more of the kings of Judah than what he finds in the Books of Kings and Chronicles. And hence probably it happened, that many remarkable facts omitted in those sacred books are likewise omitted by Josephus. It is observable, that he follows these step by step, and possibly he either would not interrupt their series and order, if he knew of Judith's history, or might not certainly know in what time to place it. Which is the more probable, as he seems not to have had any great knowledge of the history of the Medes, wherein several very considerable omissions are to be discovered. It is certain that the Scythians invaded Asia in the time of Manasses; that they made great devastation there; that they entered even Palestine, robbed and plundered the temple of Venus at Ascalon, and at length settled at Bethsan, a city of Judæa, and from their own name called it Scythopolis. Might not one expect, in such a history as that of Josephus, some account, or mention at least, of so great and interesting events? And yet that historian wholly omits them, probably as not being taken notice of in the Books of Kings and Chronicles, which are the memoirs he proceeds upon, and are his only guides and authority in the Jewish history. The same answer will in a great measure satisfy another objection, sometimes urged from Josephus, viz. his omitting Joacim in his list of the high priests, from the times of David to the captivity; for as he omits several of that order, even those mentioned in scripture, it is no wonder that he should omit a single name which occurs in this history. It appears, then, from what has been observed, that the objection founded on the silence of Josephus is but of little weight, and that the history of Judith may notwithstanding be true, though Josephus does not mention it. It may be proper here also to examine more fully another difficulty, in some measure, indeed, re-

plied to in its place, founded on the words of Achior, ch. v. 17, &c. who, speaking of the Jews, says, "The temple of their God was cast to the ground." From hence some have inferred, that the history of Judith ought to be placed after the captivity, and that the meaning is, that the temple was entirely ruined from the foundation, and that the words, "they are returned from the places of their captivity," point out their return from the captivity of Babylon. But before I proceed to the objection itself, it may be pertinent to premise, that Achior, who speaks in this place, being a stranger, an Ammonite, too much stress ought not to be laid on his account of Jewish affairs; for possibly he might not be well informed of what passed in Judea, or related to it, and might have heard that the number of Jews returned from their captivity was much greater than it really was, as report often exaggerates matters, and deceives persons at a distance. But there is no occasion to rest in this general answer, or to have recourse, with Bellarmine, to any supposed corruption of the text; for the Greek, ὁ ναὸς τοῦ θεοῦ αὐτῶν ἐγενήθη εἰς ἴδαφος, may fairly admit of another meaning, viz. that the temple had been abused and profaned by Gentiles and idolaters, who entered into it, and dealt with it as a common place; "Templum Dei ipsorum habitum est ut profanum solum," says Junius, very closely and explicitly; and some more ancient Latin copies, "Templum Dei ipsorum factum est in pavimentum." For, though εἰς ἴδαφος καθαιρεῖν in Plutarch, and εἰς ἴδαφος κατασκάπτειν in Thucydides and Josephus, may mean *solo æquare*, I know not of any authority to make εἰς ἴδαφος γινεσθαι signify *solo æquari*. And even though one should find εἰς ἴδαφος γινεσθαι in the sense of *solo æquari*, yet this passage will not admit of it here. It is manifest it speaks not here of any particular calamity that happened to the Israelites, such as the destruction of their temple, but of God's general conduct with respect to them, that so long as they were obedient, so long God filled them with blessings; but when they forsook his worship, he delivered them to their enemies to be slain, and carried captive; and even permitted his own temple to be profaned and desecrated, and in that sense trampled under foot; as happened in the time of Rehoboam, when it was spoiled and abused by Shishak king of Egypt; in that of Amaziah, by the king of Israel, who was himself an idolater; in that of Ahaz, by Tiglath-Palassar; and by the scandalous idolatry of Manasses himself; and probably by the Assyrians, when they made him prisoner. It is not, then, of the actual destruction of the temple, but of its profanation on different occasions, that this passage is to be understood. This will more plainly appear to be the sense, by considering chap. iv. 3. where it is said, "that the people were newly returned from captivity, and the temple, altar, and holy vessels, purified after their profanation." Can this possibly relate to the return from the last captivity of Babylon, when there was neither altar nor temple remaining to be purified? Or can it be expounded better than of the profanation of them by Manasses, of the captivity of him and his people, of his and their repentance, and their return in consequence of it; and of the purifying of the holy place and utensils, through his care, to compensate for his former great wickedness. See 2 Chron. xxxiii. 15, 16. Strange have been the whims, which even learned men have fallen into, with respect to this history. Luther will have it to be no more than an artful tragedy; and even Grotius labours, in a forced manner, to make it wholly enigmatical, by fancied derivations or allusions to the Hebrew: By joining to the names Bethulia and Holofernes what letters he thinks proper, or dividing and splitting them as he pleases, he makes words to signify just what he would have them. *Bethulia*, or as the Greek has it, Βαιτυλοῦα, must be *Beth-el-ia*; though *El*, which is the name of God, is rarely, if ever found wrote with *al*, much less is it usual to join two names of God in one word. Nor could he certainly know how these proper names were wrote in Chaldee, the original language of this book. And to make of Holofernes, which is confessedly a Persian name, *Halparnahas*, i. e. binding the serpent; is not this straining words beyond all reason, or explaining away their true meaning? Or, finally, could there be any manner of reason to invent a fable, as he supposes, such as he would have this to be, to raise the spirits of the Jews at this time, when there were so many well attested histories of God's gracious interposition in behalf of his chosen, and by the hands of those famous worthies whom the writer to the Hebrews so justly celebrates? The allegorizing this history in the manner he has done, and violently extorting a recondite meaning, supposed to be concealed under every place and person, seems rather the sport of fancy, than the result of judgment. To conclude, I conceive this to be a real history, and one which is so circumstantial, cannot be suspected or objected to, without subjecting other histories to the like caprice or fancy. There is certainly this useful moral contained in it, viz. that God is never wanting to his faithful servants; and as he has an infinite variety of means to bring about his secret purposes, so he is able, and often chooses to do it, by the most feeble and unpromising.

A

COMMENTARY ON THE BOOK OF BARUCH.

CHAP. I.

AND these are the words of the book.] It begins abruptly, as if it was a part or continuation of some former work; but the connective particle ϗ, or *et*, is often to be observed in the beginning of books, particularly the historical ones of the Hebrews. See Exod. i. 1. Lev. i. 1. Num. i. 1. Josh. i. 1. and 1 Macc. i. 1 Judith i. 1. in the Vulg. By *book* we are to understand the letter, see ver. 14. which Baruch wrote from those that were carried into Babylon, to such as remained in Judea, and begins at ver. 10. (the first part is a sort of preface) and contains that confession which the Jews were to use in their public worship, upon solemn days, during their captivity. It begins, ch. i. 15. and is continued to ch. iii. 8.

Ibid. *Which Baruch the son of Nerias, &c.*] It is certain that the true Baruch, whom this writer seems to personate, was of an illustrious family; his father and grandfather were of great note in their times, and distinguished in their country. His brother, Seraiah, was sent on an important commission to Nebuchadnezzar to request him to send back the holy vessels which he had carried to Babylon, when Jerusalem was taken in the time of Jechonias. Josephus confirms the account of his being of a very eminent family, and that he was well skilled in the language of his country, Antiq. l. x. c. 11. which two characters, says a learned writer, seem to imply that Josephus had read the genealogy of Baruch prefixed to this book, and that it was written in the language of his country, either in Hebrew, or Chaldee, Authen Rec. vol. i. Grotius, on the other hand, maintains, that it was not wrote in Hebrew (which St Jerom urges, as the reason of its not being received into the Jewish canon) but the work of some Hellenistic Jew, well skilled in Greek, who exercised his fancy in composing the letter contained herein, framing it, as if it was wrote from those who were carried to Babylon, and addressed to those of their brethren, who still continued at Jerusalem.

Ibid. *Wrote in Babylon.*] Probably, says Calmet, in the fourth year of the reign of Zedekiah, when he accompanied his brother to Babylon; and whilst the latter was soliciting the return of the holy vessels, belonging to the temple, Baruch repeated to the captive Jews residing there, the prophecies of Jeremiah concerning the fall of Babylon, ch. li. 60, 64. and the encouraging promises of their future deliverance.

Ver. 2. *In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.*] This writer neither mentions what the month was, i. e. by what name it was called, nor from whence one should compute the fifth year. It seems probable, that it means the fifth year of Jehoiachin's captivity. See ver. 9. But to make, as it should seem the account more clear and explicit, is added, "What time as the Chaldeans took Jerusalem, and burnt it with fire," which is attended with two difficulties: 1. That the temple is represented here as burnt by the Chaldeans, in the fifth year of Jechonias's captivity, which was not till the eleventh of Zedekiah: And, 2dly, that after the burning of Jerusalem by the Chaldeans, there remained notwithstanding there a high priest, priests, and numbers of people with them at Jerusalem, ver. 7. that the altar was still standing, and sacrifices offered on it; that the solemn days continued to be kept, and particularly that Zedekiah then reigned, and had made vessels of silver for the use of the temple, &c. Circumstances so promising and favourable, as but ill comport with the melancholy times which followed the destruction of the city and temple, and the unparalleled misery described in some of the following chapters.

Ver. 3. *Baruch did read the words of this book in the hearing of Jechonias, the son of Joakim, king of Judah, and in the ears of all the people.*] This fact is said to be false, Jechonias being in captivity, and Baruch himself not then at Babylon, but in Egypt, as appears from Jerem. xlii. 6. and ch. xliv. from which chapters it

seems plain that both Jeremiah and his scribe Baruch died among their brethren of the two tribes, who had carried them along with them into Egypt, in the twenty-third of Nebuchadnezzar; and that neither they, nor the body of the remainder of the two tribes who were then in Egypt, ever returned thence, or saw Babylon, as is asserted in this passage. This, says a learned writer, is a strong objection according to the present copies of the prophecy of Jeremiah, ch. xliv. But from the authority of Josephus, Antiq. l. x. c. 11. who had ancienter and better copies, he contends "that not only Jeremiah and Baruch might, but that the body of those Jews that were in Egypt probably did return from thence, and were directly carried into Babylonia by Nebuchadnezzar himself, according to that prophecy, as it stood in the Hebrew copies of the first century. And to confirm Josephus's account, he refers to 2 Esdr. xv. 10. as a prophecy (probably of Jeremiah) of this very fact, of the Jews return from Egypt," Whiston's Authent. Rec. vol. i. p 7.

Ver. 4. *All them that dwelt at Babylon by the river Sud.*] *Ad flumen Sodi*, Vulg. Babylon is mentioned here as situate on the river Sud; but one does not read of any river in Babylonia of this name. Sodi, indeed, in Hebrew signifies *pride*, and so mystically, may be expressive of the swelling of the mighty river Euphrates, whose course was impetuous, and over-bearing. The commentators either take no notice at all, or give no sufficient account of this river. Bochart conjectures, that Sudi, or Sori, is a fault of the copyist, and that it should be Sori, or Suri, because there is on the banks of Euphrates, a city called Sura, or Sora. His words are, "Me authore legendum est סוּר, Sur. Nam ex Hebræorum monumentis desumptum est, in quibus erat סוּד Sur, sed fefellit interpretem similitudo literarum ר & ד Resh & Daleth. Sur idem quod Sura vel Sora, urbs Babloniæ notissima, ad hunc ipsum Euphratis alveum." Of the reality of such a city, he gives ample testimony, and observes it was called by another name, Mahasia; but that the river Euphrates was called Sur, or Sor, he shews not so distinctly; However, it is not improbable that it was so, and that the city either took its name from that part of the river, or the river from the city. Ptolomy mentions a branch of the river Euphrates, called Marsares, which Bochart supposes, and not without some probability to be a corruption from נהר סורא *naar-sura*, *fluvius suræ* See Bochart Phaleg, l. i. c. 9.

Ver. 8. *Namely, silver vessels, which Sedecias, the son of Josias, king of Judah, had made.*] Instead of the golden ones which Nebuchadnezzar king of Babylon carried away, which Solomon had put in the house of the Lord. These being only of silver, and not of such value as the former, possibly might fall into such hands as to be purchased again, and sent back to Jerusalem. The other, of immense worth, were kept by Nebuchadnezzar, as appears from Dan. v. 2. Grotius thinks this sentence an interpolation, Comm. in Loc.

Ver. 10. *Prepare ye manna.*] Ποιήσατε μάνα. It is generally agreed, that this is a corrupt reading, as the margin also intimates; it should be *mincha*, or a *meat-offering*. Grotius contends, that the true one is μαναὰ, and not μάνα. Ποιήσατε is also improperly rendered *prepare*, it is a sacrifical expression, and signifies to *offer*. In the translation of the Old Testament, which is followed by the writers of the New, ποιεῖν, is equivalent to ἀναφέρειν, or ἐκφέρειν. See 2 Kings xxiii. 21. 1 Esdr. i. 6. And the words at the institution of the eucharist, τοῦτο ποιεῖτε, would be as well rendered, "Offer this in remembrance of me." It is likewise so used by the Jewish Hellenistic writers, and by the Greek ones of the church, as *facere* is also among the Latins.

Ibid. *And offer upon the altar of the Lord our God.*] The exiles at Babylon, are here supposed to send money to the priests, to buy the necessary offerings for the altar of the Lord. But how is this consistent with what is mentioned ver. 2. that Jerusalem was taken and burnt? If the temple was indeed at this time burnt, we must either understand this, that they were to bring their oblations to the place where the altar formerly stood, which they esteemed as consecrated ground, or that an altar was actually erected on the same spot, or of a place of worship in general, or of that at Mizpah, in particular; which place continued to be a *proseucha*, or place of worship. See 1 Maccab. iii. 46. There is the like expression, and upon a parallel occasion, Jerem. xli. 5. Grotius thinks this last clause to be an interpolation.

Ver. 11. *And pray for the life of Nabuchodonosor.*] We meet with the like, Ezra vi. 10. where Darius orders all things necessary for the sacrifices to be given to the elders of the Jews, that they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king, and his sons. Diodorus

Diodorus Siculus has a passage to the same purpose, "Adductis ad eum victimis, mos erat pontificem, sacerdoti adstantem magna voce in conferta Ægyptiorum corona preces enuntiare, ut Dii sanitantem cum cæteris bonis omnibus regi largiantur," l. i. And from Tertullian, we learn, that it was a solemn part of the service of the church, in his time, to pray for the happiness and prosperity of the princes under whom they lived, in Apolog. When the Jews came under the government of the kings of Egypt, Eleazar, their high-priest, writes to Ptolomy thus, "We continually offer sacrifice for thee, thy children, and friends; and the people pray for the happy success in all things, and for the peaceable state of thy kingdom;" Jos. Antiq. l. xii. And so they did, when they were under the Seleucidæ: And lastly, when they came under the Roman government, this was their constant practice, till they begun that rebellion which ruined their nation, Jos. De Bello Jud. l. ii. This being, says the same author, the cause of the war that the seditious did reject the sacrifice offered for Cæsar, though the priests and nobles earnestly entreated them not to desert the custom, which had always obtained among them. And that the Christians, following their example, thus prayed continually, from the beginning, for their kings, though heathens and persecutors, we learn from the writings of Polycarp, Justin, Tertullian, Cyprian, Lactantius, and other ancient writers.

Ibid. *And for the life of Belthasar his son.*] As the Scripture mentions Evilmerodach as son of Nebuchadnezzar, 2 Kings xxv. 27. some have thought that by Belshazzar, Evilmerodach is here to be understood, and that one and the same person is meant by both names. Others say, that Evilmerodach was the eldest son of that monarch, and Belshazzar the youngest; and that the eldest being at that time in disgrace with his father, the younger was looked upon as presumptive heir of the crown, and therefore taken notice of here. Others understand by *son*, his grandson Belshazzar, as grandfathers are frequently called fathers in Scripture, see 2 Sam. ix. 7. 2 Kings viii. 26. compared with ver. 18. especially with respect to such as inherit after them. But Nebuchadnezzar was in truth his grandfather, though called his father, Dan. v. 2. for Belshazzar was son of Evilmerodach, by Nitocris his queen, and therefore grandson to Nebuchadnezzar.

Ver 12. *And we shall serve them many days.*] As the Jews had the greatest reason to consider Nebuchadnezzar, and his family, and the Babylonians in general, as their most cruel enemies, since they had overturned their state, burnt their holy city and temple, and either killed or taken prisoners their kings, nobles, priests, and the far greater part of the people; can it be consistently supposed, that they should wish, or pray, as the words seem to imply, that they might serve them many days? The meaning therefore must be, That if, according to their melancholy prospect, they should continue to serve them many years, they might find favour in their sight, and their servitude in the land of their captivity be easy, or at least tolerable to them.

Ver. 14, 15. *And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days. And ye shall say, &c.*] By *book*, we are here to understand the letter (for so any writing of considerable length is styled among the Hebrews) which Baruch wrote in the name of those that were in Babylon, to such of their brethren as still remained in Judea. It begins properly at the 15th verse, (for the five foregoing ones are a sort of preface) and it contains that prayer, or confession, which the Jews used in their public worship on solemn days, during their captivity. It may be divided into three parts; in the first, which ends at ch. iii. 8. they acknowledge their great unworthiness, and the justice of God's dealings with them; they entreat his forgiveness of their sins past, and repeat the warning and threats of the prophets, whose words and reproofs they had notwithstanding rejected: The second part, which begins at ver. 9. of the third chapter, to the beginning of the fourth, recounts the great privileges and advantages which the Jews enjoyed above other nations, in that they had the knowledge of the law of the Most High, and through the direction of the only true Wisdom, were made acquainted with the means of real happiness, life, and peace. From thence to the end of the fifth chapter, is an exhortation to a sincere repentance, and to leave their evil ways by a speedy conversion, with a promise on that condition, of a deliverance from the captivity under which they groaned, that the power of their enemies should be subdued, and their haughtiness turned into mourning. This pleasing prospect takes up the remainder of the letter, in which the author has many beautiful turns, and lively strokes, and is transported, even to a degree of rapture, and the thoughts of the agreeable change. In particular, the happy times of the gospel are spoken of with such assurance and clearness, as to give occa-

sion to some to suspect interpolations in several places, which are indeed too glaring and explicit for the darkness of those times: especially ch. iii. 37. It is easy to observe, with respect to the supplicatory part of this prayer, that much of it is borrowed from that of Daniel, and that in the description of the glorious state of the church, there is frequent allusion to many passages in Isaiah.

CHAP. II.

Ver. 3. *THAT a man should eat the flesh of his own son, and the flesh of his own daughter.*] This is to be understood of the first siege of Jerusalem, by the Babylonians, the misery of which Jeremiah thus pathetically describes, "They that be slain with the sword, are better than they that be slain with hunger; the hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people," ch. iv. 9, 10. See also ch. ii. 20. The like unnatural cruelty happened at the siege of Jerusalem, by Titus, when the distress by famine was so great, "that wives tore away the meat out of the mouths of their husbands, children from their parents, and mothers forced the food from the mouths of their infants, and took away even the drops of milk, the last support of their just expiring babes: But what was most surprising and unnatural, the very instinct of parents towards their children was extinguished by the famine; for they eat their own sons and daughters without horror." Jos. de Bell. Jud. l. v. c. 10. and l. vi. c. 3. The like happened at the siege of Samaria, 2 Kings vi. 28, 29. in all which lamentable instances, was fulfilled that passage, Deut. xxviii. 56. "The tender and delicate woman which would not venture to set the sole of her foot upon the ground for delicateness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter."

Ver. 11. *And hast gotten thyself a name, as appeareth this day.* It may be pertinently asked, With what propriety it can be here said, that the destruction of Jerusalem, and the captivity of the people of Israel, exalted the name of God, and manifested the greatness of his Majesty? Would not infidel nations from hence take occasion to blaspheme the true God, and to reflect upon his power, as if the gods of the nations had been too powerful for him, by subduing a people, of whom he had proclaimed himself the Saviour, and Protector? To this it may be replied, that what these idolators looked upon as an instance of God's weakness, was a signal act of his power, justice, and veracity, as it was the remarkable fulfilling of what he had so many hundred years before threatened by his servant Moses, Deut. xxviii. 47, 48, 49. If the Chaldeans led his own people into captivity, it was because God was become their enemy; if a kingdom once so flourishing was destroyed in a manner so deplorable, it was to punish the ingratitude of a people quite insensible of his mercies. So that the greatness of God appeared as visibly in the instances of his severity, as in those of his loving-kindness; and he was as truly the God of Israel, when he delivered them into the power of a nation of a fierce countenance, ver. 50. to suffer all the miseries there threatened, as when he brought them out of Egypt with a mighty hand, and stretched-out arm.

Ver. 13. *We are a but few left among the heathen, where thou hast scattered us.*] Besides the Jews decrease by dispersions, who were tossed like vagabonds from one country to another, without any certain settlement, the horrid butcheries which the Jews underwent, were innumerable. The Jewish writers, in describing them, cannot find expressions tragical enough to represent them: Twice as many, they tell us, perished by the Romans cruelty only, as came actually out of Egypt, and thereby completed that malediction, Deut. xxviii. 62. If one considers the miseries with which the Jews were afflicted from the reign of Josias only, they are scarce to be paralleled in any other kingdom, in so short a time. Pharaoh-Necho gained a great victory over Josias, conquered Judea, and deposed king Jehoahaz, and set up another, and brought away great part of the people, with their king Jehoahaz, into Egypt; four years after the kingdom of Juda was wasted by Nebuchadnezzar, and not long after Jehoiakim was put to death, and many captives brought to Babylon. Jeconias reigned but three months and ten days, and was also brought to Babylon, with a great number of his subjects. In eight or nine years, how many misfortunes, changes, captivities! how many princes murdered, or deposed!

Ver. 24. *The bones of our kings, and the bones of our fathers.... taken out of their sepulchres.*] It was a custom born among Jews and Gentiles, to bury with the deceased some of their most valuable effects, and ornaments, and sometimes to put into the sepulchre great quantity of money, and treasure. On this account, says a

learned writer, " Chaldæi ossa regum Judæ, ac principum, nec non sacerdotum ac prophetarum, e sepulchris effoderunt, ad effodiendos nimirum thesauros, quos in antiquorum sepulchris munifica recondi manu consuetos, ipso experimento edocti probè norant." Alting. Roma Subterran. p. 93.

Ver. 35. *I will make an everlasting covenant with them....and will no more drive my people out of the land.*] The Jews at Babylon, where this author wrote, did not imagine that the prophecies were at an end in the first return of the Jews under the Persian kings; they, by virtue of the everlasting covenant which God made to drive them no more out of the land, hoped for another more perfect and glorious restoration, as foretold by the prophets, which should be the deliverance of God himself, even salvation by their Messiah. See Bishop Chandler's Defence, &c. p. 53.

CHAP. III.

Ver. 4. *HEAR the prayers of the dead Israelites.*] This passage has been applied by the Romanists, to countenance their notion, that the saints departed, intercede and pray for the living, and has been quoted by Bellarmine, particularly for that purpose. But the place seems capable of a fair and orthodox interpretation, if we consider the following reasons: 1. " By the dead Israelites," we are not to understand such of them who are departed this life, and whose souls are separated from their bodies; but those, who being yet alive, are dead in trespasses and sins, as St Paul speaks, Ephes. ii. 1. 2. this sense is further confirmed from ver. 11. where it is said of Israel, " How happeneth it, that thou art defiled with the dead? that thou art counted with them that go down to the grave? i. e. as one of them that are near the pit, upon account of their great misery and affliction. And the reason for this their suffering, follows the question immediately, *viz.* " Thou hast forsaken the fountain of wisdom, for if thou hadst walked in the way of God, thou shouldst have dwelt in peace for ever," *i. e.* shouldst not have been in captivity. 3. It is no uncommon expression to compare persons under any great calamity to dead men, and to account of them as such. See Ezekiel ch. xxxvii. where the Israelites in their captivity, are represented as dead bones, ver. 11. and their return from their dispersion, as the opening of their graves; and their restoration is described as a resurrection by Isaiah, ch. xxvi. 15. 4. After the words, " Hear the prayers of the dead Israelites," it follows, " and of their children, which have sinned before thee;" where the Vulg. and our version seem faulty. The Greek renders it by a participle of the present tense, ἁμαρτανόντων, which shews that this is to be understood of the Israelites then alive, and not of those which had sinned and were dead, for then it should have been ἡμαρτηκότων in the præter tense. Junius renders here, " Exaudi orationem mortuorum Israelitarum, *id est*, filiorum qui peccant coram te." Lastly, It is an absurdity for the Israelites to intercede for their intercessors, which according to the Romanists sense they do, by beseeching God to hear the prayers of the departed Israelites in favour of those that are alive, 2 Maccab. xv. 13, 14. Mr Whiston says the sense is here, the prayers of those Israelites who were then alive, and interceded with thee, but are since dead; see ch. ii. 17.

Ver. 8. *And to be subject to payments, according to all the iniquities of our fathers.*] Εἰς ὄφλησιν. ὄφλημα and ὄφλησις, properly signify a debt. Here we may understand unjust exaction, as Junius expressly renders, which the Jews in the land of their captivity were exposed to, and probably suffered, being at the will and arbitrary pleasure of those that had them in subjection. According to Calmet, it signifies their being bought or sold into slavery, to satisfy the debts contracted by their fathers. Anciently creditors had a power to sell the children of their debtors for the satisfaction of their debt, Mat. xviii. 25. And fathers themselves were sometimes necessitated to sell their children for this purpose, Exod. xxi. 7. Baruch iv. 6. Or being " subject to payments," may here mean *usury*. God threatens his people, Deut. xxviii. 44. that they should borrow of their enemies upon interest, or usury, and thereby become their bondmen, or debtors. The first part of the letter of these captives ends with this verse.

Ver. 11. *Thou art defiled with the dead, thou art counted with them that go down into the grave.*] The sense is, that, living among the Chaldeans, they were in a state of continual defilement, dwelling as it were among the tombs. He compares the captive Jews, in a strange country, to a person shut up in a grave, or confined in a house with a dead corpse. There is the like expression Psalm xxviii. 1.

Ver. 14. *Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days and life, where is*

the light of the eyes, and peace.] By strength, ἰσχὺς, I would not here understand, with most interpreters, *fortitude*, or *bodily strength*, to subdue enemies, which is but ill connected with the the perfections of the soul in this place: It means rather, I conceive, strength of mind, see Dan. ii. 20. where *might* is rendered by the LXX σύνεσις. The Vulg. properly distinguishes between μακροβίωσις and ζωὴ, which follow, rendering the former, *longiturnitas vitæ*, and the other, *victus*, "The light of the eyes." Castalio renders *vita* likewise, which would encrease the tautology; nor is it better, I think, translated by Grotius, *res adversæ*. It means rather, as Solomon speaks, that "the commandment is a lamp, and the law is light," Prov. vi. 23. Or, as the Psalmist has it, that "the commandment of the Lord is pure, and giveth light unto the eyes," Ps. xix. 8. See Baruch iv. 2. Ecclus. xxv. 11. and the note.

Ver. 16. *Where are the princes of the people become, and such as ruled the beasts upon the earth.*] Grotius understands this of kings who delighted in hunting, and the diversions of the chace; who pleased and sported themselves with animals the most fierce and savage; looking upon themselves as lords in a more especial manner of nature, and the creation, and exercising a power beyond the common dominion given to man at the beginning. The Scriptures often put animals in the number of the things over which monarchs have dominion. Accordingly God, to denote the absolute sovereignty which he had given to the king of Babylon, says, that "he had given the beasts of the field also to serve him," Jer. xxvii. 6. xxviii. 14. Judith flatters the pride of Holofernes, by telling him, that "not only men should obey him, but also the beasts of the field, and the cattle should do homage to him," ch. xi. 7.

Ver. 17. *They that had their pastime with the fowls of the air.*] If we understand this figuratively, it means such as delighted in high and lofty contemplations, whose towering imaginations played aloft, like the soaring eagle. Grotius expounds it literally of such as delighted in hawking, which was a royal pastime in ancient times. A dominion over the fowls of the air is mentioned also in Scripture, as an instance of the sovereignty of princes. Thus Daniel tells Nebuchadnezzar, that "wheresoever the children of men dwell, God had given both the beasts of the field, and the fowls of heaven into his hand, and made him ruler over them," ii. 38. Ezekiel represents the king of Assyria as a great cedar, "in which all the fowls of heaven made their nests, and under whose branches all the beasts of the field brought forth their young," xxxi. 6. Judith xi. 7.

Ver. 18. *For they that wrought in silver, and were so careful, and whose works are unsearchable.*] Ὅτι οἱ τὸ ἀργύριον τεκταίνοντες, καὶ μεριμνῶντες, καὶ οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν. The Vulg. and Syr. omit ὅτι, which indeed perplexes the sense, eludes and disappoints the reader, and, after promising him a reason, he finds nothing that it relates to, or can be assigned as a reason of. It seems not improbable that the true reading may be ἔτι οἱ τὸ ἀργύριον, κ. τ. λ. which gives a natural and clear connection to what follows.—Ἐξεύρεσις, which Maldonat and some other expositors understand here in the sense of *lucrum*, is not so proper to this place. It seems rather to mean the number and delicacy of the works here spoken of. The sentence, Οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν, plainly corresponds to the close of the former verse, οὐκ ἔστι τέλος τῆς κλίσεως αὐτῶν, as will appear by laying the two corresponding passages together, "both they that heaped up riches so extravagantly, that there was no end of their getting, and they that wrought so accurately in sculpture and engravings, that there is no finding out," i. e. no counting their number, no equalling the excellence of their curious works, are all of them vanished, and gone down to the grave. The author designs the close of the two verses to give strength and force to what went before in each, that he may at last more effectually shew the excellence of wisdom or piety, which is so much better and more enduring than these worldly advantages and attainments, that neither the wealth of these men, which was without end, nor their art which is now inimitable, could ensure to them life and happiness; whereas they that walked in the way of God, ver. 13. should dwell in peace for ever.

Ver. 19. *They are vanished.*] This, according to Grotius and Badwell, denotes the transitory and mortal state of kings, as well as other men, who die and are as quickly succeeded by others. Νεώτεροι in the following verse does not mean merely young men, but fresh successors, or new kings. Or it may refer to the curious artists before-mentioned, who took such pains to bring their work to perfection, and to make it valuable and lasting, that they are vanished, and dead like others of less figure and taste, Ἀφανισμὸς is taken absolutely for death, 2 Maccab. v. 12.

But in those words of the Psalmist, " before I go hence, and be no more seen," it is rather a periphrasis of death.

Ver. 23. *The Agarenes that seek wisdom.*] Called also Ishmaelites. Strabo and Ptolemy call them Agræi. Not only Arabia, and the adjacent countries, but the eastern part of the world in general was famous for the study of wisdom or philosophy, as it was afterwards called. The Edomites put in their claim to this character, " Is wisdom no more in Teman?" Jer. xlix. 7. In the book of Job, Eliphaz, one of the disputants, is called the Temanite, as being descended from Teman, Esau's grandson. Under the burden of Arabia, Isa. xxi. 14. the inhabitants of the land of Tema are mentioned, which Tema is reckoned by Moses among the sons of Ishmael. As this writer joins Meran to Teman, there is reason to think that the first is in Arabia, as well as the second.

Ibid. *The authors of fables.*] i. e. Ingenious apologues. The margin has *expounders*, probably of ænigma's, or riddles. Or it may mean persons skilled in the interpretation of dreams, or *oneirocritics*; a piece of science, but falsely so called, in great request among the Egyptians, Arabians, Persians, Indians, and other eastern nations. See Mede's Comment. Apocalypt. l. iii. p. 451. 1 Kings x. 1.

Ver. 24. *How great is the house of God?*] How large and extended is his empire! and how great the number of his creatures! the whole earth is his kingdom, all men are his subjects, and all times under his cognizance; but there are but few that enter into his secrets, and partake of his wisdom. It is observable, that this writer calls the universe, *the house of God*, because, great as it is, yet the infinite being is present every where in it, and governs it with as much ease, as a father or master does his family.

Ver. 26. *There were the giants, famous from the beginning.*] These great giants, like all others, were under the empire of the sovereign monarch of the universe; but they were not preferred, or chosen of God to receive the gift of wisdom. God chose before them Noah and his family before the flood, and after that time he preferred the Israelites to the Rephaim. And indeed, throughout both Testaments, the constant tenor of his procedure has been, to prefer the meek and lowly, to the mighty or more powerful.

Ver. 28. *These were destroyed, because they had no wisdom.*] Or wanted the fear of the Lord. The fear of God is the principal wisdom, whence through the whole book of Proverbs, the wicked man, who neglects the fear of the Lord, is called a fool. That passage, Prov. xxi. 16. comes very near this place, " the man that wandereth out of the way of understanding, shall remain in the congregation of the dead," or in the assembly of the giants, as it may be rendered from the Hebrew, i. e. shall go and keep them company in that accursed place, and condition which they are in.

Ver. 29, 30. *Who hath gone up into heaven.*] These words allude to, and greatly resemble those of Moses, Deut. xxx. 12, 13. " It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it to us?" To the same effect with this of Baruch, is that of Philo, what need is there of μακρᾶς ἐδοιπορίας, ἢ τῦ θαλαττεύειν, either to take long journies, or to go to sea in search of virtue, seeing we have the root of it within ourselves; or, as Moses expresses it, " in our mouth, and in our heart."

Ver. 32. *He that prepared the earth for evermore, hath filled it with four-footed beasts.*] The Vulg. reads with a conjunction, " qui præparavit terram in æterno tempore, & replevit eam pecudibus, & quadrupedibus." The sense is, according to Calmet, he that made the earth that it might continue always, or that it might never move at any time. The earth was looked upon as the foundation and centre of all the movements, and of all the changes that happened here below, without moving, or changing itself. Monarchs rise and fall, men die, and others succeed in their place, the seasons change, and are in continual vicissitude, but the earth continues always the same. According to that observation of Solomon, " one generation passeth away, and another generation cometh, but the earth abideth for ever." Eccles. i. 4.

Ver. 33. *He that sendeth forth light and it goeth, calleth it again, and it obeyeth him with fear.*] He commands the sun to stop, and it stands still, as it happened under Joshua, ch. x. 12. He commands it to be retrograde, and the shadow returns backward ten degrees, as was the sign to Hezekiah, 2 Kings xx. 9. he forbids it to shine at all, and darkness is over all the land, as at our Saviour's crucifixion, Matth. xxvii. 45. What follows in the next verse about the stars, is equally sublime, and very

much resembles Ecclus. xliii. 10. Ps. cxlvii. 4. ἔλαμψαν τῷ ποιήσαντι αὐτούς, is inaccurately rendered in the next verse following, "They shewed light unto him that made them;" it should rather be, "They shined, not for his use, but by his order and appointment that made them."

Ver. 36, 37. *He hath found out the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and conversed with men.*] The author shews, that the Jews were in bondage for deserting that way of wisdom, which being unknown to idolatrous nations, he that founded the earth by wisdom, had made known to his people by his prophets, see Ecclus. xxiv. 8. and intending to exhort them to stick fast to God, and not to fall away to the idols of the nations in their captivity, as the prophets Isaiah and Jeremiah had warned them before, he puts them in mind, that it was none but God that could discover that way of wisdom which the law taught Israel; which wisdom, says he, was "afterwards seen upon earth, and conversed among men," viz. in, and by the prophets, who spoke by the word and wisdom of God. The expression in the 37th verse, it must be owned, is very like that of St John i. 14. "That the Word was made flesh, and dwelt amongst us," and is thought to be so close a resemblance of it, that some learned men have fancied on that account, it was foisted in here by some Christian copyist. A learned writer who contends for the canonicalness of this book, thinks that this clause, too much favouring the divinity and incarnation of the Messiah, induced the Jews to lay this book aside, soon after Christianity prevailed in the world, which, before that time they ever looked upon as sacred and canonical. Auth. Rec. vol. i. p 7. Bishop Chandler thinks by *afterwards* is meant the latter days, or the days of the Messiah, see Dan. ii. 29—45. the time that all Israel shall be saved by the Deliverer's coming to Sion, and his manifesting the Jews to be the children of his kingdom, Def. Christ. p. 55. Others, who think that the applying this passage to the incarnation and appearance of the Messiah would hold out too much light for the times of this writer, refer it either to that occurrence, when, after the giving of the law on mount Sinai, Moses and Aaron, and the seventy elders were permitted to see the God of Israel, Exod. xxiv. 9. and Moses himself to come up into the mount to him: Or to the angel of the covenant appearing amongst, and conducting his people in the wilderness forty years. Estius in loc.

CHAP. IV.

THIS is the book of the commandments of God, and the law that endureth for ever.] As the gospel comprizes the law and the prophets in two commandments, viz. the love of God and of our neighbour; or more briefly in charity: So this writer says, that wisdom described in the former chapter, contains the substance of the commandments, and of the law here said to *endure for ever;* not with respect to its ceremonial ordinances, but the moral and spiritual part, which is fixed and unchangeable. Wisdom therefore here described seems to be no other in effect, than charity, so highly extolled, 1 Cor. xiii. 8. whose character it is, "never to fail, when even tongues shall cease, and knowledge itself shall vanish away."

Ver. 3. *Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.*] It was the glory of the Israelites to know the only true God, to love and serve him, who had chosen them above all other nations, to be an holy people, consecrated to his service: This character distinguished his peculium from heathen and infidel nations; by forsaking therefore the God of their fathers, and abandoning themselves to the idolatry of the strange nations, they gave the honour due to the living God only to insensible things, and stained their former glory. And instead of children of God, a title and privilege which they enjoyed before, became slaves, and were rejected by him. And this God threatened to do by Moses, Deut. xxxii. 21. "When they should move him to jealousy with that which is not God, and provoke him to anger with their vanities."

Ver. 5. *My people, the memorial of Israel.*] i. e. Ye poor remains of the Jews, the surviving hopes of sinking Israel, who are preserved to continue the name and memory of once so famous a people, the only remaining monument of distressed Sion.

Ver. 7. *Ye provoked him that made you, by sacrificing to devils.*] The Psalmist, according to the version of the LXX, says, ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, "That all the gods of the heathen are devils," Psal. xcvi. 5. And of the Jews who sacrificed to them it is said, they sacrificed to devils, and not to God; לשדים to evil, wasting, and destroying spirits. And so they are styled, 2 Chron. xi. 15. Rev. ix. 20. The

pulling down idolatrous worship, is in our Saviour's language, the casting out the prince of this world, John xii. 31. xvi. 11. The converting of the Gentiles from idolatry to the worship of the true God, is called, "turning them from the power of Satan unto God," Acts xxvi. 18. The delivering them from the power of darkness, Col. i. 13. who before walked according to the prince of the power of darkness, Ephes. ii. 2. and were led captive by Satan at his will, 2 Tim. ii. 26.

Ver. 12. *Let no man rejoice over me a widow, who for the sins of my children am left desolate.*] This *Prosopopœia* of Sion, bewailing her children gone into captivity is moving and beautiful. She assumes the character of a disconsolate widow, an idea often borrowed to represent deep distress, bemoaning the loss of the favourite of her bosom, with these two sad, but common aggravations of her sorrow, her children taking evil courses, and as such exemplarily punished, stricken of God, and afflicted; and herself, instead of that compassion which her calamities called for from those around her, neglected, insulted, reproached, and injured. The venting her grief in broken accents, ver. 17. "But what can I help you?" is inimitably, says Grotius, affecting, "I who am devoid, not only of my former substance, my ornaments and pleasant things, my comforts and conveniences, but reduced to the lowest state, and wanting myself the necessaries of life, what am I able, what can I be expected to do for you?" At length all appearance of human help vanishing, she raises motives of consolation from that never failing treasury of delight and comfort to afflicted minds, the Word of God, whose statutes had been her song in the house of her pilgrimage; and assures them, from the prophets, of a deliverance from their captivity, and remarkable vengeance overtaking their persecutors. In this pleasing prospect she exults and triumphs, ch. v. as a fond mother overjoyed for the recovery of her children.

Ver. 15.] Probably this refers to Deut. xxviii. 49, 50. and may be considered as a fulfilling that prophecy, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand. A nation of fierce countenance, which will not regard the person of the old, nor shew favour to the young." This, if applied to the Chaldæans, the description of the place will not suit, for the Chaldæans did not come from a country which was very far from Judea. If to the Romans, the time will not suit with the supposed age of this writer. Josephus, indeed, informs us, that, upon the Romans making themselves masters of the temple, they slaughtered all, both old and young indifferently without any respect to age, having neither mercy nor modesty.

Ver. 16. *And left her that was alone, desolate without daughters.*] The Geneva version, I think clearer, "leaving me alone, and destitute of my daughters," i. e. both sons and daughters were carried into captivity. See ver. 14.

Ver. 20. *I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the everlasting in my days.*] i. e. I have put off the garment of prosperity, as the margin has it, or of gladness, and put upon me the sackcloth of penance and supplication, "Indui cilicium deprecationis meæ." Arab. And Junius renders in the same manner: or, as the Syriac has it, "clothed me with sackcloth in the solemn time of my prayer, and supplication." The last clause, κεκράξομαι πρὸς τὸν αἰώνιον ἐν ταῖς ἡμέραις μου, is inaccurately rendered here. It may either be translated, with the margin, "in the time of mine affliction," and in this sense we are to understand ἡμέρα Ἰερουσαλήμ, Psalm cxxxvii. 7. and xxxvii. 13. or the sense may be, "I will cry unto the everlasting all my days;" thus Calmet, "Je crierai au Treshaut tous les jours de ma vie;" and the Geneva version accordingly, "as long as I live I will call upon the everlasting." This sense is strongly confirmed by Ps. cxvi. 2. where the expression in the LXX very much resembles this, ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι, and our translators rightly render, "I will call upon him as long as I live."

Ver. 22. *Because of the mercy which shall soon come unto you from the everlasting, our Saviour.*] The like is repeated, ver. 24, 25. but how can this mercy be properly said to come soon, as the captivity was to last seventy years? this, say Mess. of Port Royal, may be admitted, if considered either with respect to God, who inflicted this punishment, in whose sight a thousand years are but as a day; or with respect to the suffering Jews themselves, those especially among them, who were touched with a sense of their sins, and their deserving a much longer and sorer punishment; "for a soul which is truly convinced of, and sensibly affected with the eternity of punishment due to its transgressions, counts for nothing, or considers but as a moment, the time of penance and

suffering, which God is mercifully pleased to inflict in this life," ver. 22, 24. This writer, says Bishop Chandler, personates Baruch, and his book is little else than an epitome of what we have at large in the prophets, concerning a more universal return than that was of the Jews under Cyrus, and in virtue of God's everlasting covenant, to drive them no more out of the land. The Jews at Babylon, where this Baruch wrote, did not conceive that the prophecies were exhausted in the first return of the Jews under the Assyrian kings, they hoped for another more perfect, and more glorious restoration, as foretold by the prophets, which should be the deliverance of God himself, as the Jews are wont still to call the salvation of the Messiah. In confidence of this so eminent a deliverance, he breaks forth into admiration of this *Emanuel*, or, "God with us." Def. of Christ. p. 53, 54.

Ver. 25. *Shortly thou shalt see his destruction, and shall tread upon his neck.*] This, says Calmet, was literally accomplished in the time of queen Esther, and Mordecai at Susa, and under Daniel at Babylon; for when they were exalted to the highest dignity, and the most important posts of the government, the Chaldeans themselves were obliged to submit to their authority, and to bow before them, as Isaiah had long before expressly foretold, ch. lx. 14.

Ver. 28. *For as it was their mind to go astray from God, so being returned, seek him ten times more.*] It is not enough, says a pious writer, morally to revoke what is past, by wishing it had not been done, but you must oppose a state to a state, a habit to a habit, i. e. as sin before gave you law, so now must the Spirit of God. Habitual sin must be destroyed by a contrary habit, or state of holiness: this is well summed up by the apostle, "As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness," Rom. vi. 19. What the Greek makes matter of exhortation and advice here, is spoken prophetically according to the Vulg. which accordingly came to pass; for after the captivity, the Jews were more observant of the law of God, than they were before, especially with respect to idolatry. But it will be best, if this reading is followed, to understand this of those devout Jews in particular, who were converted by the preaching of the apostles, and were the first fruits of the Christian church.

Ver. 35. *And she shall be inhabited by devils.*] This expression is grounded on a vulgar notion, that desolate and forlorn places are inhabited by evil spirits, who have their haunts there. The canonical scriptures seem to countenance this opinion; thus the demoniac, Luke viii. 29. is said to abide in no house, but to be driven of the devil into the wilderness, and thither was our Saviour led, as being the devil's residence, to be tempted by him, Mat. iv. 1. And accordingly our Saviour, in the parable of the unclean spirit, says, "that he walks through dry, or uninhabited places," Matth. xii. 43. see also Tobit viii. 3.

Ver. 36. *Look about thee towards the east.*] This, no doubt, primarily relates to the restoration of the Jews under Cyrus, and the return from their long captivity, by his appointment; or rather God's influencing his heart for that purpose; and though Babylon, properly speaking, was rather to the north with respect to Jerusalem, yet Persia, where Cyrus reigned, and from whence the happy orders were to come, was to the east. That ἀνατολὴ here is the title of the Messiah likewise, there is no question, whether it be literally rendered *the east*, as the title formerly was bestowed upon him, Zech. vi. 12. or the rising of the sun, that sun of righteousness, mentioned Mal. iv. 2. However that be, it is certain that where ἀνατολὴ *the east*, is used in most places of scripture, the commentators and scholiasts have still applied it to Christ, meaning by the *east*, that *orient*, or rising sun, and not the point from whence it rises, see Jer. xxiii. 5. And this seems the more probable, because ver. 22. he is called, "The everlasting, our Saviour."

CHAP. V.

Ver. 3. ΤΗΙ ὑπ' ὑρανὸν πᾶσι. *subaud.* χώρᾳ. The like ellipsis occurs Luke xvii. 24. Job xviii. 4. in LXX Prov. viii. 28. 2 Macc. ii. 18. in Addit. Esth. xiii. 10.

Ver. 6. *For they departed from thee on foot, and were led away of their enemies; but God bringeth them unto thee exalted with glory, as children of the kingdom.*] i. e. As a royal race, or children of kings, riding in triumph, and in a most magnificent procession. Ezra gives us the number and quality of the persons that returned, their horses, mules, camels, &c. employed on the occasion, ch. ii. 66. And it appears from 1 Esdr. v. 2. that Darius himself sent a thousand horsemen to conduct them back safely to Jerusalem, with musical instruments. Isaiah describes their return from Babylon in

the most pompous manner, and in terms scarcely inferior to a real triumph, ch. xlix. 22, 23. lxvi. 20. " Their transport of mirth and jollity on this occasion (says Josephus) was as great, as if the day of their redemption and return had been the first day of a new life." Antiq. lib. xi. c. 4.

Ver. 7. *For God hath appointed that every high hill.*] By ὄρος and βουνὸς, we are here to understand those who are lofty, proud, and supercilious, who exalt themselves from a conceit of worldly wisdom: the meek, on the contrary, are represented as prostrate and humble, casting aside every high thought, and adoring, with holy reverence, mysteries that are above them. This refers to a known custom of great kings, who, when they travelled, had their ὁδοποιοὶ, or harbingers, sent before them to make the way plain and commodious, by filling up deep places, and levelling those that were high, and smoothing those that were rough. And so Josephus says, that when Titus came to the wars, there went before him all the royal aids, and all the military men, and those who plained the way, De Bell. Jud. lib. vi. c. 6. and c. xii. for the coming of the Roman army. The words here seem to refer to Isa. xl. 4. where the prophet, describing the return of the people from their captivity to their own country, expresses it " By the former deliverance and passage out of Egypt, through uneven craggy ways in the desart, which yet, by God's conduct, was made passable to them, and they brought at last to a happy Canaan." Thus the Targum on Canticles saith, the cloud went before the Israelites in the wilderness three days journey, to take down their hills, and fill up their valleys before them. Mystically, or by way of metaphor, this expression of casting down every high hill, means also, the removing of all obstacles to one's happiness or designs, as in those verses of Sibylla Erythræa, set down by St Austin, De Civit. Dei, l. viii. where, foretelling the coming of the king from heaven in the flesh, it follows,

Dejicet colles, valles extollet ab imo;
Non erit in rebus hominum sublime, vel altum;
Æquantur campis montes.

Which is almost the same with the passage cited from Isaiah. Compare also Luke iii. 5. The same metaphor is used by Homer, Il. ε. ver. 260. where Apollo promising to assist Hector, saith,

Αὐτὰρ ἐγὼ προπάροιθε κιὼν, ἵπποισι κέλευθον
Πᾶσαν λειανέω,

I will go before and make smooth all passages.

Ver. 8. *Every sweet smelling tree shall overshadow Israel.*] i. e. God will furnish his people with all sorts of accommodations for their return home; in particular, that they should not be incommoded with heat, a calamity very incident to travellers in hot countries; God would plant woods, as it were on purpose, to shelter his chosen in their return, from the scorching heat of the sun. This undoubtedly refers to Is. xli. 19. where God says, " I will plant in the wilderness the cedar, the shittah tree, the myrtle, and the olive tree, &c. conducting the people home almost in the same marvellous manner as he did his chosen in the wilderness, by the shadow of a cloud to defend them from the heat. Or without having recourse to a miracle, this may be understood of his appointing their return at such a season, when the trees afforded most shade; or that they marched through such places where there was a natural cover over them. Others think, and not without reason, that this is rather a poetical description, to display, but in an exaggerating manner, the easiness and pleasure with which the Jews would return from Babylon. Our translators follow the copies which read ἐσκίασαν, but others have ἐσκίρτησαν, *subsultarunt*; and thus Junius renders, *exsilieruntque etiam silvæ*, that all the trees of the wood rejoiced on the occasion, like that of the Psalmist, Ps. xcvi. 12.

CHAP. VI.

Ver. 3. *SEVEN generations.*] The word γενεὰ, or *generation*, has many senses. Sometimes it signifies twenty, twenty-five, or thirty years, but most generally the last term; and in this sense it is used by approved authors, and particularly in the genealogy recorded by St Matthew. By it here is meant ten years, or rather seven decads of years; but this acceptation is not very common: but as it was very well known to have been predicted by the prophets, that the captivity should last seventy, that is, seven ten years, it cannot be doubted but that this author had that term in view here, and meant the precise period of ten years. The seventy years of the captivity of Babylon are usually reckoned from the first year of Nebuchadnezzar the great, and the fourth of Jehoiakim, i. e. A. M. 3398, and ended 3468; or

before Christ, 606, and ended 536, before his appearance; at which time Cyrus gave leave to all the Jews in his dominions, to return to their own country. This epistle, said to be Jeremiah's, is supposed to be wrote to the Jews when they were going into captivity with their king, to admonish them to beware of the idolatry which they would see in Babylon: and seems to be the letter referred to, 2 Macc. ii. 2, 3. where the same caution is given as here, to guard against the idolatry they would observe in that place, and is an epitome of sundry things in Moses, the psalms, and the prophets, against idolatry, and the fullest dissuasive against it, in one continued tract or view, of any through the whole volume of the bible, and handled in the most proper manner: as banter and ridicule are often found more effectual to expose and confute an error, than grave and serious reasoning.

Ver. 4. *Gods of silver, and gold, and wood, borne upon shoulders.*] Isaiah takes notice of, and condemns this custom, "He maketh it a god, they fall down, yea, they worship, they bear him upon the shoulder, they carry him, and set him in his place, he standeth, and from his place shall he not remove," xlvi. 7. Jeremiah likewise mentions this idolatry, and their carrying images in great procession and pomp, "They must needs be borne, (says he,) because they cannot go," ch. x. 5. And to this sense Spencer, and other learned interpreters, explain those words of Amos, "Ye have borne the tabernacle of Moloch, and Chiun your images." ch. v. 26. which the LXX rightly render ἀναλάβετε, *sursum tulistis*. Numerous instances of this superstition used among the heathen, are to be met with in sacred and profane writers. See ver. 26.

Ver. 6. *Say ye in your hearts, O Lord, we must worship thee.*] These words seem wrongly pointed in our translation, and the common editions of the Greek. The sense would be better and more agreeable to the context, if the rendering was, "We ought to worship thee, O Lord, with the Spirit, or understanding, in contradistinction to senseless images, which take no notice of their votaries." And so St Cyprian renders this passage, "In sensu tibi debet adorari Deus." De Orat. Domin. One copy of the Greek reads without any comma at all, probably intending this sense; but for clearness I would place it thus, ἄπαξ δὴ, τῇ διανοίᾳ σὲ δεῖ προσκυνεῖν, δέσποτα. The Psalmist, in like manner, after having exposed the folly of image worship, and from the honour given by the heathens to their idols, presses the like conclusion upon the Israelites, and excites them to praise the living God, the Lord of the world, with the greater devotion, Psal. cxxxv. 17, 18, 19, 20.

Ver. 7. *For mine angel is with you, and I myself caring for your souls.*] Mine angel shall protect you, which these idols cannot. Our version, and the Vulg. seem faulty in the rendering of the latter clause; in the Greek it is, αὐτὸς δὲ ἐκζητῶν τὰς ψυχὰς ὑμῶν, which I would translate, "And he (the angel) will watch over you, and revenge any injury done to you." The Geneva version understands αὐτὸς, in like manner of the angel, "For mine angel shall be with you, and shall care for your souls." Junius is more explicit to the same purpose, "Angelus meus vobiscum est, *qui idem*, reposciturus est animas vestras;" and so the Oriental versions also have it.

Ver. 8. *As for their tongue it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.*] The mimic representations of life are all deceit; they are mere insensible images of things, having mouths, and a tongue beautifully polished, but are unable to give a word of advice, or comfort to their supplicants. Their images are overlaid with coverings of gold and silver plates, see ver. 57, 58. Is. xxx. 22. either to attract the eyes of the beholders, or to cover some defect; but their gold and silver serve only to expose their weakness. They are of no more value than that of the rich materials of which they are made, and so far from being able to say or do any thing, that they themselves are the handy-work of those that worship them; every excellence that they have is derived from the ingenuity of the artificer, and shews rather his art, than their divinity.

Ver. 9. *And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.*] The Geneva version is clearer, which has, "And as they take gold for a maid that loveth to be decked, so make they crowns for the heads of their gods." But the sense, I conceive, would be more perfect, if the pointing was thus: "And taking gold, as for some virgin that loves dress and finery, they make crowns for the heads of their gods;" and so Calmet understands it, "Comme on fait des ornements à une fille, qui aime à se parer, ainsi on fait ces Idoles avec de l'or."

Ver. 12. *Yet cannot these gods save themselves*

from rust and moths, though they be covered with purple raiment.] See ver. 72. i. e. their ornaments and royal attire are perishable things, like those that wear them; pass but a few years, and their "riches are corrupted, and their garments moth eaten, their gold and silver cankered, and the rust of them shall be a witness against them, and shall eat them up, as it were fire," as St James speaks upon another occasion, ch. v. 2, 3. That the heathens, in their idolatrous worship, adorned the images of their gods with costly robes, is confirmed from Jer. x. 9. where speaking of the decorations, and rich apparel of the false gods, he says, that blue and purple are their clothing.

Ver. 13. *They wipe their faces because of the dust of the temple, when there is much upon them.*] Or, as the Geneva version has it, "They wipe their faces because of the dust of the temple, whereof there is much upon them." And so the Vulg. "Extergunt faciem ipsorum propter pulverem domûs, qui est plurimus inter eos," i. e. through the concourse of the people, or votaries, who come there in great numbers. The multiplicity of persons, which tread the hallowed courts, which is an honour to the true God, is to them an inconvenience and disgrace; for when the idol temples, like that of Baal, are filled with worshippers from one end to the other, being unable to help themselves in any respect, they must be beholden afterwards to the care of others, to remove any accidental stain or filth that may fasten on them, and to keep them neat and clean. See ver. 24.

Ver. 15. *He hath also in his right hand a dagger, and an axe.*] Arnobius observes, concerning the Gentiles, "That they designed to create fear by the manner in which they framed and represented the statues and images of their gods; hence scythes, clubs, and thunderbolts, were appendages to their idols." Adv. Gent. l. vi. Like the god of war, or some martial hero, they were exhibited, armed with swords, lances, helmets, bucklers, or whatever fancy could invent to excite terror. In the foregoing verse indeed they are set forth in a milder attitude, to create veneration, seemingly dispensing justice, like some prince or governor of a province, of which the sceptre which they hold forth, was to be the symbol.

Ver. 19. *They light them candles.... whereof they cannot see one.*] Either in their temples, or in their processions. See Cic. Offic. iii. 26. And Apuleius, who says of the Pagan processions, that, on such an occasion, "Antistites sacrorum Deum proferebant insignes exuvias, quorum primus lucernam præmicantem claro porrigebat lumine—Magnus præterea sexus utriusque numerus, lucernis, tædis, cereis," &c. The sense of the writer of this epistle would be more complete, if the first sentence of the following verse was added to it thus: "They light them candles....whereof they cannot see one, for they are as one of the beams of the temple." And thus the Vulg. from some Greek copies, connects the sense, "lucernas accendunt illis, & quidem multas, ex quibus nullam videre possunt; sunt quidem sicut trabes in Domo." And so the Geneva version, "They light up candles before them, whereof they cannot see one; for they are but as one of the posts of the temple." And Junius renders in like manner. The intention of the heathens in having lamps or candles burning before their images and altars, seems to have been what Lactantius intimates, the furnishing light for their gods; the folly of which he thus exposes, "Num mentis suæ compos putandus est, qui auctori & datori luminis candelarum ac cerarum lumen affert pro munere?" l. vi. 2.

Ver. 20. *Yet they say, Their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not.*] Thus Arnobius, who was himself once a Pagan, speaks of idols, setting them upon all occasions in the meanest and most ridiculous light, "Non videtis sub istorum simulachrorum cavis mures habitare? in ore ab Araneis ordiri retia," l. vi. Adv. Gent. It should seem, say Mess. of Port Royal, from the context, as if the priests themselves, who got their livelihood by this false worship, or some of the worshippers at least made this acknowledgment of the meanness and imperfection of their images. But is such an open declaration from them, much to their great discredit, at all natural or credible? would it not, in the esteem of every sensible and well meaning votary, be the means to expose and discard them, and at length take from the priests themselves all the gain of their craft? Nor is φάσιν, as others contend, to be understood as spoken by way of hear-say, that it is so reported of them, as Coverdale understands it; little need was there to refer to uncertain tradition, or report; every one might be convinced from their own observation of their decay, how contemptible such objects of worship were. Might not this more properly be understood of the idols themselves betraying their own defects and shame by their

frail appearance? i. e. their idols confess, testify, or make it plain by the signs of decay and rottenness visible about them, and by their being eaten as a piece of ordinary wood by worms, and not perceiving what is done to them, that they are perishable and senseless. And thus Junius expounds it, "Ipsa idola testantur se facillime a tenuissimis vermibus erodi in partes intimas usque." Or the sense, lastly, may be that of Isaiah, ch. xliv. 9. that "the makers themselves are their own witnesses," i. e. they best know the materials of which they are made, and are sufficiently convinced from their wanting often to be repaired and beautified, that they are mouldering vanities.

Ver. 22. *Upon their bodies and heads sit bats, swallows, and birds; and the cats also.*] Besides the meanness of their original, and the imperfection of their state, if one considers further the rudeness and insults offered to their divinityships, by vile, despicable, and abject creatures, this also is sufficient to expose men's folly in worshipping them. Minucius Felix, is very pleasant upon the occasion, "Quanto verius de Diis vestris animalia muta naturaliter judicant, mures, hirundines, milvi? Non sentire eos sciunt, rodunt, insultant, insident, ac, nisi abigatis, in ipso dei vestri ore nidificant," p. 175. Edit. Oxon. i. e. The mice, swallows, and crows know better than you (Pagans) what your gods are; for by gnawing and sitting upon them, and being ready to make nests in their mouths, if you do not drive them away, they know that they have neither sense nor understanding. Spiders also spin upon their faces, and use their sacred heads for blocks only to hang their webs on.

Ver. 27. *If they fall to the ground at any time, they cannot rise up again themselves.*] This was the case of Dagon, who fell upon his face to the earth before the ark of the Lord; and though he was once set right again after his fall by his priests, yet fell in the like manner a second time, with the additional misfortune of losing his head, and both his hands, 1 Sam. v. 3, 4. So if Bel at any time is bowed down, and Nebo stoopeth, they cannot restore or make themselves straight again, but must continue in that posture and direction, in which design or accident has placed them. The author of the Book of Wisdom has been no less happy than this writer, in exposing the weakness and impotence of idols; "When the workmen (says he, speaking of this particular defect) had formed it by the skill of his understanding, and fashioned it as he designed, he then looked out for a convenient room for it, set it in a wall, and made it fast with iron; for he provided for it that it might not fall, knowing that it was unable to help itself, as being an image that hath need of help," ch. xiii. 15, 16.

Ibid. *Set gifts before them as unto dead men.*] In Scripture likewise they are compared to dead things, to nothing, and vanity. The sense here is, that they are served with victuals, which are set before them in form, without their being able to avail themselves of them, to touch or use them, or to receive and feast on the viands and offerings which are made to them. And how, indeed, should they, being inanimate and senseless things? And their votaries themselves must be equally so, to think that they had such a power, or ever could make use of it: And yet we find, by the story of Bel and the Dragon, that the simplicity of the Chaldeans was such, that they thought that idol ate in reality the great store of provisions set before it. By "gifts placed before dead men," the writer alludes to the parental, or sepulchral entertainments, which were anciently much in vogue in the eastern and other countries, and particularly among some idolaters, whose notion was, that the souls of the departed wandered about their sepulchres, and wanted a proper sustenance, and that it was a pious office to place bread and wine over their graves, for their support and refreshment. See note on Eccles. xxx. 18.

Ver. 28. *The things that are sacrificed unto them the priests sell and abuse.*] Instead of exercising acts of hospitality and charity to poor and helpless persons, widows and orphans, and bestowing upon them the remains of the sacrifices, they make a trade of holy viands, or pervert them to bad and evil uses. It is certain the ancient idolaters were wont to save some part of their sacrifices for magical and superstitious purposes. Herodotus testifies the same, concerning the ancient Persians, l. i. c. 132. And therefore God orders in the paschal sacrifice, that nothing of it should remain until the morning, lest it should be profaned, or any ways corrupted and abused.

Ver. 29. *Women in childbed, &c. eat their sacrifices; by these things ye may know that they are no gods.*] It appears from their many false rites, and the shameful abuse of their sacrifices, that they are no true gods. For if they were, neither would their priests dare to take such liberties in holy things, nor unclean and im-

pure persons be permitted to approach them, or partake of them, which they might not do of a true sacrifice, nor in the service of the true God; for according to the Levitical law, such persons were not to enter into the sanctuary, nor touch any hallowed things, but to continue in a state of separation for a certain time, as being defiled by their infirmity, Lev. xii. 4.

Ver. 30. *For how can they be called gods? because women set meat before the gods of silver.*] The sense is more determinate and clear in the Geneva version, "From whence cometh it then that they are called gods? because the women bring gifts to them," i. e. their silly and superstitious votaries, through their ignorance, pay the like honours and regard to their idols, as if they were really gods.

Ver. 31. *The priests sit in the temples having their clothes rent, and their heads and their beards shaven, and nothing upon their heads.*] Several of the heathen priests, particularly those of Isis and Serapis, had their heads shaved, and uncovered, in the manner here described. It was a standing ordinance at Memphis, "Ut Isidis sacerdotes semper deraso sint capite, utque tertia quaque die corpus eradant." See Alex. ab Alex. l. vi. Juven. Sat. vi. It is observable, that the rites here mentioned were funeral ceremonies, and therefore the most proper to be used in the worship of the heathen deities, who were no better than dead men. In the service of the true God, the Jewish priests were forbid to rend their clothes, and shave their heads, thereby to distinguish them, as we may suppose with great probability, from the heathen priests. See Levit. xxi. 5—10. Calmet thinks, the writer here refers to the lamentations for Adonis, customary not only in Egypt, Palestine, Phœnicia, and Syria, but also in Babylonia, and the provinces beyond the Euphrates.

Ver. 32. *They roar and cry before their gods, as men do at the feast when one is dead.*] This refers to a rite or custom among the Jews at their funerals, by the LXX called περίδειπνον νεκρῶ, or the funeral feast. For the Jews had feasts or banquets upon account, or in honour of the dead, and for the refreshment of the melancholy relations and friends present at the burial. Thus we read of "the meat of mourners," Hos. ix. 4. and of the "cup of consolation," to comfort them for the loss of the deceased, Jer. xvi. 7. And this probably the son of Sirach means, where he mentions δείπνα βρωμάτων παρακείμενα ἐπὶ τάφου, i. e. messes of meat set on the sepulchre, Ecclus. xxx. 18. Tobit iv. 17. see notes on those places. This custom, as we are informed by one of the Jewish writers, was the impoverishing of many, and that almost unavoidably; for if any one omitted the funeral feast, he was reflected upon for want of piety. On this account, and some abuses attending these sepulchral entertainments, this custom was at length abolished. By their lamentations and cries before their Gods, Calmet thinks those for Adonis most probably are meant.

Ver. 40. *When even the Chaldeans themselves dishonour them.*] i. e. They inwardly laugh at them, persuaded of their weakness and inability to do any thing. If their priests presented any sick person before the idol, it was rather to comply with the prevailing superstition, than from any hope that the cure would be effected. They were conscious of the cheat, though for gainful reasons they continued the practice. "Haruspex ridet cum Haruspicem videret," was Tully's sneer upon such impostors as these. St Austin argues very strongly against the continuance of such superstitions from the plain confession of the worshippers themselves of these pagan deities. Junius, who joins this sentence to the following verse, makes the sense to be, That the Chaldeans themselves sufficiently expose the weakness and impotence of such gods, when despairing of help from their *Dii minorum Gentium*, or inferior sort of gods, they carry the patient to their great god Bel, but to as little purpose.

Ver. 41. *If they see one dumb that cannot speak, they bring him, and entreat Bel that he may speak, as though he were able to understand.*] Bel was the principal idol of the Babylonians, Is. xlvi. 1. The same with Baal, as Selden conjectures, Syntag. i. c. 2. How unable Baal was to hear, understand, or answer, the petitions of his worshippers, we learn from that signal instance, 1 Kings xviii. 26. where, though his prophets called on the name of Baal from morning until noon, saying, "O Baal, hear us," yet there was no voice, nor any that regarded. Strange that any should be so senseless, as the author of the Book of Wisdom well argues, ch. xiii. 18. as "for power to call on that which is weak, and for aid humbly beseech that which hath least means to help, and for speech apply to dumb idols;" emphatically, and by way of infamy so called, as neither having any faculties themselves, nor able to confer the gift of speech upon others.

Ver. 42. *Yet they cannot understand this them-*

selves, and leave them, for they have no knowledge.] Καὶ ὑ δύνανται αὐτοὶ νοήσαντες καταλιπεῖν αὐτά. Or, as the Alex. MS has it, τοῦτο νοήσαντες, which would be better rendered, "They cannot, though they observe the inability of their idols to administer any help, persuade themselves to leave and forsake them, for they are foolish and infatuated themselves." And thus the Geneva version more clearly, "Yet they that understand these things, cannot leave them, for they also have no sense."

Ver. 43. *The women also with cords about them.*] This refers to the tents or tabernacles of Venus, in which virgins were solemnly prostituted to the honour of that false goddess under the title of *Mylitta*, and Venus πάνδημος, or the popular goddess of sensual pleasures. These tents were called Succoth-benoth, i. e. the tabernacles of daughters, or the pavilions of the girls, on account of their residence. According to Selden, it means the chapels of Venus Mylitta. The men of Babylon, 2 Kings xvii. 30. are said to make Succoth-benoth, wherein their daughters were prostituted to such as came to worship Venus, as the manner was in Babylon, from whence this filthiness had its original. See Selden de Diis Syris, Syntag. ii. c. 7. And to this scandalous custom, he thinks Levit. xix. 29. particularly to refer. Every woman, it seems, throughout all the country, was bound once in her life to repair to the temple of Venus, and there to prostitute herself to any that would throw down a piece of money, be it less or more, which money was applied to the temple, and to the honour of the goddess. Herodotus gives the following account of this infamous custom, ὧδε δὲ αἴσχιστος τῶν νόμων ἐσὶ τοῖσι Βαβυλωνίοισι, κ. τ. λ. "Erat Babyloniorum lex, ut omnes fœminæ semel in vita sederent apud templum Veneris, præstolantes adventum peregrinorum, qui cum eis congrederentur; primum adventantem qui se offerebat non debebant recusare, nec eam quam offerebat mercedem, quamvis non ita magnam, quæ in sacrum usum reponebatur. Advena dicebat, ἐπικαλέω τὴν θεὸν Μύλιτ[τ]α; tanti tibi deam Mylittam implora. Et quæcunque fœmina sedere inceperat, non debuit abire donec vitiata fuerat. Unde formosæ cito dimissæ, sed deformes unum aut plures annos expectabant;" i. e. every Babylonian woman was, once in her life time, bound to prostitute herself to a stranger at the temple of Venus. They were crowned with knots and garlands, and ranged in long ranks before the temple, each rank being parted from the other by a line, that the men might conveniently pass between them, and choose those they liked best. They declared their choice by throwing money into the lap of the woman, they most admired, and saying, as they threw it, I implore the goddess Mylitta for thee. The money, how little soever, was by no means to be refused, being accounted sacred. Nor had the woman the power of rejecting any man that accosted her in the form prescribed, but she was absolutely to retire without delay. Having thus fulfilled the law, and performed some ceremonies in honour of the goddess, she returned home; and nothing could tempt her to grant the same favour again to her new lover. Women of rank (for none were dispensed with) might be conveyed to the appointed place in a covered vehicle, and keep in it, while their servants waited their return at some distance, Herod. in Clio, l. i. c. 199. From this passage it appears into what infamous usage and indecency religion had degenerated: when the most dissolute pleasures were turned into so many acts of devotion, and it was counted a dishonour not to be defiled. By ἐχοινία, here rendered *cords*, some understand fine twine, of which their knots or garlands were composed; and possibly this may be the meaning of the Syr. which has *funibus ornatæ*. Others suppose them to be rushes, which are easily broken. Selden understands *cords*, properly so called, to distinguish and guard the passages leading to the women, and to keep them separate.

Ibid. *The women sitting in the ways.*] i. e. In the public ways leading to the temple of Venus. This description, and particularity of the place, is very natural and well suited to the followers and retainers of Venus, whose known custom it is to frequent the most public places, to entice and allure passengers. See Prov. ix. 14, 15. Thus Tamar, Gen. xxxviii. 14. is represented as sitting in an open place, or a place where roads crossed, which is by the way of Timnah, πρὸς ταῖς πύλαις Αἰνάν at the gates of Ænan, according to the LXX. Such a place as this was most likely to meet passengers in, and therefore most proper for Tamar's design. Of those who followed the trade in a public way, such whom Plautus calls *scænicalæ*, seem most to resemble the Babylonish ones here mentioned. One cannot help observing a sort of gradual decay of decency in women of this profligate character; at first they had their haunts without the city, and followed the trade as it were in disguise,

hiding their faces with a mask; afterwards they dropped this and appeared bare-faced, but nevertheless the laws not allowing them to come within the walls, they yet kept their distance; but the state of things every day growing worse and worse, they had the impudence at last to settle, and carry on the business of lewdness publicly in cities. But though in all times and places such vile prostitutes have been too much followed and caressed, yet never was any age so degenerate, or people so abandoned, except the Babylonians, as to account them sacred.

Ibid. *Burn bran for perfume.*] Badwell takes it in the sense of our version, and the Oriental ones translate accordingly. The Syriac in particular has, "imponentes pro Thymiamite furfures." A poor incense this! but good enough for such a deity, and so scandalous rites. Grotius understands the Greek, θυμιῶσι τὰ πίτυρα in an impure sense, from the Hebrew פתרה *Petarah*, *apertura*, which the Greeks express by τὰ αἰδοῖα, and thinks it answers to *suffire naturam* in Pliny, which seems to be confirmed from Strabo, who, speaking of the Babylonians, says, ἱεράκις δ' ἂν μισθῶσι ἀλλήλοις ἐπιθυμιάσασθαι, l. xvi. See also Spencer de Leg. Hebr. vol. i. Selden renders πίτυρα by ὑλίχνια, moles, or cakes and libations, called also θυλήματα; and in this sense we meet with θύειν τὰ πίτυρα, in Theocritus, as an expedient to procure love. And to this very custom the prophet Jeremiah is by him thought to allude, ch. vii. 18. where it is said, "that the women knead their dough to make cakes for the queen of heaven," another name for the Babylonian Venus, who was also called Venus Urania. Syntag. ii. c. 7. The same learned writer observes of ἐρυκυθῶσι, in the next sentence, which our translators render *drawn*, that it means a seeming unwillingness in these votaries of Venus, and a reluctance to comply, "Funiculum forsan, usquedum ab amasio fuerit disruptus, veluti retinaculum pudicitiæ muliebri simulatione retinentes. Ibid. An artifice only, as he observes, to make the persons that solicit their favour, the more eager and enamoured.

Ver. 44. *Whatsoever is done amongst them is false.*] i. e. Whatsoever is done to, or about them is vain, and the labour to no purpose: or whatsoever is said or pretended to be done by them is false. The Alex. MS. has γινόμενα παρ' αὐτοῖς.

Ver. 45. *They are made of carpenters and goldsmiths, they can be nothing else than the workman will have them to be.*] i. e. they are such as were carved out of a refuse piece of wood, Is. xliv. 13, 14, 15. Wisd. xiii. 13. which the workman could have formed into any shape he pleased, to be a thing either of honour or dishonour; or else they came out of the smith's furnace, and were fashioned by the anvil and hammer, as Arnobius expresses it, l. i. Who in another place, speaking of himself, when under a state of paganism, says, "Beneficia poscebam nihil sentiente de ligno," l. vi. And after, "At quæ dementia Deum credere quem tute ipse formaris, supplicare tremebundum fabricatæ abs te rei?" i. e. What an instance of madness is it to think that a piece of timber hath any more divinity in it than it had before, because it is fashioned and carved into the figure of a man? the prophet Isaiah, with a peculiar smartness of argument, exposes image worship from the absurdity, that a man should dress his meat, and make his god out of the same stick of wood, and fall down to the sorry stock of a tree, and say, "Deliver me, for thou art my God," Is. ch. xliv.

Ver. 46. *And they themselves that made them can never continue long; how then should the things that are made of them be gods? for they left lies and reproaches to them that come after.*] As the effect cannot be more perfect than the cause, so impotent and frail man cannot invent, or make any thing or being immortal and divine. The makers of these idols being mortal themselves, shall leave behind them indeed a proof of their ingenuity; but such as is disgraceful, and exercised upon wrong objects. For the idols made by them are lies and vanities, as the scripture terms them, and are such despicable and reproachful things in themselves, as posterity, more wise and sagacious, will have in abhorrence. Or the sense may be, like that, Isaiah lxiv. 11. that the time will come, when all the makers of images, and such as have been most devoted to their worship, shall be ashamed and confounded at their own folly, to think, that the frail work of man's hands could have any divinity in it, or any principle of long continuance.

Ver. 49. *How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plagues?*] As material and perishable things, they are liable themselves to accidents and casualties, called here *plagues*. And if they cannot help themselves in times of public calamity and distress, much less can they be expected to succour and assist others. And how, indeed, should they watch over either their own or other's safety, being endued neither with

power, life, nor understanding; and are indeed nothing but what they appear to be, senseless wood or stone? One reason which some expositors assign for Rachel's stealing her father's teraphim, Gen. xxxi. 19. was to let him see, that his gods, as he called them, could not preserve themselves, much less do any service to him, see ver. 57. The king of Assyria, with equal truth and smartness, reflects upon the impotence of such deities. "Have any of the gods of the nations delivered their land out of my hand? Where are the gods of Hamath and Arphad? Where are the gods of Sephervaim?" Is. xxxvi. 18, 19. The like may be observed from profane history, of Æneas's *penates*, which were so far from assisting him, that if he had not taken them along with him, they could not have set one foot forward, nor have been saved themselves at the burning of Troy, if his great piety had not secured them. See ver. 55.

Ver. 51. *There is no work of God in them.*] Οὐδὲν θεῦ ἔργον ἐν αὐτοῖς ἐστιν, i. e. there is no divine power in them, or they cannot work or effect any thing like a God.

Ver. 53. *Nor give rain unto men.*] The descriptive character of the living God is, "He that giveth rain, both the former and the latter in his season; that reserveth unto us the appointed weeks of harvest," Jer. v. 24. The vicissitude of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, is both the effect and the proof of a God, and a providence. "Videmus," says St Cyprian, Dei nutu tempora obsequi, elementa famulari, spirare ventos, fontes fluere, grandescere copias messium, fructus mitescere vinearum, exuberare pomis arbusta." And therefore Maximus Tyrius, expressly, and with great propriety, calls God, τῶν ὡρῶν ταμίαν, τῶν καρπῶν τροφέα, τὸν γενέθλιον, τὸν ὕετιον, τὸν ἐπικάρπιον. But false gods or idols have no power over the elements, nor at the request of any votary can they make any alteration in them, as the true God did, through the intercession of Elias, James v. 17. They can neither shew signs, ver. 67. in the heavens above, or produce any alteration on the earth beneath; but are themselves subject to, and often suffer by the great inclemency of weather; they are sometimes struck down by a thunderbolt, or melted by the power of lightning.

Ver. 54. *Neither can they judge their own cause, nor redress a wrong, being unable, for they are as crows between heaven and earth.*] Our translators follow a copy which had ἑαυτῶν. The Alex. and others have αὐτῶν, i. e. they cannot interpose to right themselves by any miracle, nor to execute justice in their own behalf, as the true God did in the matter of Core and his faction. See ver. 64. which respects the other reading. Nor can they relieve any city or country from distress, "Neque regiones liberabunt ab injuria," Vulg. as the God of Israel did Jerusalem from the power of Sennacherib. They as little know, and are as little able to alter things upon earth, as the meanest bird that flies. Possibly this writer might instance in the crow, as being a bird of omen, according to the superstitious notion of the ancients.

Ver. 56. *They cannot withstand any king or enemies, how then can it be thought or said that they be gods?*] The prophet Isaiah, ch. xlvi. 1. takes occasion to insult over the Babylonish idols, who could neither preserve themselves nor their worshippers, but were carried about by their enemies in triumph, by way of contempt and derision: And when he says, "Bel boweth down, and Nebo stoopeth," he means to express, that the images of these deities were carried in triumph by the Persians, as part of the spoil, so that the very deities themselves, which were worshipped in the idols, must own that they were conquered likewise. We read, 2 Chron. xxv. 5. that the anger of the Lord was kindled against King Amaziah, for seeking after the gods of the people, which could not deliver their own people out of his hand. And indeed it was a great instance of folly likewise in that prince, after he had subdued and slain the Edomites, to set up their gods, which he ought rather to have burnt in the fire, than bow down to them, and burn incense before them, whose impotence he had proved and detected. Ahaz was more justifiable in this respect, who sacrificed to the gods of those people who had overcome him, hoping they might be induced to assist him also, 2 Chron. xxviii. 23.

Ver. 60. *For sun, moon, and stars, being bright, and sent to do their offices, are obedient.*] ἀποστελλόμενα ἐπὶ χρείας. The Geneva version here seems preferable, "when they are sent for necessary uses, obey." These great bodies follow the appointment of their Creator. If any creature really deserved worship, it should seem that these were most worthy of it. Their beauty and splendour attract our admiration: and the advantages we receive from them claim our acknowledgment; but all their glory and power they derive from the Father of lights. The gods of the nations neither equal these in beauty, nor are alike beneficial by their influence: We ought therefore to confine all our worship and

homage to the living God only, and to give no sort of adoration to false gods of any kind.

Ver. 61. *In like manner, the lightning, when it breaketh forth, is easy to be seen, and after the same manner the wind bloweth in every country.*] Ἀσφαπὴ, ὅταν ἐπιφαῇ· εὐσταθὴς ἐστι. Grotius conjectures the true reading to be εὐπειθὴς ἐστι, *is obedient*, which indeed is more agreeable to the context, and the reflection, as it now stands, seems but of little weight and consequence. The meaning of the latter clause, which is obscurely expressed, is, that under all climates, "the wind and storm fulfil his word," Ps. cxlviii. 8. And in this sense we may expound Psalm civ. 4. "He maketh his angels spirits," i. e. he maketh the winds occasionally his ministers to execute his pleasure; and thus the rabbins understand רוחות *ruchoth* in that place. See De Muis in loc.

Ver. 70. *For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods*] The birds for a little while are afraid of a scarecrow, προβασκάνιον (a very unusual word, Junius understands it of the statue of Priapus, which is probable enough, as Suicer renders it, *Pudenda statua*) but when once they begin to be accustomed to the sight of it, they give themselves no more pain or concern about it: When one comes near to inspect and examine it, it is found to be a mere nothing, or something occasionally placed *in terrorem*, and not a real man. The case is the same with idols; it is only the folly and mistake of those who adore them, which gives them their authority; they only impose upon the weak and superstitious, the more knowing and inquisitive soon find out the cheat.

Ver. 72. *You shall know them to be no Gods by the bright purple that rotteth upon them.*] Ἀπὸ τῆς πορφύρας, ἢ τῆς μαρμάρου. Not the marble itself, which is more durable, but the shining varnish, or polish, like marble. Grotius reads, μαρμάρῳ, i. e. that the lustre of the jewels decays upon them. It is observable, that this writer is very explicit, and descends to a detail of the vestments, ornaments, and decorations of these idols, whom their priests set off and adorned with all possible care, to make them look more rich and glorious. And the reason of his being so particular seems to be, that he might set their delectable things, as the prophet calls them, Is. xliv. 9. in a true light, and expose their unprofitableness and decay to a carnal and gross people, too apt to be affected with pomp and pageantry; and whose senses were likely to pervert their understanding, so as not to discern the cheat and falsity of such a worship.

Ibid. *And they themselves shall afterwards be eaten.*] This may either refer to idols worm-eaten through time, or to such living animals, as though they were the objects of the pagan worship, were eaten by others. The Christian fathers and apologists continually expose the heathens for worshipping such deities as might be sacrificed and eaten, and declare against the practice, as infinitely absurd and ridiculous. Minucius Felix is very pleasant on the occasion, particularly with respect to the ox Apis. Athanasius mentions it as a strong instance of the folly of the heathen worship, that those fishes and calves which the Egyptians worshipped were made the food of others. Cont. Gent. And the reason why Moses beat the golden calf to powder, and made the Jews to drink of it, was, according to St Jerom, "Ut discant contemnere quod in secessum projici viderant," i. e. that the people might learn to despise what they saw went down into the stomach, and out into the draught. But as the scope of this epistle seems directed to expose idols, as mere dead things, the former sense seems preferable.

A

COMMENTARY ON THE HISTORY OF SUSANNA.

IN many editions, this, and the two other supplemental parts, are inscribed Δανιὴλ, and in some, Διακρίσεις Δανιὴλ. In the preface to this story it is said to be set apart from the beginning of Daniel, where it stands in the Rom. editions; others, as the Complut. and some Latin ones, make it to be the xiiith chapter of that book. But if what is here related belongs to the prophet Daniel, it should seem that what is therein contained happened before some other remarkable particulars which are mentioned in his book; especially if what Ignatius and Sulpicius Severus observes, be well grounded, *viz.* that the prophet Daniel was not above twelve years of age, when this story happened. It has been concluded also from his established character, that it preceded Nebuchadnezzar's dream and its interpretation, because it is then said of Daniel, that he was looked upon as more wise and able than all the magicians, astrologers, and wise men of the Chaldeans, which great repute he could not, it is thought, have obtained, but by some such wonderful action or determination, as this which is here related. But Origen disclaims this history as belonging at all to the book of Daniel, and calls it κίβδηλον τῆ βιβλίῳ μέρος, a spurious part of it. Epist. ad Jul. Afric. See also Grabe de Vitiis LXX. Interp.

Ver. 2. *A very fair woman, and one that feared the Lord.*] This is a great commendation of Susanna, that she was as virtuous and religious, as she was fair and beautiful; qualities both very amiable, but yet do not always go together, as beauty often inclines the owners of it to vanity, exposes them to dangers, and is an inlet to temptations. To excel therefore in both respects was much to the honour of Susanna, as what follows about the great care taken by her parents of her education, is to their credit, and probably her being so virtuously disposed was the effect of it.

Ver. 4. *Joacim was a great rich man.*] Africanus objects, that it is not credible that Joacim, the husband of Susanna, was so rich and powerful in the captivity, as he is here said to be. To this Origen replies, that the Jews that were carried away captives into Babylon, were not so plundered, but that many among them were both rich and powerful. See Tob. i. 13, 14, 22. To his house the Jews seem to have resorted for advice, or as to a seat of justice. See ver. 6, 7, 28.

Ver. 5. *The same year were appointed two of the ancients of the people to be judges.*] The term *ancients* has not respect purely to their age, nor proves necessarily that they were far advanced in it: the sensual and impure love which inflamed them for Susanna, makes it more probable that they were in the vigour of their age. The government by ancients, or elders, was the regimen of most cities. We meet with them in several authors, and from them public sessions, or meetings, are styled *senatus.* and γερουσίαι. Sometimes these elders are called, πρεσβύτεροι in general, sometimes πρεσβύτεροι λαοῦ; these some think to be the judges here mentioned. Josephus says, that Moses appointed, that every city should have a council of seven magistrates, men of exemplary virtue, and lovers of righteousness, Antiq. l. iv. c. 8. Seld. de Synedr. l. ii. c. 6. And this perhaps was the determinate number in his time, but anciently there seems to have been more; for Boaz mentions ten elders, who were probably the same with judges in the city of Bethlehem, Ruth iv. 2. See note on Judith vi. 21. But in this history two only are mentioned, and those as annually chosen, a method and constitution, says Grotius, which obtained not among the Jews. He thinks them rather assessors to the αἰχμαλωτάρχης, the chief, or president among the captives. Their business was to be assisting by their advice and opinion, and to give counsel or determination in such cases as were brought before them, chiefly in suits in law, ver. 6. or forensic matters. It is probable the Jews retained a sort of judicial power, even in their captivity, and that they executed some of the penal laws of Moses in smaller instances. Thus Haman tells Ahasuerus, Esth. iii. 8. that the Jews observed their own laws. This his-

tory of the accusation and trial of Susanna, is a proof, says Calmet, that the Jews had their judges, and methods of administering justice during the captivity; but that they had not the power of life and death, seems most probable. See note on ver. 62.

Ibid. *Ancient judges, who seemed to govern the people.*] Οἱ ἔδοξαν κυβερνᾶν. The Vulg. and Junius translate according to our version, with which that of Geneva, and also Coverdale's agree. St Jerom observes, that it is not without good reason that the text here says, that these elders "seemed only to rule;" for they who judge or govern with partiality and injustice, have only the honourable name of judges, and are rulers in appearance only, rather than true and valuable magistrates; "Qui injuste præsunt populo, tantum nomen habent judicum; regere videntur populum, magis quam regant." There may also a second and more literal sense be given from the then state and condition of the Jews; for being in captivity, and under the dominion and tyranny of the Chealdeans, they had rather a shadow of government among them, than any real power and jurisdiction. But there is no necessity of understanding these words of seeming power, or the abuse of it, as δοκῶ, and *videtur*, are often used as mere expletives. See Mark x. 42. where οἱ δοκοῦντες ἄρχειν, an expression very much resembling this, is rendered by St Matthew, xx. 25. οἱ ἄρχοντες, *the rulers*. And Luke xxii. 24. τίς αὐτῶν δοκεῖ εἶναι μείζων, *i. e.* "which of them should seem to be the greatest," as Geneva and Coverdale have it, means only, which of them should be so. And thus δοκῶ πνεῦμα Θεοῦ ἔχειν, I Cor. vii. 40. would be more properly and consistently, I conceive rendered, "I have the spirit of God." There are other instances of this usage in this epistle. See ch. xi. 16. and ch. xiv. 37.

Ver. 9. *And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.*] i. e. That they might not look unto, nor reflect upon the God of heaven, nor remember his just judgments against such notorious sinners. *Heaven*, by a metonymy, means the Father of it. See ver. 35. and Luke xv. 18. The author of the Book of Wisdom has the like observation, and makes the reason of men's going astray to be, "Because their own wickedness hath blinded them," ch. ii. 21. The judicious Hooker, has the following pertinent reflection upon the passage before us, "How should the brightness of wisdom shine where the windows of the soul are of very set purpose closed? True religion hath many things in it, the only mention whereof galleth and fretteth wicked minds. Being therefore loth that enquiry into such matters should breed a persuasion in the end, contrary unto that which they embrace, it is their endeavour, as much as in them lieth, to banish quite and clean from their cogitation, whatsoever leadeth or pointeth that way. The fountain and well-spring of which impiety, is a resolved purpose of mind, to reap in this world what sensual profit or pleasure soever the world yieldeth, and not to be barred from any whatsoever means available thereto. And this is the very radical cause of their atheism." Eccl. Pol. B v. p. 191.

Ver. 14. *When they were gone out, they parted the one from the other, and turning back again, they came to the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.*] The description here is very natural of the artifice used on the occasion; they pretend to go home as it were to dinner, and take a formal leave of each other, with hearts equally bent on mischief, and meditating the same wicked design. But hypocrisy and dissimulation were the least blemishes in their character. Lust, ever impatient to perpetrate its schemes, and satisfy its raging passion, hurries them both back to the same haunt, and conscious guilt urging to a confession, unites them in a shameful confederacy against virtue, of which by their station they ought to have been the guardians and protectors.

Ver. 15. *She was desirous to wash herself in the garden.*] St Chrysostom takes occasion, from her great circumspection and care to guard all the avenues of her heart, to compare her to "A garden enclosed, to a spring shut, to a fountain sealed up," Cant. iv. 12. Ἦν ἀληθῶς κῆπος κεκλεισμένος, κ. τ. λ. "Quasi hortus erat beata, quam nemo poterat deprædari, pudicitiæ suaves effundens odores: quasi fons erat fide signatus, ex quo nemo petulans pudicitiæ pulchritudinem poterat haurire." Serm. de Susanna, tom. vi. p. 141.

Ver. 19. *Now when the two maids were gone forth, the two elders rose up.*] St Chrysostom observes, that these elders were like two wolves, or lions, that had seized upon a tender lamb, ἦν μόνη Σωσάννα ἀνὰ μέσον τῶν δύο λεόντων, κ. τ. λ. "Susanna (says he) was alone in the midst of two hungry lions, none were near to assist or suc-

cour her, neither maid, companion, neighbour, friend, or relation, only God was inspector and witness, who indeed could have hindered the wicked attempt, but permitted this trial, that he might publish Susanna's virtue, and the other's incontinence; and at the same time, by her exemplary conduct, give a pattern to the sex of the like resolution and constancy, in case of temptation." Ibid.

Ver. 20. *We are in love with thee.*] The tempter was not wanting to suggest reasons to them, such as they were, to encourage their boldness. They urge their suit from the opportunity of privacy, and the secret passion which they conceived for her; they would persuade her it was love occasioned their fondness, as if a name so tender belonged to their brutal design.—Such carnal and sensual love differs as much from the real and virtuous passion so called, as good money from counterfeit coin, or truth from falsehood. Ἐν ἐπιθυμίᾳ σοῦ ἐσμεν, which the Vulg. literally renders, "in concupiscentia tui sumus," is a particular idiom, it resembles that of St Paul, ἐν σαρκὶ εἶναι, Rom. viii. 9. and that mode of speech among the Latins, "In voluptatibus esse, in vitiis esse," which we meet with in Seneca, Epist. 59.

Ver. 21. *If thou wilt not, we will bear witness against thee.*] St Chrysostom finely harangues upon these words, Καίεχνσι τὴν Σωσάννην οἱ παράνομοι, κ. τ. λ. i. e. The Ruffians seize upon Susanna, and first they attack her by discourse, and endeavour to intimidate her by threats, hoping to prevail that way. "We are the rulers of the people, the guardians of the laws, have the power of binding and loosing, of acquitting or condemning; you are in our hands, may comply safely, there is none present to make any discovery; come, consent to lie with us." On which he breaks out into the following exclamation, "Hei mihi, quos pastores arbitrabar, lupos video; quos arbitrabar eorum, qui tempestate jactantur, esse portus, hi naufragium excitarunt." And then he introduces Susannah thus nobly replying to these wicked tempters; "Ye shall not ruin my honour, nor violate my chastity; I will not consent to disgrace my parents, nor bring a reflection on my family; I will not injure or grieve my husband, nor forfeit my conjugal faith to him by an unlawful and sinful compliance; a violent and unjust death is more eligible than to consent to your impure solicitations. My husband is always present, if not in person, yet in my thoughts and affections; nor can I so soon, or easily forget my parents' valuable instructions, whose image and example is always before my eyes." Ibid.

Ver. 22. *I am straitened on every side.*] And well might she say so; for either way she was exposed to death. If she prostituted herself to their wicked desires, it was death by their laws; and if she refused to consent to their solicitations, she exposed herself thereby to the same peril of death, by an accusation which the authority of the witnesses would make weighty and convincing, though in itself false. Her resolution therefore to withstand the temptation was noble, and as such is commended by all antiquity. St Ambrose particularly thus honourably speaks of her: "Sancta Susanna denuntiato falsi testimonii terrore, cum hinc se videret urgeri periculo, inde opprobrio, maluit honesta morte vitare opprobrium, quam studio salutis turpem vitam subire. Itaque dum honestati intendit, etiam vitam reservavit: quæ si id quod sibi videbatur ad vitam utile præoptavisset, non tantam reportasset gloriam. Immo etiam pœnam criminis forsitan non evasisset. Advertimus itaque quod id quod turpe est, non potest esse utile, neque rursus id quod honestum est, inutile." De Officiis, c. xiv. l. 3.

Ver. 23. *It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.*] Αἱρετόν μοι ἐστιν. Almost all the versions use the comparative degree, except the Greek, which has αἱρετόν ἐστι, i. e. it is good and eligible to fall into your hands, and not commit the sin, and thereby displease God. A comparison, says St Jerom, cannot be here properly formed, for to say continency is better, is allowing some sort of goodness to the sin itself. The Greek therefore, says he, may be supposed not to use it, "Ne videretur comparatione peccati, quod erat bonum, hoc appellare melius." Hieron. in loc. But this remark seems rather nice than just, for besides that there are many instances in approved authors, where the positive is used for the comparative, the comparison is not here instituted of the morality of the actions, but of the danger attending them; or in other words, that it is better to suffer a temporal than an eternal punishment. Many of the fathers, as St Ambrose, Jerom, Chrysostom, Bernard, Austin, have wrote set panegyrics upon Susanna's wise conduct and determination. The last of these draws a long parallel between her and the famed Lucretia, the heroine of Roman story, the boasted pattern of chastity for all ages. "What is Lucretia when compared with Susanna? she murders herself, though she

knew herself innocent; the action so much celebrated, was rather rashness than fortitude, the effect, not of any superior love of chastity, but of weakness or false modesty. She was too delicate, it seems, to bear the thought of a shameful action committed even against her consent and concurrence, without revenging it rashly upon herself. Seipsam etiam non adultera occidit; non est pudicitiæ charitas, sed pudoris infirmitas. Or some tincture of pride was lurking under it. She was afraid lest any should think her guilty of the crime, if she did not resent it thus unnaturally. She could not content herself with the approbation and testimony of her own conscience, unless she shewed her detestation of the fact by killing herself, to avoid the very suspicion of it.—She ought rather to have hindered the base action of Tarquin at the expence of her own life, than throw it away afterwards out of mere vexation. Herein Susanna exceeded her, that she was so far from consenting to the brutal attempt of the elders, that she chose rather to expose herself to the manifest danger of death, than comply with their vile solicitations—Lucretia killed herself, innocent as she was, lest she should appear guilty; and it is this very consideration of her innocence, that aggravates her fault. Why should she kill herself if she was no ways culpable; and if she was culpable any ways by consenting, she must then certainly be thought to have killed herself, merely to have it supposed that she was innocent. Si adultera, cur laudata; si pudica, cur occisa? Susanna was no less sensible of the rudeness offered, but she did not think it her duty to punish upon herself another's crime, and to add to the sin of others, that of wilful murder of herself; nec in se ulta est crimen aliorum, ne aliorum sceleribus adderet sua." August. l. i. de Civit. Dei, c. 18.

Ver. 24. *With that Susanna cried with a loud voice, and the two elders cried out against her.*] One hears, says St Bernard, two cries very different, and for very different reasons. Susanna cries like an innocent lamb, in danger of being devoured, and the two elders roar like ravenous wolves for their prey, or because they were disappointed of it. St Chrysostom has the very same comparison, "Clamor ut luporum gravium, & balantis oviculæ inter eos." She cries to fetch in help, and to attest her innocence; they to drown her shrieks, and to cover their own crime by turning accusers; for they now quitted their office as judges, by appearing as witnesses and informers.

Ver. 32. *These wicked men commanded to uncover her face, for she was covered.*] The way of covering the head was used chiefly on three occasions: 1. In cases of grief and mourning, 2 Sam. xix. 2. As an expression of reservedness and modesty, as in the instance of Rebecca, Gen. xxiv. 65. and this of Susanna, 3. As a testimony or token of the greatest respect and reverence; or when an inferior was unable to bear the sight and splendor of another's majesty and greatness. Thus Elijah, 1 Kings xix. 13. when he heard the voice of God upon mount Horeb, wrapped his face in his mantle. Covering the face with a veil was the universal practice of almost all nations. The Romans in particular, were so strict and punctual in the use of it, that when C. Sulpicius Gallus knew his wife had appeared abroad without it, he divorced her only on that account. And from this covering, as the critics observe, the Latin word *nubere*, which at first signified no more than to cover with a veil, came to express marriage. Calmet thinks that these judges ordered her to be uncovered under the pretext that it was an instance of disrespect to their office and quality, to continue veiled in their presence, especially when cited before them as a criminal. Or perhaps pretending that her guilt would discover itself in her countenance, though doubtless the true reason was that given in the text, "that they might feed their eyes with her beauty."

Ver. 34. *And laid their hands upon her head.*] A form used among the Jews, when one accused another of a capital crime. See Levit. xxiv. 14. by which ceremony these elders signified, that they now appeared as witnesses, and had given a true testimony against her, and thought her worthy of death; and it was customary, according to the Jewish writers, to say, "Let thy blood be upon thine own head, which by thy guilt thou hast brought on thyself." And to this alludes probably that other ceremony among them, of laying the hands upon the head of the victim intended for the sacrifice, Levit. i. 4. iv. 4—24. xvi. 21.

Ver. 45. *Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel.*] It hath been objected against this history, that what is here related could not happen when Daniel was a youth, much less when he was παιδαριον νεωτερον, as the Greek expresses it, for it appears from ver. 65. or the last verse of this story, according to some ancient versions, that Astyages

was at this time dead, and Cyrus reigned in his stead. Now Daniel, say some objectors, was then well advanced in years. To this it is answered, that this history happened a long time before, and that the verse referred to about Astyages, does not at all concern this narration, but that of Bel and the Dragon, which immediately follows; and accordingly in many editions, both Greek and Latin, it is made the very beginning of it. See Dupin's Prel. Disc. p. 24. As to Daniel's age, several writers expressly say, that he was only twelve years old at this time. See Sulpit. Sever. Sac. Hist. l. ii. c. 2. Theodoret. in Cap. i. Ezek. Ignat. Epist. ad Magnes. It seems as if God, by the mouth as it were of an infant, meant to confound the malice and cunning of these elders, and to detect their hypocrisy and iniquity. "One sees in this story (says St Chrysostom) "how far it please God to permit the malice and wickedness of men to proceed, and how far he seems to abandon his servants: he permits Susanna to be condemned to death, and even to be led forth to public punishment, to prove her faith and constancy unto the end; in like manner as he tried the faith of Abraham, by letting Isaac come to the very spot where he was to be offered as a sacrifice, and not interposing till his father had bound him, actually had taken the knife, and stretched out his hand to kill him. But as he sent his angel in the very instant to hinder him from laying his hands upon, or doing any harm to his son, and to assure him that he was pleased with this signal instance of his obedience; so, to prevent the evil intended against Susanna, the Lord raised up the holy spirit of young Daniel, to undeceive the people, and make them open their eyes." Serm. de Susan. tom. vi. "It should seem, (says St Jerom, from the text) that the spirit did not then first enter into Daniel, but that it was already in him, only quiescent on account of his tender age; but an occasion now offering to rescue thereby oppressed innocence, it appeared, and acted with power and clearness in favour of justice; God exemplifying in this instance, that his Spirit, when he pleases, acts independently, or without regard to the weakness or minority of age, which serves rather to make his divine power the more illustrious."

Ver. 46. *Who cried with a loud voice, I am innocent from the blood of this woman.*] God opposed to the two elders a child in comparison, and made innocent Daniel the judge of these corrupt ones; "I am clear," says he, "from the blood of this woman. "He uses, (says St Ambrose,) the same expression with regard to Susanna, as Pilate did with respect to the holy Jesus, but does it much better, and more consistently; for he urges it for the deliverance of innocent blood, whereas Pilate bore testimony to his being a just man, whom he delivered up soon after as a criminal, which greatly aggravated his fault, "Gravius est peccatum unum eundemque & pronuntiare justum, & tradere quasi criminosum." Daniel, by his declaration, freed the people from the mistake they lay under, and the sin they were about to commit; whereas Pilate by his conduct confirmed the Jews in their wicked design. It is surprising, that the words of so young a person should affect the people so all on a sudden, and make them defer the execution of a sentence pronounced in form upon the deposition of two witnesses, so irreproachable in all appearance; it should seem that God, who alone can rule the will and affections, touched the hearts of this people, and inclined them at this time to attend favourably to what the inspired youth offered in behalf of distressed innocence. They had judged too hastily upon the deposition of two such witnesses, without taking the necessary precaution to be assured of the truth of their testimony; especially as Susanna's conduct had always been such as put her beyond suspicion of the crime charged upon her, and she denied so solemnly that she had been guilty of it.

Ver. 48. *So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?*] St Bernard observes, that though Daniel saw himself alone amongst so great a multitude, yet was he not afraid or ashamed, notwithstanding the great authority of these elders among the people, to oppose himself against their false accusation, and the sentence pronounced thereupon. He chose rather to be thought guilty of rashness and presumption for the honest freedom he had taken, than to be found guilty before God in betraying truth and innocence by his silence. Sulpicius observes, that the extraordinary courage, and unusual boldness discovered by one so young on this occasion, before so numerous an assembly, was the very reason that induced those Jews who had passed the sentence upon her, to enter again into the examination of the cause: "Enimvero multitudo Judæorum quæ tum aderat, non sine Domino existimans, puerum contemptæ ætatulæ, in hanc constantiam prorupisse, favore

accommodato, in consilium revertitur." Sacr. Hist. l. ii. c. 2.

Ver. 50. *And the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.*] Κάθισον ἐν μέσῳ ἡμῶν. This compliment was paid him on account of the superior wisdom which he discovered. See Luke iii. 46. where our Saviour is described at twelve years old, the supposed age of Daniel, as sitting in the midst of the Jewish doctors, both hearing them, and asking them questions. But who are they who invite Daniel to this honour? If the persons who speak thus civilly to him are the elders that accused Susanna, we must then either imagine, that what is here spoken and offered him, is by way of sneer or raillery, to insult his yquth, and to expose his forwardness and presumption, in pretending to reform the judgment of the whole assembly; or else, that they thought to win upon him, and gain him over by their flattery. But it is more probable that the persons who addressed Daniel in this obliging and honourable manner, were different elders, or assessors, not in the plot or interest of the two others, but acting agreeably to their public office and character, and therefore well inclined to detect the falsity of the accusation, and to re-examine the cause for that purpose.

Ver. 52. *Thou that art waxen old in wickedness, now thy sins which thou hast committed are come to light.*] Ἡμερῶν κακῶν πεπαλαιωμένη. It should seem as if Daniel here alluded to the term *elder*, especially if that word is literally to be understood; by adding κακῶν the expression answers to πλήρης παντὸς δόλου, Acts xiii. 10. and πεπληρωμένους πάσῃ ἀδικίᾳ, Rom. i. 29. sins may here either be understood strictly, and the sense be, "Thy former wicked way of life, which thou hast had the artifice to conceal, is now apparent, or may hence be inferred:" Or by a metonymy we may understand ἁμαρτίαι of the punishment due to sins, see Numb. xvi. 26. 1 Tim. v. 22. Apocal. xviii. 4. and then the sense will be, "The punishment due to thy many sins hath now overtaken thee."

Ver. 54. *Under a mastic tree. And Daniel said. . . . Even now the angel of God hath received the sentence of God to cut thee in two.*] Daniel in his reply to the elders, alludes to the Greek names of the trees, under which they said the fact was committed, and from the very names of these trees pronounces sentence to their confusion. When one of them said, that he saw the adulterous act ὑπὸ σχίνον, Daniel answers in allusion to σχίνον, "The angel of God is ready σχίσαι σε μέσον, to cut thee in two:" And when the other elder said, It was ὑπὸ πρίνον, Daniel replies, in allusion to this likewise, The angel of the Lord waiteth with the sword, πρίσαι σὲ μέσον; which allusions are not, nor can be preserved in our language. The Vulgate retains the Greek names of these trees, the one is called *prinus*, the other *schinus*. The reflection we may draw from the condemnation of these elders, expert, no doubt, in the art of defence, as well as accusation, is, that the Spirit of God makes use of such means as he sees most proper to confound wickedness and injustice; if he had not in some measure blinded the reason of these wicked elders, it would have been easy for them to have eluded the force of Daniel's questions, and to have prevented the consequence drawn from his answers, by saying only, that they did not trouble themselves to be so particular as to mind the sort of tree they were criminally concerned under, it was sufficient, that they saw them indecently acting together in such a part of the garden, and under the covert of some shady tree. As the allusion in these verses is founded upon the Greek names, some have from thence inferred, that this history could not be written by Daniel, but was wrote originally in the Greek tongue by some Hellenistic Jew: To which Origen replies, that Daniel never used the terms, or names of the trees as they occur in the Greek, but such other Hebrew or Chaldee words, as the verb that signifies *to cut asunder*, best answered to: That the Greek interpreter, it is probable, in order to preserve the force of the original, changed the names of the trees, and sought out such other names instead of them, as had the same allusions as the original ones had which were lost. Many instances of this figure of speech, called *paronomasia*, are to be found in the sacred writings; in the Hebrew of the fifth chapter of Isaiah, ver. 7. it is, "He looked for משפט *mischpat*, but behold משפח *mischpach*; for righteousness צדקה *tsedaka*, but bheold צעקה *tsaaka*, a cry." See also Is. xxiv. 18. and Vitringa in Is. p. 120. The like allusion is observable in the Hebrew text of Eccles. vii. 1. but Dan. v. 25—28. is nearest to the passage before us. Many other examples might be collected out of both Testaments. See Jer. i. 11, 12. Ezek. vii. 6. Hos. ix. 15. Amos v. 5. viii. 2. John xv. 2. Rom. i. 29—31. xii. 3. 2 Thess. iii. 11. Heb. xi. 37. all which instances have an affinity of sound with each o-

ther, like these of Daniel, but cannot easily be translated into another language, and therefore the beauty of them is frequently lost.

Ver. 55. *The angel of God hath received the sentence of God to cut thee in two.*] The punishing offenders by sawing them in two with a wooden or iron saw, to which Daniel here seems to allude, was in use among the ancients. We are assured that the Thracians sometimes sawed men asunder alive, Val. Max. lib. ix. c. 2. by Suetonius, that rebels and betrayers of their country were punished this way; and by Tertullian Apol. c. iii. that it was used of old to those who were false to their creditors. It appears from the laws of the twelve tables, that this punishment was annexed to certain atrocious crimes, but was so seldom put in execution, that Aulus Gellius says he never read of any that suffered it, Noct. Attic. l. xii. This is thought to be the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33. and by David on the Ammonites, 2 Sam. xii. 31. It was by Nebuchadnezzar threatened to the blasphemers of the true God, Dan. iii. 29. In general it is observed, that all those places of Scripture, where the word פרץ *parats*, to divide, or break asunder, is used in the Hebrew text, for putting to death, probably allude to this punishment. In St Matthew the wicked servant is threatened to be cut asunder, and to have his portion with the hypocrites, ch. xxiv. 51. Among the sufferings of the saints of the Old Testament, the apostle mentions their being sawn asunder, ἐπρίσθησαν, Heb. xi. 37. which the Jews and Christians by tradition understand of Isaiah, who is said to have been put to death in this manner by Manasses, king of Judah, for boasting he had seen the Lord sitting on his throne, Is. vi. 1.

Ver. 56. *O thou seed of Canaan, and not of Judah.*] This is spoken by way of the greatest reproach; for the Canaanites were a cursed generation from an accursed father, so overgrown with wickedness, that God devoted them to destruction, and to be cut off from that good land which they possessed, that he might place Israel therein, the seed of blessed parents, whom for their fathers sake he loved, and entailed his blessing upon. The expression here is the same with that Ezek. xvi. 3. "Thy birth and thy nativity is of the land of Canaan; thy father was an Hittite, and thy mother an Amorite:" So of the elder it is observed here, that he resembled the manners of Canaan, more than those of Abraham, Isaac, and Jacob, his ancestors; and is therefore said to be of the seed of Canaan, because those, in Scripture dialect, whose manners we resemble, are said to be our parents. And as the name *Canaan*, in the Greek Χανὰν, i. e. *commotion*, or *agitation*, alludes probably to that disorderly ferment in his blood, which betrayed him into that sin that derived the curse upon his posterity, so one thus wantonly and viciously disposed, is properly said to derive his descent from him. There is also an expression resembling this, Hos. xii. 7. where Ephraim, on account of his injustice, violence, calumny, and false accusation, is called, by way of indignation, *Canaan*, according to the rendering of the LXX, Vulg. and Orient. versions. That of Geneva has it in the text, and this marginal annotation on it, "Ephraim is more like the wicked Canaanite, than godly Abraham or Jacob;" intimating, that they were so unlike Jacob, their father beforementioned, that they were not to be reputed his genuine seed, but as if their birth and nativity was of the land of Canaan, had forfeited their right to the privileges and blessings belonging to Israel, and were become heirs of the curse annexed to Canaan and his posterity. It is observable, that where Ephraim is reproached as Canaan, Judah is before commended. See ch. xi. 12. For the tribe of Judah, for the generality, retained the public worship of God, its purity, at least truth of worship, and was comparatively faithful, and that kingdom was the lawful succession of David's lineage. The Jews have a tradition, according to St Jerom, that when Israel came out of Egypt, and were encompassed on one side by a mountain, on another by the Red Sea, on another by the army of Pharaoh, and even quite shut in, the other tribes despaired and desired to return into Egypt, only Judah, with confidence in God, entered into the sea, and so deserved the kingdom. With respect to this fact, Judah is said, in the place last referred to, and which ought indeed to begin the next chapter, to be a witness of God's word, and as a faithful assertor thereof, descended with God into the sea, and was most faithful among the holy ones, so as to believe the words of God commanding him. See Pocock in loc.

Ver. 61. *And they rose against the two elders.*] See Apost. Constit. l. ii. 49, 51. The Jewish writers, though they do not look upon this history as authentic, yet have a traditional account of the same story, differing only in the relation of it. They make the two elders to be

punished by Nebuchadnezzar, by being roasted, or cast into the fire (burning among the Chaldeans being the punishment for adultery;) and not by their own people, as mentioned in the following verse. They will have these elders to have been Ahab and Zedekiah, mentioned, Jer. xxix. 21. of whom it is there said, that they committed villany in Israel, by adultery with their neighbours wives. See Orig. Epist. ad African. Jerom. Epist. ad African. Jerom. Epist. 10. and Comm. in Loc. and on Dan. xiii. The last clause of ver. 5. here, has been thought by some to countenance this opinion: But this is a mere fancy and conceit, the meaning of that sentence being only, that these elders resembled those corrupt ones, which the prophet there speaks of; and it seems more probable from the following verse, that these elders were stoned, as they suffered according to the law of Moses, or in the manner appointed by it for such a crime, and in such sort, as they intended to have done unto Susanna.

Ver. 62. *And they put them to death.*] Though the Jews, as Origen and others maintain, might have the power of the sword sometimes in their dispersions, yet it may be questioned how far they had the power of life and death during their captivity under the Chaldeans. It seems more probable that they had not such a power, and therefore the Jewish writers will have these elders to have been punished by Nebuchadnezzar. Under the Romans, who gave the Jews as much liberty as the Babylonians, it is certain they had not this power of life and death, as appears from John xviii. 31. "It is not lawful for us to put any man to death." It is more likely that they had only magistrates, judges, and courts of justice of their own to decide differences in cases of property, in a way peculiar to themselves; as Strabo, quoted by Josephus, Antiq. l. xiv. c. 12. says they had at Alexandria in the like state. However this be, it is certain these elders deserved a very exemplary punishment, as their crime was greatly enhanced from their public character, as judges, and their sway and authority as such among the people, and yet made use of all the respect and esteem which their age and office procured them, to colour and conceal their detestable crimes.

Ver. 63. *Therefore Chelcias and his wife praised God for their daughter Susanna....because there was no dishonesty found in her.*] As her father and mother, her children and all her kindred wept, ver. 33. at the unexpected charge against her, so their joy, no doubt, was proportionably great for her deliverance. They praised God (says St Jerom) not so much for the preservation of her life, which she would have lost very happily as being innocent, but because he had afforded her grace and strength enough not to fall under the temptation, and that he had so signally glorified his name, by so miraculous a protection of innocence." The fathers greatly extol the constancy of Susanna, and call her the glory of her sex; as on the contrary they style these elders, the shame and reproach of theirs.

Ver. 64. *From that day Daniel was had in great reputation in the sight of the people.*] It is one objection among others brought against this history of Susanna, that Daniel was not advanced upon the occasion that this story mentions, viz. for delivering Susanna from death by his wisdom, but rather for the interpretation of Nebuchadnezzar's dream, Dan. ii. 48. But may we not conceive a double advancement of Daniel? the first by his judgment concerning Susanna, whereby he came into great credit with the people; and the second occasioned by his expounding the dream, whereby he came into favour and reputation before the king.

A

COMMENTARY

ON THE

HISTORY OF BEL AND THE DRAGON.

KING Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.] Herodotus confirms this, telling us in express words, that Astyages was succeeded by his grandson Cyrus. This immediate succession of Cyrus to his grandfather is vouched by Diodorus, Justin, Strabo, Clemens Alex. Lactantius, Eusebius, Jerom, Austin, and others. But these, as they have copied after Herodotus, add no weight to the scale. But though the above writers give Astyages no other successor than Cyrus, nor is any notice at all taken of any other in the canon of Ptolemy, yet Xenophon, Cyropæd. l. i. c. 19. does, and likewise Josephus, Antiq. l. x. c. 12. The former calls the successor of Astyages, Cyaxares, and the latter gives him the name of Darius, adding, that he overturned the kingdom of Babylon, being assisted in that enterprise by his nephew Cyrus: Which is consonant both to Scripture, and chronology. For if we suppose that Astyages had no other successor but Cyrus, we must allow him to have lived a hundred years and upwards. Could we believe that Astyages lived to so great an age, we should not scruple to follow Herodotus. But it is certain from Dan. v. 31. that Darius the Mede, or Cyaxares the second (for they mean the same person) succeeded immediately. Perhaps the reason that Cyaxares is not mentioned, as succeeding, may be his reigning only two years at Babylon after he took it, and at his death Cyrus became master of the whole empire: and because the other had no more than the name and shadow of the sovereignty, excepting only in Media, which was his own proper dominion. Our translators follow the Gr. Arab. and Syr. copies, but the Vulg. places this verse at the end of the history of Susanna.

Ver. 2. *And Daniel conversed with the king, and was honoured above all his friends.*] It is not agreed what king is here meant, whether Astyages, Darius his son, or Cyrus his grand-son. Calmet declares for the last; Mess. of Port Royal think the account of Bel, suits with neither of the three, as it is well known they worshipped the sun, and not such an idol. Besides what is mentioned, ver. 28, 29. that the Babylonians were angry with, and threatened to destroy the king and his house, on account of the destruction of the Dragon, is an instance of outrageous behaviour not at all consistent with their being lately subdued by Darius, and Cyrus. They suppose therefore this to have happened under Evilmerodach, the son of Nebuchadnezzar, with whom Daniel was in as high esteem, as he had been under Nebuchadnezzar. And they place this history about A. M. 3442. the beginning of Evilmerodach's reign, Daniel being then, as is supposed, about fifty-six years of age.

Ver. 3. *An idol called Bel.*] This Bel was the great and national idol of the Babylonians, who had erected a most magnificent and sumptuous temple for it. As Baal is said to be the proper name of Belus, the king of Babel or Babylon, next after Nimrod, and as he is said to be the first man that was deified, or reputed a god after his death, so the said name is supposed by learned men more peculiarly and primarily to belong to him. And accordingly, the Hebrew *Baal* answering to the Chaldee *Bel*, it is this successor of Nimrod, that we are to understand by the god that is called by the name of Bel in this history. Ninus his son erected a statue or idol to his father Belus, to be worshipped, and thereby gave the first hint to idolatry, or image worship, as many learned maintain. This image or idol of Belus, is, they say, what is here called Bel, or Baal, contracted, and continued until Daniel's time, when it was destroyed by Darius the Mede, or Cyrus, upon the discovery of the imposture of Bel's priests.

Ibid. *And there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.*] There are but two ancient writers that make any mention of the history of Bel, viz. this apocryphal one and

Josephus Ben Gorion, and their accounts differ in several particulars. The learned Selden hath extracted from the latter, the daily allowance made to Bel, and makes it to be, "Juvencus, x Arietes, c Pulli Columbarum, et LXX Panes subcinericii, & x amphoræ vini." Though they vary in the stated quantity of provisions, yet they had some warrant, says he, from sacred history, viz. Jer. li. 44. to represent Bel so voracious, and to countenance his being served in so plentiful a manner by the idolatrous priests. Seld. Syntag. ii. de Belo & Dracone.

Ver. 4. *And the king said unto him, Why dost thou not worship Bel?*] It should seem that the king did not know but that Daniel worshipped Bel, but by his not accompanying him with the rest when he went daily to worship him. But as Daniel hated all hypocrisy and dissimulation, he was too good to seem to countenance by his presence, what he inwardly abhorred. But that he might not appear to stay away through a supercilious pride or obstinacy, he assigns the reason in the following verse, for not joining in this idolatrous worship, and the reason is both natural and cogent, viz. that idols are inanimate senseless things, and both unworthy, and insensible of the honour paid them; that God alone, who made all things by his power, even those very persons whose skill and ingenuity contrived and fashioned these idols, was the true object of worship, the everliving God, subsisting in, and from himself; the sovereign Being, from whom all others derived their existence, and upon whom they depend for their preservation and continuance.

Ver. 6. *Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?*] One may easily judge what sort of god this Bel, the god of the Babylonians was, and how imperfect and insufficient to his own existence and happiness, who was beholden to his votaries for his daily sustenance and refreshment, in the opinion of his very worshippers. But though the idol had no use of, or occasion for this prodigious quantity of provisions, as being insensible of what was set before it, yet the devil who inhabited and acted therein, greatly availed himself of the cheat and imposition put upon the credulous people, and though he eat none of the good things prepared, but left them to feed the luxury of the priests, yet in the false religion maintained and propagated by them, he found means in return to satisfy a more craving appetite, viz. his insatiable appetite to ruin and destroy souls. See Port Royal Comm. in loc. What a strange blindness must possess this idolatrous king, to fall down before such a despicable object of worship! and how mean and grovelling must his conceptions be, whom it became necessary to convince, that his god did not eat all, to prove him to be no god? as if a necessity of eating was any proof of divinity, and not rather an argument of decay and mortality; and as if all-sufficiency was not a distinguishing and an essential attribute of the Deity. How much juster was the conclusion of a much wiser king, who, because of God's absolute perfection and independency on any of his creatures, said unto the Lord, "Thou art my God; my goods are nothing unto thee," Psal. xvi. 2. where the rendering of the LXX, who insert the particle, ὅτι, is far more strong and beautiful, εἶπα τῷ Κυρίῳ, Κύριός μου εἶ σύ, ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις. And so the Vulg. "Dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges."

Ver. 11. *Bel's priests said, Lo we go out, but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet.*] The wretched sordidness of these priests of Bel, who through a greediness of gaining the offerings themselves, made the people believe that their god eat up all that was offered in his temple, is not so much to be wondered at, as they were heathens, and priests of a false religion. "They are an image of such (if any such there be of the sacred order, say Mess. of Port Royal) who through a selfish principle are tempted to make free with the corban, or possess themselves of the goods of the church; which being a solemn tribute, and homage paid by some among the faithful to God, and an instance of their pious acknowledgment, for the many blessings received from him, and devoted by them to holy purposes, are sealed with the seal of the Most High, as things sacred, and forbidden to be touched, and cannot be appropriated to private uses, without the guilt of manifest injustice, and even of sacrilege itself. If there be any such, who after the example of these idolatrous priests, convert holy offerings to their own personal emolument, abuse consecrated things, or seize on what was given for the relief of his poor members, they are not the true pastors, who enter into the sheepfold by the right door, but come in by some private entrance, some unwarrantable way, like thieves and robbers." Comm. in loc.

Ver. 19. *Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.*] "One knows not (says Tertullian, adv. Valentin. c. vi.) whether to laugh at the folly, or lament seriously the blindness of this prince, who suffered himself thus to be imposed upon by his self-interested priests." Daniel laughs at his folly, as knowing that some errors are best exposed by ridicule and contempt. "Let us laugh (say Mess. of Port Royal) when we look upon the ashes strewed through the temple of this false god, and the footsteps of these robbers of his offerings, who ridiculously attempted to establish the divinity of Bel upon their own lying and gluttony. But let us lament with tears of blood, if there be any in the church, who thus play the hypocrite, and fall upon the piety of the faithful. It is by mens footsteps and goings, i. e. by their conduct, and manner of behaviour in the temple of the Lord, that one only justly knows whether they be robbers, or true pastors. It is by considering whether they be open or secret workers, and looking into their works, whether they be those of darkness or light. For those who like these priests of Bel, walk in darkness, know not where they set their feet, and the traces of them, discovered by the light of truth, shew the hidden work they have been about. Happy for them, if ashes were the symbol, and token of their penitence." Comm. in loc.

Ver. 22. *Then the king was angry, and took the priests with their wives and children . . . and slew them.*] A conduct so blameable in the priests, and so scandalous an imposture in persons dedicated to holy offices, and the care of religious affairs, carries in it something so shocking and unworthy of their character, that one is not at all surprized at the rigour with which this king punished a cheat so detestable; for nothing is more criminal than fraud in matters of religion, or to impose upon the simplicity of persons, who rest their belief often upon the authority of their pastors, whose integrity they entertain a good opinion of, and think they can safely depend upon. But these crafty priests of Bel had too much interest in this imposture not to carry on the ridiculous cheat by a solemn and affected gravity, and support it with all their artifice and power. It reminds one of what Aristophanes mentions of a like fraud practised by the priests of Plutus, and thus described by him:

Ἔπειθ' ἀναβλίψας, ἱερῶ τὸν ἰερία,
Τὰς ζωνὰς ἀφαιρόζομα, κὴ τὰς ἰσχάδας,
Ἀπὸ τῆς τραπέζης τῆς ἱερᾶς. μιᾶ τῦτο δὴ
Περιῆλθε τὰς βωμὰς ἅπαντας ἐν κύκλῳ
Εἶτ' ἀπέπαιον ἂν τι καλλιλιλέμμενον.
Plut. Act. iii. Scen. ii.

Ver. 23. *There was a great dragon whom the Babylonians worshipped.*] By the dragon we are to understand a serpent, which unaccountable sort of worship prevailed much in the early times. That the Babylonians had images of serpents in the temple of Belus, Diodorus Siculus informs us. We may observe, that the serpent has all along been the common symbol and representation of the heathen deities, see Jul. Firmic. De Errore Prof. Rel. p. 15. But serpents were not only mere symbols and hieroglyphics, but real objects of worship themselves, and had religious worship paid them by the ancient heathen, as appears from the passage before us, from the book of Wisdom, ch. xi. 15. and other writers. It is well known, that the Romans upon a great plague, sent to fetch a serpent that was worshipped at Epidaurus; the serpent came, or rather the devil brought it, and it placed itself in an island on the Tiber, where it was worshipped as a god propitious to the Roman people, A. U. 462. See Val. Max. i. 8. Ovid Metamorph. l. xv. The arrival of this serpent is beautifully delineated upon a coin of Antoninus Pius in Montfaucon. Supplement. vol. v. cap. i. Tab. 26. What Ælian says, is much closer to our purpose, ἐν Μελίτῃ τῆς Αἰγύπτυ δράκων ἐστι, κ. τ. λ. i. e. there was a serpent worshipped in Egypt, in a village called Melita, which lived in a tower, and had attendants, and officers, and a priest: a table was kept for it, and provisions served up to it; every day meal mixed with honey was put into a cup for its use, which was all eaten and gone the next day, De Animal. l. xi. c. 17. It seems as if the devil took a pride to be worshipped under that form, to insult perhaps fallen man, if we may indulge conjecture. Grotius out of several ancient authors has made it appear, that in the old Greek mysteries it was usual to carry about a serpent, crying Εὐα, the devil thereby, as it may seem, expressing his triumph in the unhappy deception of our first parents. See Orig. cont. Cels. l. vi. And probably the story of Ophioneus among the heathen, was taken from the devil's assuming the form or body of a serpent in his tempting of Eve. That from his success at that time he should be encouraged to assume often the like figure to deceive her posterity, is not to be wondered at. But one cannot conceive what man-

kind could at any time find, in such a hideous creature as a serpent is, worthy of their adoration. But if man in paradise, in a state of innocence, and with that high degree of light and perfection, that he was then possessed of, preferred the voice of a serpent to that of God, and thought he could be more happy in listening to the artful suggestions of such a monster, than the gracious commands of his Creator, what wonder is it, if one meets with marks and traces of that first fatal blindness spread far and near among dark and unenlightened people, and even whole nations, as the Babylonians here mentioned, paying religious adoration to serpents and crocodiles?

Ver. 27. *Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof.*] The composition or materials which Daniel made use of to burst this dragon, had not in themselves any natural or specific power to effectuate that, or to kill him, but being crammed, say Mess. of Port Royal, into a throat naturally strait, they stopped the respiration or breath, and so suffocated it. Josephus Ben Gorion gives a very different account of its destruction, as we have it translated from the Hebrew by the learned Selden: "Albiens vero Daniel a conspectu regis paravit instrumenta ferrea instar pectinum, quibus lina repurgantur, & conjunxit ea interius, tergum conjungens tergo; aculei autem eorem extra prominebant per circuitum limati & acuti, quibus undique adhibuit varias ciborem species, præsertim adipem, pinguedinem, & alias res pingues. Lituram quoque sulphuris & picis apposuit ei, quibus fomentis absconditi sunt aculei ferrei & dentes illi serrati, habuitque formam demensi, (Ebraice Mincha, quod est munus Deo oblatum) cumque Daniel illud projecisset in rictum draconis, suscepit ipsum draco, & devoravit eum, desiderio animæ suæ; at ubi descendit ad interiora ventris ejus, dissolvebatur adeps, & pinguedo a ferreis aculeis, & ingrediebantur acumina serratorum dentium in viscera draconis, atque perforabant ea, & illico cœpit draco sentire ingentem dolorem, corruen que mortuus est sequenti die." Ben-Gorion, l. i. c. 10, apud Seld. Syntag. ii. De Belo & Dracone, c. xvii.

Ver. 28. *They conspired against the king, saying, the king is become a Jew.*] i. e. The king seems, like the Jews, to have conceived a dislike and abhorrence of idols, as appears plainly from his permitting the overthrow of our national one: Or they might imagine him to be turned Jew, or Jewishly inclined, from the great favour so lately shewed to that people in setting them at liberty; or lastly, they might conclude so from the particular esteem and regard shewed to Daniel. Grotius departs from the common interpretations, and quite transposes the sense, and instead of the common rendering, *The king is become a Jew*, makes the meaning to be, "A Jew is become king," Ἰουδαῖος γέγονεν βασιλεύς (not ὁ βασιλεύς, as the present reading is) i. e. Daniel assumes the supreme power, he acts as absolutely as the king, his power and sway over him is so great, as to persuade him to do as he pleases; he hath destroyed Bel, and slain the dragon, &c.

Ver. 31. *Who cast him into the lion's den.*] Some, from that single circumstance of Daniel being here said to be cast into the lion's den against the king's inclination, contend, that this is the same story with what is related Dan. vi. 19. with some addition of circumstances in the beginning, and want of others in the end: but there are many reasons against this opinion, as that Daniel in this story is said to be six days in the lion's den, but in the sacred one to have remained there but one night. Secondly, The apocryphal history mentions, that it happened in Cyrus's reign, whereas the text of Daniel says expressly, that it was in the reign of Darius. Thirdly, The accusation, and the matter on which Daniel is said to be cast into the lion's den, is very different, the one being for his putting up his petition to the true God three times a day, the other for destroying Bel and the dragon. It seems therefore most probable to suppose, that different facts and times are meant, and that either the prophet Daniel was twice cast into the lion's den, once under Darius, because he prayed to his God, contrary to the king's express command, and again under Cyrus, upon occasion of the killing this dragon; or that a different Daniel from the prophet so called, is here spoken of.

Ver. 52. *And they had given them every day two carcases, and two sheep.*] The margin very properly renders *two slaves*, i. e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole man, so the Greeks often put σώματα for persons. Slaves in particular are called σώματα, Rev. xviii. 13.

Ver. 33. *There was in Jewry a prophet called Habbacuc.*] St Jerom thinks the prophet here mentioned to be the Habbacuc among the minor prophets, that he was at this time in Judea,

where Nebuchadnezzar had left the meaner sort of people to till and cultivate the land; but if this be the same person, whose book we receive as canonical, he must have lived a long time, for he prophesied either before, or at least in the reign of Nebuchadnezzar the Great. But Eusebius and others contend for the different Habbacuc, whom they suppose to be the writer of this short history, as also of that of Susanna, and they ground their opinion on an ancient title, or inscription in some of the Greek copies prefixed to the history of Bel, which runs thus, προφητεία τοῦ Ἀββακοὺμ, υἱοῦ τοῦ Ἰούδα, ἐκ φυλῆς Λευΐ. "Prophetia Abbakum, filii Judæ, de tribu Levi." After which the first words of the book are, ἄνθρωπός τις ἦν ἱερεὺς, ὀνόματι Δανιὴλ, υἱὸς τοῦ Ἀβδὰ, συμποτὴς τοῦ Βασιλέως τῆς Βαβυλῶνος. And from this title they conclude, that the facts here recorded relate not to Daniel the prophet, but to another Daniel, a priest, and of a different extraction; and the history to be wrote likewise by another, and not the canonical Habbacuc. See Sexti Senen. Bibl. Sacr. & Dupin. Eccl. Hist. vol. i. It may be asked, and the question is natural enough, Why that Being, who is confessedly Almighty, should chuse to employ help so far distant, for the relief of a faithful distressed servant, as that here mentioned, viz. the sending a prophet express from Judea to Babylon, for that purpose, when it was so easy and ready to have administered sustenance to Daniel by any of the faithful that were in the city itself, or near the place of his confinement, or even to have supported him without any nourishment at all, as he did in a miraculous manner his servant Moses for forty days together. But though it does not belong to, or even become us, to search too curiously into the hidden reasons of God's counsel, yet we may be assured, that he acted herein with the same consummate wisdom, which is the standing rule of his providence; and in particular there seems to have been this weighty reason for this expedient, for hereby the Jews that remained in Palestine, would receive great comfort and assurance, and be encouraged in their religious trust and confidence, as by Habbacuc they would be informed both of Daniel's strong faith, and God's remarkable protection and deliverance of him on that account. And without doubt it must afford great consolation to them, as well as to the rest of their distressed brethren, to be assured by this so signal an instance of his goodness, that the God of Israel still thought of, and had a regard for his chosen people, however dispersed, or in what manner soever persecuted and distressed: And probably would draw this, or the like inference in their own favour, that if he stopped in a manner so miraculous the mouths of the lions to save a faithful servant, he might as easily calm the fury of their enemies, when he pleased; and that succour, which by the prophet of Jewry he administered to a distressed prophet, they might look upon as a pledge and earnest of a future recovery, and re-union of all their captive brethren, who, though reduced to the last extremity like Daniel, ought not to set up their rest at a foreign Babylon, nor fix there their settlement, nor expect thence their comfort and refreshment, but aspire after their native land, and thence only wait for their sustenance and relief.

Ver. 36. *Through the vehemency of his spirit.*] Gr. Ἐν τῷ ῥοίζῳ. "in stridore," and according to Scapula, it hath no other signification. The Syriac has, "Viribus Spiritus Sancti." The Arab. "Adjuvante Spiritu suo." Junius, "impetu Spiritus ejus." i. e. Domini, according to the margin. It should seem from hence, that by the *Spirit*, is meant the Holy Ghost, to whom the inspiration and conduct of the prophets is commonly ascribed in Scripture: Who might do this, either immediately by his own power, or by an angel, or by a vehement and strong wind. The Greek seems to countenance the last: Such transportations of the prophets having been usual long before this time. See 1 Kings xviii. 12. 2 Kings ii. 11—16. Ezek. iii. 12, 14. Matth. iv. 1. Acts viii. 39.

Ver. 38. *And Daniel said, Thou hast remembered me, O God.*] It is observable, that Daniel, without paying any regard, or speaking to the prophet, who brought him this sustenance, immediately addresses himself to God, whose minister Habbacuc was. But it may be asked, How it happened, that Daniel was so late in his acknowledgment, as now first to make this grateful and pious confession, and that upon so small an occasion, in comparison, as an unexpected dinner brought to him? The miracle of the seven hungry lions, who notwithstanding offered no hurt or violence to him, was it not a proof far stronger and more illustrious, that God does not forsake those that seek and love him, and called it not for an earlier and louder acknowledgment? I answer, that we are not to imagine that Daniel omitted the tribute of his thanksgiving, for the vouchsafement of that far greater mercy; nor can it indeed be inferred

or concluded from this passage; but this new testimony which God gave him of his goodness, by the service and ministry of a prophet, sent to him from such a distance for his refreshment, drew from him this other explicit declaration of his loving kindness. His answer shews a heart full of the most grateful sentiments, and if life be more valuable than meat, we may be assured he was not only thankful, but in a greater degree, for the preservation of the former, being the more important blessing. One is at a loss (say Mess. of Port Royal) "which most to admire, either the composure of Daniel himself, eating what God had sent him in the midst of the lions, or the tameness of the lions, almost famished with hunger, suffering him to do so, and not offering any violence to him, when they saw him eating before them." An event the most unusual and surprizing, but arising probably from that respect and awe which God had impressed upon these savage beasts for the person of Daniel. Not that they were sensible themselves of any merit or superior goodness in Daniel, as some have whimsically imagined; but their seizing with so much fury upon his accusers shews, that their sparing him was miraculous.

Ver. 42. *Cast those that were the cause of h destruction into the den.*] *i. e.* Those that intended his destruction. There is no mention here of the accusers wives and children being involved in the same punishment, as is mentioned Dan. vi. 24. which shews the occasion to be different, though it is observable that the Vulg. closes this fragment, or little history of Bel, with that decree of Darius, ch. vi. 26. "That men should tremble and fear before the God of Daniel." However this be, we may draw the following useful reflection from the sentence passed on his accusers, "That if in imitation of this prince, those who falsely accuse others, were exposed to the same punishment they endeavoured to inflict, as both the civil and canon laws do require, the world would be soon purged from the mischiefs of falsehood and perjury, nor should we see innocence so often oppressed by calumny and slander."

A

DISSERTATION

UPON

THE TWO BOOKS OF THE MACCABEES.

THERE are often reckoned four books of the Maccabees, the two first I shall have only occasion to speak to. The third contains a miraculous deliverance of the Jews, who were exposed in the Amphitheatre at Alexandria to the fury of elephants. This book, which is to be found in all the Greek editions, is, without reason, called the third book of Maccabees, since it does not speak of them in the least. If this history be true, it ought to have been placed the first of all, as what is mentioned there happened about fifty years before the passages that are related in the other two books. See Dupin's Bel. Dissert. Eccl. Hist. vol. i. The fourth, containing the history of John Hyrcanus, is rejected as still more apocryphal, and probably was taken from the book, or memoirs of his actions, mentioned 1 Maccab. xvi. 23, 24. The two books of the Maccabees, known and distinguished by that name, were not written by the same person, as the learned conclude from the style, and a different manner of counting the years; the one follows the Jewish account, the other that of Alexandria, which begins six months later. The first is generally thought to have been wrote by an Hebrew originally in that language, as the phrase of it is plainly Jewish, or rather in Syriac, which was the vulgar tongue in Palestine, in the time of the Maccabees, and afterwards translated into Greek, and is, by some, attributed to Josephus, or Philo; by others, to the synagogue, or the Maccabees themselves. The other is supposed to be wrote originally in Greek, begins its history a great deal higher than the first, and is an abridgment, or epitome, by what author it is uncertain, of a work wrote by Jason, a Jew of Cyrene, as appears from the preface of that book, which begins ch. iii. 23. The book itself is opened by two letters of the Jews at Jerusalem, to their brethren in Egypt, and added by the author of this abridgment. The two books together contain the history of the Jews, or the state of the church under the third monarchy, which was that of the Greeks, comprising about forty years, from the death of Alexander the Great, to that of Demetrius Soter, and they conclude about one hundred and thirty years, and upwards, before the coming of our Saviour. There is a great chasm in the Jewish history, occasioned by the loss of their books; for scarce one book written in the Hebrew tongue, since prophecy ceased, escaped the general calamity that befel the Jewish writings. Those that were retrieved by Judas Maccabæus, 2 Maccab. ii. 13, 14. from the ravage of Antiochus, or were written afterwards, which were not a few, see Prol. to Ecclesiasticus, all perished under Titus's dispersion, or Adrian's persecution; on this account, and the obscurity occasioned by this calamity, Eusebius says, he can go no further than Zorobabel in his catalogue with any certainty, as there was no sacred volume to be depended upon from the return from the captivity to our Saviour's time, Demonst. l. viii. During their captivity, indeed, the prophets Ezekiel and Daniel give us an account of many particulars relating to their history, as does Tobit likewise at Nineveh, Esther, and Mordecai at Susan. After the captivity, we have the books of Ezra and Nehemiah, whose present work, probably, is but an abridgment of those writings, or commentaries of his mentioned 2 Maccab. ii. 13. since the passage quoted in the Maccabees is not to be found there. With Nehemiah ended the history of the Jews contained in the canonical books of the Old Testament. As Nehemiah died after the year of the world 3563, and the reign of Antiochus Epiphanes began A. M. 3829, from the one to the other, there was a distance of 266 years, which interval between Nehemiah and the Maccabees, for want of records, annals, and other proper helps, from sacred or profane history, may well be expected to be dark and obscure. In the time of the Maccabees, care seems to have been taken to record all remarkable events which happened in that country; the author of the first book quotes at the end of that work, the memoirs of the pontificate of John Hyrcanus, 1 Maccab. xvi. ult. which makes it probable, that he wrote from the annals of that time. The author of the second says, ch. ii. 14. that Judas made a collection of the historical accounts of his nation, which had been dispersed during the war. And in fact great use is to be made, and much light is afforded from the apocryphal writings, chiefly the books of the Maccabees, for carrying on the third of the Jewish history. Next to the books of Maccabees, we are beholden to Josephus, Philo Judæus, and such Greek and Latin writers as would vouchsafe to take notice of them, for further insight into their history. This then is the first use I shall mention of the books of the Maccabees, viz. in some measure to fill up the chasm of the Jewish history from the ceasing of prophecy. Secondly, No history is of like use to explain the book of Daniel, and what is contained therein relating to the Jews, and their great enemy, Antiochus Epiphanes, on which account the fathers have always set a great value on these books. In them most of the particulars of the great revolutions, mentioned by that prophet, are so unfolded and explained, that

even the very time and number of days which are there set down, accord most strictly to truth, and the evidence of fact. The first book in particular is a key to the mysteries in the eighth and eleventh chapters of that prophecy, respecting the horn, by which the sanctuary was profaned. From thence it appears, that that horn was Antiochus, whose great wickedness and wantonness in shedding blood, and the abomination introduced by him into the holy place, fully answer that character. The like use may be made of these books for explaining other parts of the holy Scripture, as particularly 1 Macc. v. 88, 89. Which, with other passages in this grave writer, whosoever, says the very learned Dr Jackson, "will compare with the ninth of the prophet Zachariah, will perceive there may be good use of books not canonical, for the right understanding of sacred writings most canonical, and that these books, though apocryphal, do not deserve to be left out in any new impressions of our bibles." Tom. ii. p. 844. To which I must add, what another judicious writer says on the occasion, "That without all doubt all the world could not recompense the loss of the books of the Maccabees, and the use of them for understanding the prophets; so inestimable is the benefit of them to that purpose." Thorndike's Epilogue, p. 210. Thirdly, God having withdrawn his prophets, many and great revolutions happened to the Jewish state, and the church of God underwent very severe and heavy persecutions both from the Greeks and Romans, in which the Maccabees in particular signalized themselves; the account of which times, and of their conduct on the occasion, we must take from these books; and therefore they are to be valued, and of the church not unprofitably used, says St Austin, for those glorious instances recorded in them of persons suffering such horrible persecutions with a remarkable patience for the testimony of God's religion, and thereby encouraging others to undergo cheerfully the like trial of sufferings. Fourthly, There are some scattered remains in these books, as well as the other apocryphal ones, which have preserved many notions of the ancient Jews in the interval between the days of Christ and the last prophets; and in particular their belief of a future resurrection, and the hope which the Jews conceived and entertained of the Messiah that was to come, whom they speak of sometimes as a prophet, or priest, sometimes as a king, sometimes under the character of two of these offices joined together. See 1 Macc. iv. 46. xiv. 41. But notwithstanding the usefulness of the books of the Maccabees in these respects, it must be acknowledged, and is very apparent, that there are great errors, and often accounts different, and even contradictory to be found in them, especially the second, arising probably either from ignorance of the Greek and Roman history, or national prejudice, and an immoderate partiality in favour of the Jewish nation. A learned writer has been at the pains, see Rainold's Prælect. vol. i. to select such passages as are inconsistent with, and contrary to the account given by approved authors and historians of particular facts and occurrences, and sets down among others, as instances of carelessness at least, the following passages, 1 Macc. i. 6. where it is said, that Alexander, before his death, divided his kingdom among his honourable servants: but the writers of his history say otherwise; the account generally received is, that after the death of Alexander, his dominions were parted among divers of his princes and captains, and after a short time fell into the hands of four, as is also intimated, Dan. viii. 8. (ch. xviii. 16.) It is said of the Romans, that they committed their government to one man, or magistrate every year; whereas it is well known, that at that time there were annually two consuls chosen at Rome, and for three hundred years before, l. ii. ch. ii. ver. 415, 416, 417. The ark is said to be hid and concealed by the prophet Jeremiah, which could neither happen before the taking of the city, for Jeremiah was then in prison; nor after its being taken, for the Chaldeans would scarce have suffered so valuable a part of the spoils as the tabernacle, the ark, and the altar to be taken away, and secreted from them. And what follows after, that God would, upon the future return of that people, discover where Jeremiah had hid these, once so famous in Solomon's temple, is no less false as it is certain the material furniture of that superb temple was all destroyed with it. The two books also often contradict one another in their relation of memorable events, as l. i. ch. vi. 13, 16. it is said, that Antiochus perished through great grief in a strange land, which is thought by some to be confirmed from Dan. viii. 25. but, l. ii. ch. i. 16. he is said to have been slain in the temple of Nanea, by throwing stones like thunderbolts upon him and his company, and, ch. ix. 28. to have ended his days miserably in the mountains, by an incurable and invisible plague in his bowels. Judas Maccabæus is said, l. i. ch. ix. 3, 18. to have been slain in battle, An. 152. but, l. ii. i. 10. he is represented as writing a letter, or epistle, An. 188. thirty-six years after his death. Again, l. i. iv. 36. he is said to have purified the temple before Antiochus's death, but, l. ii. x. 2, 3. it is mentioned as done two years after his death. Nor will it be sufficient to say, that these two years are to be reckoned from the profanation of the temple, and not from Antiochus's death, for even thus will it not be consistent with the first book, for it appears from thence, that the purifying the sanctuary was three years after its profanation; for the profanation was on the 15th day of the month Chasleu, An. 145. l. i. ch. i. 54. and the purifying was on the 25th day of the same month, An. 148. l. i. ch. iv. 52. There are also some instances, particularly in the second book, which are contrary to the canonical Scriptures, and of dangerous consequence to be recommended as precedents, or to stand upon record uncontradicted in history, as l. ii. ch. xii. 44, 45. Judas Maccabæus is commended for praying for the dead, and making an offering or reconciliation in their behalf, that they might be delivered from sin: Bellarmine from hence takes occasion to confirm the doctrines of purgatory and prayers for the dead, De Purgator. l. ii. ch. iii. but it appears plainly from the context, that Judas's prayer was not for the relief of the dead, but that the guilt and punishment of the trespass committed by some wicked ones, who had displeased God, and perished in their sins, might not be imputed to, or transferred upon, the

living. The rendering of the Vulgate here, and its inference, are both faulty, "Sancta ergo et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur." The Greek has nothing like it, nor can any such doctrine be founded upon it. Herein lies the fallacy of that version; it joins those words, "It was a good and holy thought," which manifestly is spoken of what went before, to the sentence that follows after; though the Greek, by a full stop, quite distinguishes it from this last sentence. Nor will the Syntax of the present Greek text ever allow it to belong to it. There is a like mistake, and for the same purpose, two verses above, ver. 43. where the Vulg. reads, "Duodecim millia (it should be *duo*) drachmas argenti misit Hierosolymam offerri pro peccatis mortuorum sacrificium." But the Greek barely is, προσαγαγεῖν περὶ ἁμαρτίας θυσίαν, as even the Roman edition of 1587, published by the order of Sixtus Quintus himself expressly reads, without any notice or mention of the dead; nor is that version less faulty in rendering the Greek adverb ἀξίως, by *religiose*. It is most probable, that Judas thought of nothing less than purgatory in this action, for the money sent to Jerusalem was for a sin-offering, to expiate, or take away, the guilt from the rest of the people. And it is observable, that this sum was a general contribution, according to the appointment, Levit. iv. 13. So that upon the whole, what was here done by Judas, was not for the sake of the deceased soldiers, but for the safety and preservation of the remainder that were living, that the judgment of God might not overtake the rest, l. ii. ch. xiv. 41, 42. Razias is commended for laying violent hands on himself, and is said to die manfully. But this whole account seems a fiction. That a man should fall on his sword first, then leap down from a wall into the midst of his enemies; that they should make way for him, where he fell amongst the thickest of them, that he should rise up again in anger, but in such a condition, that his blood gushed out like spouts of water; that he should run through the midst of the throng notwithstanding; and standing upon a steep rock, when his blood was now quite gone, should pluck out his bowels, and take them in both his hands, and cast them among the croud, and even at his last gasp should have the use of his understanding so perfect, as to call upon God to restore him those bowels again; these are circumstances too odd and romantic to gain any credit to this story. It would be almost endless to instance in the several faulty particulars of the second book; but of all others, ch. i. ver. 18. to the end of that chapter, excepting the prayer itself, is the most unwarrantable, which the learned reader may see exposed with great strength of reasoning, by consulting Rainold de Libr. Apocryph. tom. ii. Præl. 133, 134. But notwithstanding this mixture of dross, there is a fund of valuable treasure still remaining. Lastly, It cannot but be observed, that the series of these books is very much disturbed, that not only the same facts are frequently related in both, but the order of time is not truly preserved; it may not be amiss therefore, that these books may be perused with more pleasure and profit, to refer the reader to Wells's Histor. Geogr. of the Old Testament, vol. ii. where he will find the several chapters in each set down according to the true series of the Jewish history.

A

DISSERTATION UPON THE TWO BOOKS OF ESDRAS.

THAT which is called the First, or, according to other accounts, the Third Book of Esdras, the author of which is not known, but supposed to be an Hellenist Jew, inserts an odd narration in the third and fourth chapters, of three young men that were of Darius's guard, contending for the reward of a problem, or sentence, propounded by every one of them. The arguments, it must be confessed, are weighty, and very proper on the occasion; but it is obvious, that the writer makes these candidates to prescribe, as it were, to the king, what gifts and rewards he shall bestow on them in token of victory: and besides, the rewards themselves are too magnificent for such a contest, and more proper to be bestowed on a general who had gained a signal victory, or conquered divers provinces. His design in this narrative seems to have been, to embellish the account of Zorobabel, by a circumstance so honourable to him as the prize, and, at the same time, entertaining enough to the reader. I conceive it to be a traditionary story, as the true Ezra takes no notice of it, founded probably upon truth, but mixed with some fabulous circumstances. In different parts of the book, there is a summary repetition of the two last chapters of the Second Book of Chronicles, and of the Books of Ezra and Nehemiah. But one cannot excuse the author for injudiciously inserting several particulars from them, to give an air of truth to his relation, and to make it more credible. But against its authority, there are the following material objections: 1. When the Jews, by the permission of Cyrus, returned to Judea, this writer makes their governor, or conductor, to be Sanabassar, whereas, according to the true Ezra, Zorobabel was their conductor. 2. He places the re-consecration of the altar, and the renewing the sacrifices in the second year of Darius, whereas the canonical book of that name fixes it in the reign of Cyrus, ch. iii. 1. and in the seventh month. 3. If Darius, when he permitted the Jews to return with Zorobabel to Jerusalem, to rebuild their temple, wrote to his officers beyond the Euphrates in their favour, as this writer represents it, would they have had the assurance to demand of them by what authority they engaged in the work? Did they not know the king's orders, and were not they themselves obliged to furnish them with materials? Or would Zorobabel have had any occasion to have recourse to the decree of Cyrus to rebuild their temple? 4. He makes Zorobabel to be one of the guard about the king's (Darius's) person at Babylon, when he confessedly was, at that time, at Jerusalem, Ezra ii. 2. 5. He represents Darius, ch. iv. 46. as engaged by a solemn vow, before his advancement to the kingdom, to rebuild their temple: If this was the case, what need was there to search the archives with such diligence for Cyrus's decree for that purpose? 6. He distinguishes Nehemiah from the Tirshatha, making two separate persons of them, whereas, the latter is only a name of office, Nehem. viii. 9. 7. He contradicts both Scripture and himself, when he says, ch. iv. 44, 57. that Zorobabel entreated Darius to send to Jerusalem the holy vessels, which Cyrus had intended to have sent, as if Cyrus had not executed that design contrary to what the true Ezra, and even himself says, ch. vi. 18, 19. 8. He charges the Edomites with burning of the temple, at the same time that he mentions Jerusalem being taken by the Chaldeans. 9. He says, that when Darius gave leave to the Jews to return, he ordered them to be escorted for their greater safety by a thousand horse, as if a number so inconsiderable could be a safeguard for fifty thousand persons. *Lastly*, Where he does agree with the canonical books, he quite confounds the order of time and events, and, after all his pains to adjust his account to that of the true Ezra, he betrays his inability for so nice an undertaking, and has fallen into faults so gross, that the church has deservedly rejected this book, as uncanonical, and unworthy to be read in its service. I have the rather taken notice of these, as well as those respecting the Books of Maccabees, to acquit myself of a promise; see Pref. to Comm. on Eccles. to make some strictures and observations upon particular passages in them. As to the second book of this writer, it must be confessed there are in it lofty sentiments, beautiful similes, ancient traditions, the appearance at least of a prophetic spirit, and a surprising close resemblance of many passages in the New Testament; but the following objections are made against it. 1. The genealogy of this Pseudo-Esdras, placed at the entrance, differs from that, I Esdr. viii. 12. and from that in the true Ezra, ch. vii. 1, 2. which has induced the learned to conclude, that they are different persons. 2. It is said, ch. i. 11. that God scattered the people of two provinces, even of Tyrus and Sydon in favour of his people returning from Egypt, of which there is no confirmation in Scripture. And a little after, ver. 22, 23. two very different facts are confounded: Moses is made to work the miracle of sweetening the water at the brook Arnon, Numb. xxi. 16. which was wrought only on the waters of Marah, Exod. xv. 25. Ibid. ver. 39, 40. the author enumerates the twelve minor prophets, though Haggai, Zachary, and Malachi, whom, according to a rabbinical conceit, he calls *an angel of the Lord*, prophesied after the captivity, and their times agree not with that of this writer. It is moreover observable, that he places them not accord-

ing to the order in the Hebrew canon, but follows that of the LXX, or Greek Bibles. Ch. ii. 33. he introduces his having received a charge from the Lord upon Mount Horeb, abruptly, without any authority, connection, or reason, except it be to insinuate and countenance a notion of his inspiration. Ch. iv. 35, 41. mention is made of souls departed in a state of grace, being kept in chambers, or secret storehouses, till the day of judgment, agreeably enough to Apoc. vi. 9, 10. which has been objected to, as seemingly countenancing the doctrine of purgatory; and it must be confessed the catholics have so applied it, but without reason, as nothing is therein said, or intimated of their being detained there by way of punishment, or to be purified by it. Ch. iii. 6. we have another rabbinical conceit of Eden, or the earthly paradise, being planted even before the earth itself came forward, or was made. Ch. vi. 49. it is said, that God, on the fifth day, created two animals of an enormous bigness, one called Enoch, the other Leviathan, and as the seventh part would not contain them both, he separated them, and put the former into a dry place, wherein there were a thousand mountains, and the Leviathan he reserved in the sea, to furnish an entertainment for his people at the coming of their Messiah. This is also another rabbinical whim, which the author borrowed from the Talmudists, who have likewise abused Gen. i. 20, 21. and Ps. ciii. 26. to the same fanciful purpose. See Raynold's Prælect. xxvii. vol. i. What he mentions, ch. xiii. 40, 41. about the ten tribes being carried by God beyond the Euphrates, which divided itself for their passage, into a further country, where never mankind dwelt, into a region called *Arareth*, that they might there keep their statutes without danger or disturbance, from thence to return, at the latter time, by a like miraculous stopping of the waters; I say, though these tribes are allowed to be in being, in what country it is uncertain, yet their passage both ways in the manner described is scarce credible. It seems a fond persuasion, arising from national prejudice, that God will never cease to do miracles in behalf of his chosen. Ch. xiv. 11. he makes ten parts and a half of the world, dividing it into twelve, to be in his time already past, and therefore, according to his account, the world should have been at an end above 1700 years ago. It is computed that, from the creation of the world (for I see no reason to begin the account at the deluge) to the time of Esdras, were about 3470 years; and therefore, after 500 years more, or the time of our Saviour's birth, or at least of his death, the period should have been completed, and this world have had an end. Ch. ii. 43. mention is made of a young man of high stature, taller than all the rest, crowning those that have confessed the name of God, called also, ver. 47. the Son of God. To confirm the same legend, and to give the more credit to this table, are these words inserted, ch. vii. 28, 29. "My son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within 400 years; after these years shall my Son Christ die, and all men that have life." This and many other passages speak so clearly of Jesus Christ, his coming, office, death, &c. that if this book had been known and received as authentic among the Jews, it seems almost impossible that any Jew should remain unconverted. From a number of parallel passages to those in the New Testament, which a learned hand has digested column-wise, see Lee's Dissert. on 2 Esdr. it seems necessary to conclude, either that Jesus Christ and his apostles copied from hence, or that this writer transcribed largely from the other. It seems most probable that the author was a Jew converted to Christianity, who, in hopes of converting others, composed this work under the name of a writer for whom the Jews had the highest esteem. And there seems good reason to conclude, that the author lived in the times of the first heathen persecutions, from many passages encouraging faith, and a spirit of constancy and persecution, as may, I think, be inferred also from some circumstances in the visions themselves, see ch. xiii. some of which have been thought to have been taken from Ezekiel's visions, Daniel's prophecies, see Dan. vii. 7. who, as from the mouth of God, is called his brother, ch. xii. 11. or St John's Revelation. But I forbear to enter or remark upon these, as acknowledging my ignorance of their true design, which the learned themselves are so much divided about. What a great critic (Scaliger) observed of Calvin, that he was wise in not writing on the Apocalypse, admonishes me not rashly to attempt the visionary part of this book, who have neither sufficient reading, nor judgment to discern the scope and intendment of mystical and prophetic writings.

I cannot conclude, without blessing the goodness of God for enabling me to put the finishing hand at length to these sheets; and am glad likewise to embrace this opportunity of acknowledging my obligation to those right reverend and reverend persons who have occasionally favoured me with their learned assistance in the course of this work.

FINIS.

Corrections in our Version.

In the Book of WISDOM.

Chap. i. ver. 4.
ii. 4, 14.
iii. 14.
iv. 2, 6, 18.
v. 9, 11, 17, 21, 23.
vi. 22.
vii. 2, 10, 14, 15, 19. 21, 22, 23.
viii. 3, 6, 8, 18.
x. 3, 5, 7, 19.
xi. 9, 12, 14, 18, 23.
Chap. xii. ver. 1, 5, 12, 15, 17, 19, 21, 23, 24, 27.
xiii. 6, 9.
xix. 23, 25, 26, 31.
xv. 2, 14, 19.
xvi. 2, 4, 5, 16, 24.
xvii. 3, 4, 6, 9, 10, 13, 14.
xviii. 5, 6, 7, 12, 13, 17, 18, 23, 24.
xix. 2, 3, 7, 10, 18.

In the Book of ECCLESIASTICUS.

Chap. i. ver. 7.
ii. 4, 16.
iii. 6, 8, 14, 15, 24, 25, 27, 28.
iv. 11, 19.
v. 4, 10, 15.
vi. 2, 7, 28, 36.
vii. 7, 8, 12, 18, 20, 26, 31, 35, 36.
viii. 6, 11.
ix. 2, 5, 9, 12, 13, 14.
x. 7. 8, 9, 10, 12, 13.
xi. 10, 19, 30, 31, 34.
xii. 3, 17.
xiii. 8, 24.
xiv. 3, 4, 7, 8, 9, 17, 24.
xv. 1, 9, 11, 15, 18.
xvi. 7, 18, 22, 27.
xvii. 3, 5, 11, 12, 15, 24.
xviii. 1, 3, 6, 17, 21, 29, 31.
xix. 2, 3, 5, 6, 8, 17, 18, 25, 26.
xx. 1, 9, 13, 14, 32.
xxi. 5, 8, 12, 19, 22, 27.
xxii. 6, 8, 13, 19.
xxiii. 1, 2, 4, 8, 11, 13, 14.
xxiv. 4, 8, 9, 10, 12, 15, 18, 20, 22.
xxv. 1, 2, 5, 6, 7, 15, 17, 18, 21, 22.
xxvi. 4, 5, 6, 7, 10, 11, 18, 20, 22, 26, 27.
Chap. xxvii. ver. 1, 2, 3, 6, 10, 30.
xxviii. 7, 10.
xxix. 1, 4, 6, 10, 15, 21.
xxx. 7, 9, 11, 13.
xxxi. 2, 3, 5, 13, 14, 21.
xxxii. 1, 2, 10, 14, 17, 23.
xxxiii. 1, 3, 8.
xxxiv. 8, 12.
xxxv. 2, 10, 12.
xxxvi. 11, 15, 21, 24, 26.
xxxvii. 5, 6, 9, 14, 17.
xxxviii. 1, 6, 7, 14, 15, 16, 17, 19, 25, 27, 28, 29.
xxxix. 9, 29, 32.
xl. 2, 5, 6, 13, 14, 18, 22, 29, 30.
xli. 3, 5, 16, 18, 19, 20.
xlii. 2, 3, 4, 5, 9, 12, 15, 16, 18.
xliii. 1, 2, 4, 6, 7, 8, 9, 19, 20, 23, 26.
xliv. 16, 18, 23.
xlv. 23, 25.
xlvi. 1, 3, 6.
xlvii. 6, 18, 22.
xlvii. 6, 18, 22.
xlviii. 10, 11, 12.
l. 7, 18.

In the Book of TOBIT.

Chap. i. ver. 1, 2, 5, 13, 15, 21.
ii. 10.
iii. 5, 9, 10, 12.
iv. 9, 12.
v. 18.
Chap. vi. ver. 12.
x. 1.
xi. 18, 19.
xii. 8, 11, 13, 14, 15.
xiii. 6.
xiv. 10.

In the Book of JUDITH.

Chap. ii. ver. 2, 27.
v. 20.
vi. 2, 4, 5.
vii. 28.
viii. 3, 6, 21, 24.
ix. 1, 10, 13, 14.
Chap. xi. 7, 16.
xii. 12, 15.
xiii. 11.
xiv. 14.
xv. 8.

In the Book of BARUCH.

Chap. i. ver. 4, 10.
iii. 4, 14, 18, 19, 24.
iv. 16, 20.
Chap. vi. ver. 6, 7, 9, 19, 20, 30, 42, 43, 61, 72.

Corrections in the Greek Text.

In the Book of WISDOM.

Chap. i. ver. 5.
ii. 4.
iv. 2, 12, 16, 18.
v. 7, 12, 18, 22.
vii. 7, 9, 14, 16, 21.
viii. 9.
ix. 1, 8, 18.
x. 1, 2, 3, 7, 11.
xi. 6, 14, 18.
Chap. xii. ver. 6, 12, 15, 21, 23, 27.
xiii. 1, 2, 9, 19.
xiv. 4, 6, 28, 25, 26, 30.
xv. 7, 16, 17.
xvi. 14.
xvii. 3, 4, 6, 14, 16.
xviii. 5, 18.
xix. 17, 18.

In the Book of ECCLESIASTICUS.

Chap. i. ver. 17, 23.
ii. 9.
iv. 23.
vi. 9.
vii. 18.
ix. 5.
x. 8, 9, 10, 12, 13.
xi. 30.
xii. 11.
xiv. 2, 16.
xv. 11, 15.
xviii. 6, 9, 17, 29.
xix. 2, 3, 5, 6, 26.
xx. 9, 18.
xxi. 6.
xxii. 6, 8, 9.
xxiii. 13, 16.
xxiv. 15, 18, 20.
xxv. 1, 2.
xxvi. 18, 22, 27.
xxvii. 1, 3, 6, 22.
xxviii. 14.
xxix. 23, 25.
xxx. 2, 7, 13, 19.
Chap. xxxi. ver. 2, 5, 6, 26.
xxxii. 7, 19, 20, 23.
xxxiii. 1, 2, 3.
xxxiv. 9, 18.
xxxv. 10.
xxxvi. 8, 20, 24.
xxxvii. 6, 17, 20.
xxxviii. 2, 11, 12, 15, 16, 25, 27, 28, 29, 30.
xxxix. 1, 9, 29.
xl. 2, 5, 6, 18.
xli. 8, 16, 19.
xlii. 15, 16, 18.
xliii. 1, 2, 4, 6, 8, 9, 26, 27.
xliv. 17.
xlv. 23, 25, 26.
xlvi. 3, 6.
xlvii. 8, 12.
xlviii. 11, 12.
xlix. 8.
l. 26.

In the Book of TOBIT.

Chap. i. ver. 2, 5, 15, 21.
ii. 10.
iii. 5, 9, 12.
v. 18.
Chap. vi. ver. 12.
x. 1.
xi. 18.
xii. 14.

In the Book of JUDITH.

Chap. i. ver. 11.
ii. 2, 5.
vi. 2.
vii. 3.
viii. 16, 21, 24.
ix. 1, 10, 14.
Chap. xi. ver. 16.
xii. 1, 10.
xiii. 6.
xv. 8.
xvi. 17.

In the Book of BARUCH.

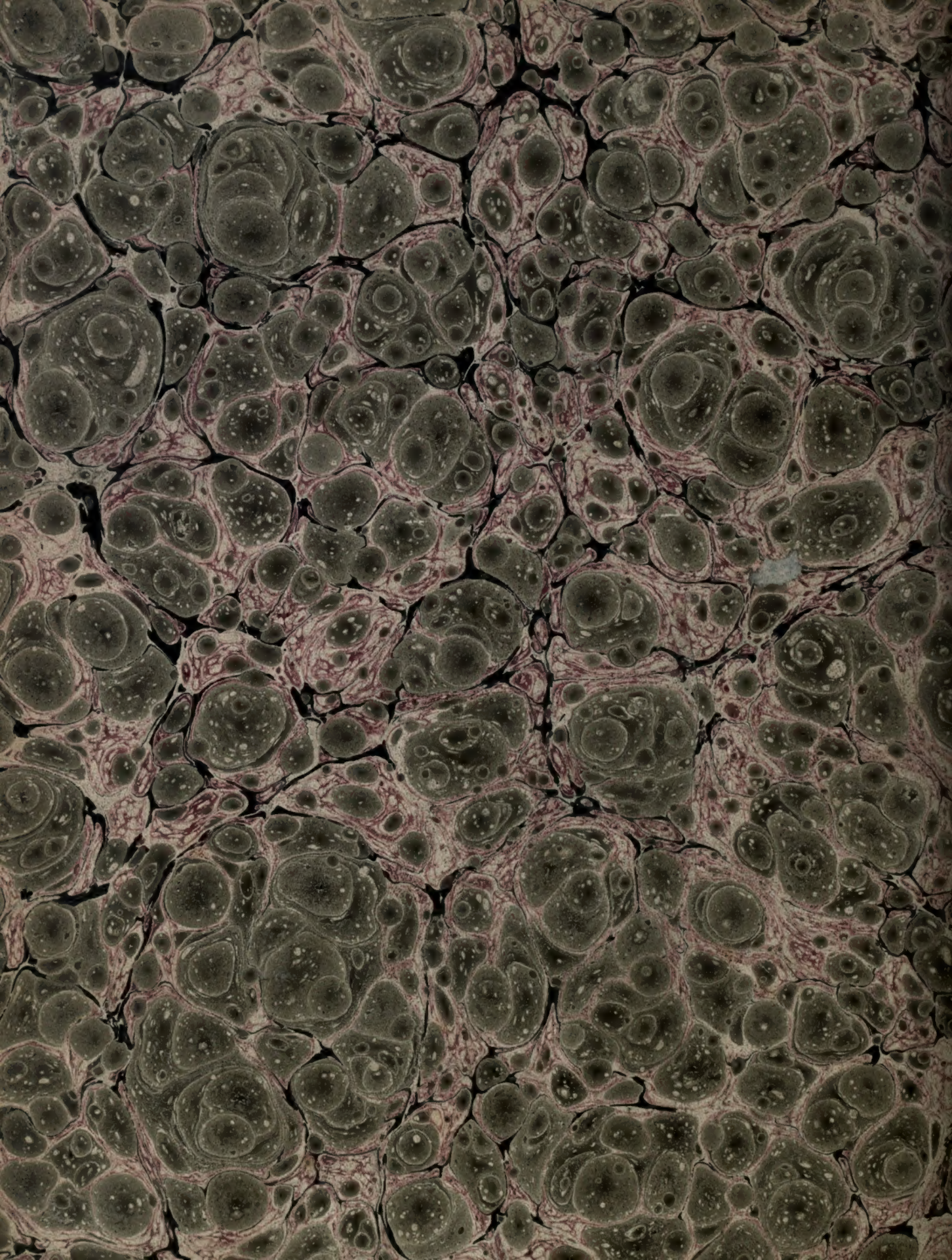
Chap. i. ver. 4, 10.
iii. 18.
Chap. v. ver. 8.
vi. 6, 61, 72.

4004
674
3330

4004
661
3343

4004
657
3347

4004
667
3337



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